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—AND—

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ADAM CLARKE.

BY B. T. ROBERTS, JR.

Adam Clarke was born in the north of Ireland about 1761. His father, an excellent scholar, was a village schoolmaster and a member of the Church of England. His mother was a Presbyterian of the old Puritanic school, which was a sufficient guarantee for Adam's early moral training.

There is nothing of extraordinary interest in his early years. He was at first a dull scholar—in fact his master considered him little better than a blockhead; but thanks to the taunts of his schoolmates and the severe admonitions of his master he later went to work with so great zeal and determination that he soon became the wonder of the school. As their father received a very inconsiderable income from his school, Adam and his brother were compelled to do all they could to assist in supporting the family by working on a small farm belonging to their father. He, desiring that both of his sons should have the advantages of an education, adopted the ingenious device of allowing them to attend school on alternate

days. Thus during their work after school the one who had that day attended, instructed the one who had remained away.

Adam was converted at about the age of seventeen, under the labors of the Methodists who then for the first time came into those parts. He at once felt that he ought to do all that he could to bring souls into the Kingdom; his first care being to establish family prayers in his father's family. He next went from house to house exhorting the inmates to lead more godly lives; and whenever permission was granted he would go to the neighboring houses and bring in all who were willing to come. Soon he extended his trips into the surrounding villages, where he would proceed in the same way. In this manner he was accustomed to spend all his Sabbaths nor would anything deter him from meeting his classes, although in the winter he frequently had to arise two hours before day-break, and travel six or seven miles on foot through the snow. It was his custom, after having met one of these distant classes, to ascend some high hill or other elevation and survey the surrounding villages noting their relative locations. He would

then go to the nearest one, enter the first dwelling he came to, pray with the inmates, and, if they would allow him, gather in the neighbors to hear his exhortations. In this way he would sometimes visit as many as seven or eight villages in one day—walking all the way.

About the year 1782, he sailed for England, at the solicitation of Mr. Wesley, to whose notice he had been introduced. His object in going was to attend Mr. Wesley's school at Kingswood; but as he found it far too elementary he took Mr. Wesley's advice and entered the ministry. So youthful was his appearance at this time that he was called the "little boy preacher." The distances which he had to travel on his first circuit were so great, and his appointments so frequent, that he had but very little time to devote to his books. However by reading on horseback he was able finish Wesley's History of the Church and some other works. On one of the circuits to which he was appointed with three other preachers, there was only one horse for the use of the four. Nothing daunted Mr. Clarke was accustomed to buckle his saddle bags on his shoulders and set out on foot for his distant appointments. The winter of 1783-4 was one of extreme rigor, yet he would travel several miles through the snow and preach at five o'clock in the morning, in order to enable those who heard him to reach their work on time. Nor was it at all unusual for him to go from house to house with a lantern to awaken those who were to

hear him. He usually preached four times each Sabbath; in the summer whenever he could collect together a congregation of fifteen or sixteen.

In October 1786 he was appointed to preach on the Channel Islands. While here he spent much of his time in study—not having to travel any great distance to his appointments. Here he met with considerable persecution. At one time the mob surrounded the meeting house and tore away the foundations to such an extent that he was obliged to flee with all who were in it. It was about this time that he was married to a Miss Mary Cooke, a lady of good family and a pious Christian. In 1789 he returned to England, with his health much impaired by severe labor and undue exposure.

The next time that he left England it was to go to Dublin. While here he attended a course of lectures at the University of Dublin. Adam Clarke was always a student. In studying the Bible he soon saw that a knowledge of Hebrew was necessary to a critical examination of the Scriptures. He also studied other Eastern languages. In 1795 Mr. Clarke was appointed to work in London and it was there that he commenced that life of literary labor which was productive of such important results: there he began to write his notes for a Commentary on the Old and New Testament. To accomplish this in a more satisfactory manner he began the critical reading of the Original Texts and literally translated the whole of the

Old and New Testaments and compared his translation with the Authorized Version. He also pursued the study of Oriental languages with greater diligence than ever. He did not, however, allow this literary labor to interfere with his ministerial duties which were of themselves especially arduous. We are told that during the three years that he remained in London, he walked more than seven thousand miles merely in the duty of preaching. It was his custom to arise very early in the morning and study with the closest application until he was called away by his pastoral duties.* He retired early, observing that "a late morning student is a lazy one; and will rarely make a good scholar; and he who sits up late at night, not only burns his life's candle at both ends, but puts a red hot poker to the middle."

Without undervaluing his immense labors in establishing missions, and charities of various kinds, without overlooking all the good accomplished by more than fifty years of ministerial work of the most arduous sort, the great work of his life was his Commentaries. After completing this he said in regard to it: "In this arduous labor I have had no assistance, not even a single week's help from an amanuensis;—no person to look for common places, or refer to an ancient author, to find out the place and transcribe a passage of Latin, Greek, or any other language . . . I have labored alone for nearly twenty-five years previously to the work being sent to press; and fifteen years have

been employed in bringing it through the press to the public; and thus about forty years of my life have been consumed. . . . Thus through the merciful help of God my labor in this field terminates, a labor which, were it yet to commence, with the knowledge I now have of its difficulty, and in many respects, my inadequate means, millions even of the gold of Ophir, and all the honors that can come from man, could not induce me to undertake. Now that it is finished I regret not the labor."

In the prosecution of his work he necessarily gained a vast amount of information concerning the customs of the East, Biblical criticism and books. This knowledge he embodied in several works of great importance to Bible students. He also published several volumes of sermons which he prepared during the intervals of his other work, writing them after he had preached them. For several years he was in the employ of the Government preparing certain important works for publication.

In 1822 Dr. Clarke was instrumental in establishing missions in the Shetland Islands which were found to be without any adequate means of spiritual instruction. Most of the money for their support he collected, and all the direction of the work there rested with him.

When with his family, after his work for the day had been performed, he was remarkably social. Laying aside all care he conversed with the utmost freedom. Speaking of his private life his son remarks,

"It was impossible for anyone who knew my father in private life not to love him, so cheerful was he in his intercourse, so sociable in his feelings: a kindness proceeding from his heart won its way at once, and the small attentions which shew the watchfulness of love, were ever ready to prove to his guest that the house of the friend might also be his entire home."

Some idea of his industry can be formed from the following statement:—"From the year 1784 to 1785 he preached 568 sermons independently of his lectures; from 1782 to 1808, he preached no less than 6615 sermons, also exclusive of exhortations, etc., . . . and though preaching at widely distant places, he never preached the same sermon twice, excepting on one occasion," when he did so at the earnest entreaty of a very intimate friend. He died of cholera, August 26, 1832.

What heart-rending separations will there be at the judgment day! Friends, dear to each other on earth, will be parted forever. The pious mother may see the son whom she has instructed and warned, and prayed over, on the left hand. Brothers will be parted from sisters, and husbands from wives. O, what eternal farewells will be bidden by those whom the unpassable gulf is to separate forever.

Let the accomplished but unconverted woman of fashion remember that her accomplishments will give her no precedence in the future world. She must there take her station with the vulgar sinner, and hopelessly mourn over the folly that has ruined her soul.

FRESH BREAD FROM HEAVEN

BY MRS. LUCY M. COLEMAN.

God's storehouse is never empty, no matter how largely his children may draw from it. It seems almost impossible for us, in one way or another, not to limit the "Holy one of Israel." We all remember how the children of Israel limited God, by saying, "Can he give bread also?" There is not a circumstance in life, by which we may be surrounded, or a condition in which we may be placed, but that God has some word from his Bible for us which will be food for our souls. How many times, as some unexpected trial or blessing has come to us, the Lord has immediately given us some passage of Scripture, or an *inspired* hymn, which seemed to meet the case exactly! God has plenty of food for our souls, and he *wants* to give it to us, if we are hungry for it. It seems to me it is a very important matter that as saints we should have *fresh bread, fresh blessings, and new experiences*. Living on any past experience, no matter how good it is, is poor food. Many persons after receiving the blessing of holiness, seem to forget that fresh anointings are necessary to keeping a fresh experience, so they go along trying to live on the blessing which they got when they were sanctified, or else try to live upon the *fact*, that they are sanctified. All may seem to go well, for a time, but *others* will know, before long, if they themselves do not, that they have *lived on the fact*, until there is no blessing of holiness about it. If we retain our past experience, and go on to possess all the land, we must be anointed with fresh oil. (Psalms 92:10.) We must receive fresh bread from Heaven. If we do, the bread which we try to break to others, either in testifying or in personal private labor, will not be stale,

and remind one of years gone by, but it will be fresh from heaven. We must come in contact with the Lord daily, if we would receive daily life. There are times when the Lord comes and gives us a special blessing, pours out the Spirit upon us. Now this blessing is good while it is *fresh*, but some try to live on it for days, and weeks, and even months. They act as though the Lord had not plenty more, and they must make that bread last as long as possible. Just so long as one tries to be satisfied with the *old*, God withholds the *new*. Some years ago I received a lesson on this subject, which has done me good ever since. One morning as I was going about my morning duties, and looking to the Lord for some word from him, which would be food for my soul that day, the verse of a hymn was given me by the Spirit, and as I began to sing it to myself, I could feel my heart warm with divine love, and realize I was being fed from heaven. The day passed by, and in more than one spot and place that hymn was just the word from God I needed. It seemed to fit right into my needs. The day was a blessed one, and I saw, as never before, that the Lord knew how to prepare us for all that life might bring us. The next morning as I went about my work again, instead of looking up for *fresh supplies*, I began to sing the same hymn, but the effect on me was not the same as the day before. The more I sang, the more empty I seemed, and I began to feel such a lack of the Spirit's presence. As I found my soul was not being fed, I looked to the Lord and said, "Lord, what is the matter?" The voice of Jesus said to me, "Trying to live on *yesterday's bread*." I saw it all as quick as a flash of lightning, and the lesson my Teacher was trying to teach me. Oh! how filled I was, at once, with light and life. I thought

of the passage, "Give us this day our daily bread."—Matt. 6:11, and I said, "Lord, yesterday's bread was good enough for yesterday, but it is very stale this morning. I want a *fresh portion*. Of course I got it, and the Lord's word to me, for that day, was entirely different from the day before. It was no wonder, for *the day was so different*. Jesus knew I needed *fresh food*. That which feeds the soul at one time, does not feed it at another. If I had gone on singing my *dry song*, before the day had gone by, I should have found the enemy too much, and had no sword of the Spirit, which is the word of God, with which to fight him.—Eph. 6:18. As it was, the day was one of victory, and the Scripture given was food which nourished, as I needed. In Luke 11:3, we are taught this prayer, "Give us day by day our daily bread." The marginal reading is "Give us, *for this day*, our daily bread." Let us, as Christians, not rest satisfied, unless we receive *daily portions*.

What so delightful as the voice of an approving conscience? Happiness consists not in the indulgence of appetite, or in fitful bursts of emotion. It is not when the pulse beats high, and the cheek is suffused with an unnatural bloom, and the eye beams with an unearthly fire, that pure and permanent happiness is enjoyed. The state of mind necessary to this, is best expressed by the term peace—that peace which the voice of an approving conscience gives. This can be destroyed only by violation of duty. Enemies may attack us, friends may prove faithless, afflictions may befall us from without—still there are whispers of consolation within. The storm of adversity may roll over us, yet on the bosom of the darkest cloud conscience paints the rainbow of peace.

SEPULCHRES AND TEMPLES.

BY J. A. GREENE.

Man is a finite being, still he has capacities for good or evil which are infinite in their nature.

As there is no way of measuring his powers of mind, of determining what he may not be able to grasp with his intellectual faculties, so there is no rule for measuring his moral faculties, or of ascertaining what he may not become either for good or evil. It is possible for him to become positively and habitually sinful in heart and life, so that his whole being is absolutely wicked and wholly depraved. His mind a depository of evil thoughts; a cage of unclean birds. His heart the abode of corrupt spirits.

It is also possible for him, through grace, to become pure in heart, righteous in life, his soul the abode of Christ, his body the temple of the living God.

There are certain lines along life's way which seem to run parallel with each other for a time, then gradually diverge, till, at their terminus, they are as far apart as distance can separate: one road leads to heaven the other to hell. And there is a time in the life of every one when, standing at the parting of these ways, they make decisions upon which their eternal happiness or misery depends.

This great contrast in the moral conditions of men is clearly seen in the appellations which in Scripture we find applied to different classes of men. To the Scribes and Pharisees Jesus said: "Ye are like unto whited sepulchres."—Matt. 23:27, and in Paul's letter to the Corinthians he declares: "Ye are the temple of the living God."—2 Cor. 6:16.

Following this idea let us observe the force of the contrast. The sepulchre was a grave. To the Jews it signified corruption. During the

season of spring these sepulchres were garnished and whitened. They could be seen at a distance and appeared beautiful, yet they were the place of the dead, and as Jesus said, were "full of dead men's bones and all manner of uncleanness."

In spite of all our efforts spent in adorning we can not make a grave attractive or death desirable, for the shadow of night, the gloom of darkness, the mantle of sorrow are always there. We desire only to see the *outside* of a grave. We know too well that all within is an unwholesome mass of ruin and corruption.

There are those who are accounted "dead in trespasses and sins" and from the corrupt fountain of their hearts proceed "Evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man."—Mark 1:21-23.

The moral photograph of any sinner, taken as he stands before the great camera of God's truth, is neither flattering or pleasing, and who can behold it without desiring to hide it away out of sight?

How cutting, and yet how true the comparison; *whited sepulchres!* Death reigns within and over a sepulchre. A grave is surely the dominion of death, and spiritual death fastens upon and claims as his own those whose hearts are as whited sepulchres. Such can never hope for heaven or expect to dwell in the presence of God till they are quickened and cleansed by the Spirit. But, say you, does not God love sinners, and will not his great mercy forbid banishing them forever from his presence and glory?

The mother loves her child, and as long as a spark of life remains will watch with the most intense desire every motion. And although

so weary and worn that a score of sweetly attuned voices with instruments of music, might make the sweetest melody at her window and fail to waken her, yet she will hear the faintest moan from the fevered lips of her child, and spring to its relief. But when it has died she does not permit it to remain in her house. The thought is repulsive. She cannot permit her living and dead to remain together. She desires to have it removed and buried out of her sight.

The Lord loves sinners and does not will the death of any, but he will not turn heaven into a charnel house for those who are dead in sins; and Christ plainly said, "Except a man be born again he cannot see the Kingdom of God."

Notice a little of what the words of St. Paul implied, "Ye are the temple of the living God." The word *temple* conveyed to the Jewish mind more than any other that which was grand and glorious. In their temple the Lord had revealed his presence in the cloud of glory.

This is where he met the priests as they ministered in the holy and most holy places.

The temple as it stood on the hill of Sion with its massive walls and majestic pillars overlaid with gold, together with all that combined to make it the masterpiece of architectural grandeur, filled the heart of every Hebrew with admiration and was in itself the pride and glory of the nation. This beautiful palace glistened in the sunlight of the morning, and appeared beautiful without, while within its sacred walls were apartments called holy and most holy. Everything inside and outside, both in and about the temple signified life, light, purity and joy: exactly the opposite of all the sepulchre indicated.

The Lord no longer dwells in temples made with hands, and the glory of the ancient temple has long

since departed. Still, he has his temples and takes up his abode in the hearts of his people and every consecrated follower of Christ is the temple of the living God. There is consolation in the thought that Christ can change a sepulchre into a temple. He can speak the dead to life, and his blood can cleanse the inborn corruption of the soul. This is his work. O thou conquering Saviour, ride on! and may lost men hear thy quickening voice and their hearts of whited sepulchres become thy temples!

THE TRIAL OF JOB.

BY F. H. HORTON.

There is one peculiarity in the trial of Job which is worthy of our careful consideration: that is, its *freedom from palliating circumstances*. By a law of our nature, when deprived of comfort in one direction we instinctively seek it in another. Our sorest trials are softened by many mercies and blessings which remain to us. In Job's affliction where must he go for consolation? His sons and daughters are taken away in a moment. Sudden bereavement is doubly severe as there is no time to prepare for the shock. He had great possessions, but his flocks and herds were swept away at once. His wife is spared, but not discerning the hand of God in their sudden and terrible reverses, she scourged her husband with her tongue for his (to her) stupid acquiescence and calmness. How close Satan came to the truth when he said, "All that a man hath will he give for his [physical] life." How painful is a single boil. But Job was covered with them from head to foot. Once he stood high in public opinion. Said he, "I chose out their way, and sat chief, and dwelt as a king in the army. But now they that are younger than I hold

me in derision, whose fathers I would have disdained to have set with the dogs of my flock." His brethren and sisters and special acquaintances are not mentioned during his trial, but as they came to him when it was over, they evidently stood aloof. His three deeply religious and literary friends came to comfort him, but they strove with all the force that eloquence could command to show him that his affliction was sent as a judgment for his sins. So far as the record goes we fail to put our finger on *one single thing* of a temporal nature, left for his comfort. But can he not part with all these if only he have the special conscious blessing of God upon his soul? Perhaps; but he lived in the old dispensation when "the Holy Ghost was not given" in the sense it is now; and moreover God veiled that degree of his presence he had been wont to reveal to him. The cry of anguish was extorted from his aching heart, "O that I knew where I might find him! . . . I would know the words he would answer me, . . . Behold I go forward but he is not there; and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him, he hideth himself on the right hand that I cannot see him."—Chap. 23.

As we look at the man we seem to see him stripped, utterly stripped, nothing further left to take from him. Then the fiery blasts of hell are let loose upon him. There seems to be no restraint laid upon the powers of darkness except they were not permitted to *destroy, or irresistibly overpower* him.

In the midst of all this, hear the declaration of his principles: "'Till I die I will not remove my integrity from me. My righteousness I hold fast and will not let it go: my heart shall not reproach me so long as I live."—Job 27: 5, 6. "Ye have heard of the patience of Job," and

may its lesson sink down into all our hearts. This life is one of probation, that is, testing. Job demonstrated how much one *can* endure and yet be true to God. The question with us is how much *will* we endure without complaint or wavering or falling. The saints shall judge the earth. How the life of Job condemns the flimsy excuses men make for doing wrong, and how will it cover with shame the weak kneed excuse makers at the last day.

LOVE'S MISSION.

"Comfort the feeble-minded, support the weak, be patient toward all men."—1 Thess. 5: 14. What a Christ-like mission is this set before us, and one which we cannot perform acceptably unless the spirit of God dwells in us. No human solace can touch the broken and bleeding hearts which are everywhere around us, no human word is tender enough to reach them without wounding still more deeply. It is necessary that we shall first be filled with the comfort of God before we can really be used for the comforting of others. And God has given us the Holy Ghost, the Comforter to pour in healing balm into our own lives that we may likewise pour it into the lives of others. Alas, that too many of us fail to give forth from our own handful of meal and cruse of oil, lest there be not enough for us and others, and in our endeavor to selfishly lay up our comfort, we are most likely to lose it. If like the poor widow, who sustained the prophet, we bake first a little cake for the needy one who is sent to us, we shall find that in the person of Christ's little one, we are ministering to him who is greater than the prophet, and with Christ abiding in our house, the meal of His Word and the oil of His Spirit shall never fail nor diminish.

It is comparatively easy for most

of us to minister comfort to those who are appreciative of, and quick to understand, the motives which prompt our endeavors. It has been a sweet and repaying duty to pour into some sensitive and keenly responsive nature the words of loving comfort which dried the tear and caused the sigh to cease, but in our text we are exhorted to "comfort the *feeble-minded*," and this class includes many who are slow of perception, lacking in judgment, or whose faculties have been dulled or enfeebled by sorrow and sin, until nothing but the love of Jesus can ever reach their beclouded souls. With the patient, never-failing sympathy of the God man in our hearts, we may lovingly win our way through the sorrow and despair which is shutting them out from God, and draw them by his own comfort into the light of his countenance.

Next, we are exhorted to "support the weak." How much of forbearance and long-suffering this involves no one can realize until he becomes a burden-bearer with Jesus. Casting all our own care upon the Lord, we at the same time learn to bear the infirmities of the weak, and not to please ourselves. And as weak and weary ones lean upon our strength and our faith, it causes us only to lean the harder upon the strong arm of our Beloved. Otherwise, how could we bear the cumbrance of the many weak and faltering ones who hope to find the way to Jesus' strength by leaning first upon the arm of pity which we extend. When the apostle healed the lame man at the Beautiful Gate of the temple, it was his office to raise him to his feet, and support him thus far ere he could use the God-given strength which came so wonderfully into the helpless limbs and ankle-bones.

Last, and most difficult to obey, is the injunction, "Be patient toward

all men." It is one too little heeded by God's dear ministering children. When we realize the infinite patience which God has exercised towards each one of us, in our poor, pitiful attempts to obey and serve him, it ought to make us deeply ashamed that we have been so lacking in this virtue when dealing with others.

Thank God, *He* will not quench the dimly burning flax, or break the bruised reed. He *waits* to be gracious to each one of us, waits until we are willing to let go all else and to sink out of self into Christ, waits until we are tired even of our attempts at faith and so fall in the fullness of trust into the everlasting arms. For real trust is born in our souls when our faith gets too tired to cling longer to itself. The Saviour does not require us to have faith in our faith, but only faith in Himself. He has waited with loving patience very long for some of us, and shall not we have patience with others? Lord perfect this crowning grace of patience in our souls, and cause us to believe all things, and to hope all things, with the love which "never faileth," as we wait to behold Thy precious fruitage in souls that we commit to Thee.

"Be patient" toward the erring, "be patient" toward the indifferent, "be patient" toward the stubborn, "be patient" toward the ungrateful, "be patient toward *all men*."

With the comfort of Christ's love, with the upholding of his strength, with the patience of his sympathy, let us go forth to the weary, the sick, the captive, the downtrodden, and God, even our God, shall bless us.—*Triumphs of Faith*.

A thousand excuses are pleaded by those who are urged to repent. Is it wise for a man to rest until he has found one that he is sure will meet with the acceptance of the Judge at the great day?

THE SUPERNATURAL IN RELIGION.

There is a class of people in this world generally calling themselves Rationalists, few in number as compared with the whole race, who do not deny the existence of a personal God, and do not reject religious ideas involved in and growing out of his existence and relations to men, so far as such ideas are discoverable and discovered by reason proceeding solely under the light of nature. These persons are not downright atheists. They do not tell us that there is no God, and that they know it to be so. They are rather theists, who believe in God and in what the course of nature teaches in regard to him as well as in regard to man. But they do not believe in any religious system that claims to be *supernatural* in its source. God, in their judgment, never had anything to do with either giving or authenticating such a system, and they propose to have nothing to do with it. The *supernatural* element, when ingrafted upon religion, is a pure superstition, and worthy of no credence whatever.

A very serious difficulty with the theory of these Rationalists consists in the fact that it directly contradicts the religious common sense of mankind. No religious system, whether true or false, ever existed among men, stamping itself upon their faith and practice, operating upon them as a rule of action, and a controlling power of comfort and hope, organizing itself into their personal and social life by forms, usages, and modes of worship, and at the same time professedly based upon the authority and discoveries of unaided human reason working under the light of nature. We search the pages of history in vain for such a system. It never existed. Philosophies we can find in abund-

ance, but such a religious system nowhere. All the idolatries of antiquity claimed to be supernatural in their origin and administration. The same is true of all the forms of modern heathenism, and also of Mohammedanism and Mormonism. The religion of the Bible assumes to have come into this world by prophets and apostles, and especially through Jesus Christ, who did not appear before men as philosophers giving their opinion on the basis of merely natural reason, but did appear as divinely appointed and divinely authenticated messengers through whom God himself spake to man. "Thus saith the Lord," is their constant and universal claim.

The question whether the Bible is a supernatural revelation from God, falls within the province of reason, but the mere fact that it claims to be such, is, in the general judgment of the race, anything but an objection to it. Those who make this claim an objection, are at war with reason as embodied in, and expressed by the common sense of mankind. The truth is that, in religion, the supernatural is, according to this sense, really the natural. It is what men want as the indispensable condition of a religious system. Something *from* God, impressed with his authority, in which he speaks to man, and invites man to speak to him; and not simply something *about* God, upon the authority of mere reason, is the only form in which religious ideas can be addressed to the human mind with controlling and comforting power. History shows this to be a fact. The religion of the Rationalists may do for essays and libraries, and as a certain sort of infidelity; but the great body of mankind do not want it and will not have it. It lacks the supernatural element, and this is fatal to it.

There is to human thought a spiritual world beyond and above

material things, conceivable, conceived, suggested, intimated, with which we cannot by mere reason and merely natural laws make ourselves sufficiently familiar. Philosophy looks dimly into the realm, if it looks at all. Startling probabilities flit before the eye. Thought hears what seems to be the echo of distant truth, and wishes to know whence the sound came and what it means. It wants to get nearer to God, to get God nearer to it than is possible under the teaching of mere reason. That reason does not sufficiently bridge the gulf that intervenes between the two. Such is the present fact as we find it, whether it was or was not in the original constitution of things. Here is a deeply felt want of human nature, existing in all ages and in all countries.

Now, to this want the supernatural in religion is directly responsive. God, by the very terms of the idea, steps in front of nature, breaking the awful silence thereof, and putting himself in communion with men. He enters into *social* relations with them, and enables them to enter into social relations with him. He becomes to them a God whose words they can hear, and to whom they can speak. He speaks, and they hear. They speak, and he hears. He commands, and they obey. He promises, and they believe and hope. He ceases to be a God "afar off," and draws nigh, and they reverently approach him. Salvation is on his lips. The great affections of his own infinite heart are presented to them. The mysteries that overshadow his throne are in part dissipated. The soul gets access to him, and feels alike the power and the charm of his sacred presence. In a word, God, in the supernatural, is, to the mind and heart of man, what he is not and cannot be in the purely natural. To the question, "What advantage then hath the Jew?" Paul replies :

"Much every way: chiefly, because that unto them were committed the oracles of God." These "oracles" were supernatural, and they gave the Jews an advantage not possessed by the heathen world. Whoever rejects "the oracles of God," because they are supernatural, rejects what the world most wants, and assumes to be wiser than the religious common sense of the race.

—*The Independent.*

CHRISTIAN ACTIVITY.

Are you called by the name of Christ?—Then it is your duty to *make other Christians*. All usefulness dignifies the man. You may become the honored means, not only of feeding the hungry, clothing the naked, etc., but even of teaching transgressors their ways and of converting sinners to God. Despair not of accomplishing this; for the blessing of God will be upon you. Remember that Andrew, having found the Messiah, brought his brother Peter to him; that Philip, when he had found the Messiah, brought his friend Nathaniel to him; that the woman of Samaria, as soon as she had found him, proclaimed him to her neighbors. O Christian, the day is coming when the world will be full of those of your own complexion; the day is coming when, from the rising of the sun to the going down of the same, his name shall be great among the Gentiles. You, if Christians, will rejoice in this prospect; and long to see his word successful. *You are the persons who should labor to persuade others to come to Christ.* You can speak with confidence and with feeling: therefore, say to others, "That which we have seen and heard, declare we unto you, that you also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

—*W. Nicholson.*

SUFFERING FOR GOD.

Are we willing to suffer for God? I do not speak of a certain vague love of suffering, that shows itself in words and fails in actions; of a willingness to suffer that consists only in a habit of talking magnificently and eloquently of the use of causes, and that shrinks from the slightest personal inconvenience, and indulges in all the pleasures of a sensual life. Neither do I mean a certain fanciful spirituality, that is ever meditating upon resignation, patience and the joy of tribulation, while the whole life discovers a jealous self-love unwilling to suffer anything. True piety is not satisfied with offering to God a sterile faith; it would add the sacrifice of a humble heart, glad to suffer for him.

In vain will you attempt to follow Jesus, if you do not bear his cross. Dare you, can you complain when you have his example to support you? Will not the faithful Saul rejoice to suffer in imitation of Jesus, and to show his love for him, with the hope of meriting the blessing that he has promised to those who weep? If I were seriously persuaded that the life of a Christian were a life of patience and self-denial, if in sincerity and truth I loved Jesus Christ, who suffered and humbled himself for me, should I be contented with talking of trials when I am called upon to bear them, with giving lessons to my neighbor and not applying them to myself? Should I be so impatient with the infirmities of others, so discouraged by obstacles, so disquieted by little troubles, so sensitive about human friendships, so jealous and intractable towards those whom I ought to conciliate, so severe towards the faults of others, so lenient and so backward in mending my own? Should I be so ready to murmur at the trials by

which God would prove my virtue?

It is a scandal that might make the pious weep, to see men who profess to be followers of Christ crucified, shrinking from sufferings and trials; men, who would serve God with all possible convenience, who pretended to sigh after another life, while they are clinging to all the delights of this, who declaim with zeal against self-love, while they take all imaginable precautions to save their own from the least mortification.—*Selected by M. L. Loomis from Fenelon.*

 "HE CARETH."

What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the grief I bear,
Which saddens the heart and whitens the hair?
About His throne are eternal calms,
And strange glad music of happy psalms,
And bliss unruffled by any strife—
How can He care for my little life?

And yet I want Him to care for me,
While I live in this world where the sorrows be;
When the lights die down from the path I take,
When strength is feeble, and friends forsake,
When love and music that once did bless,
Have left me to silence and loneliness,
And my life song changes to sobbing prayers—
Then my heart cries out for a God who cares.

Oft' shadows hang over the whole day long,
And my spirit is bowed with shame and wrong
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do—
To stay in its courses to help me through,
And I long for the Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for He is strong,
He stills the sigh and awakes the song:
The sorrow that bowed me down He bears—
And loves, and pardons because He cares.

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stoops from His throne above,
To soothe and quiet us with His love:
He leaves us not when the storm is high,
And we have safety, for He is nigh.
Can it be trouble which He doth share?
Oh, rest in peace—for the Lord will care—
—*Selected by Allie Showers.*

The lowliest pathway leads nearest
the throne.

THE TEST OF PERFECT LOVE

He who is not yet prepared to die for his Lord, has not yet received that "perfect love" which "casteth out fear:" and it is a matter of doubt, whether any preacher is worthy to appear in the pulpit, whose confidence in the truths of the Gospel is not strong enough to dispose him, in certain situations, to seal those truths with his blood. If he really shrinks from the idea of dying in the cause of Christianity, is it for him to publish a Saviour, who is "the resurrection and the life?" And may he not be said to play with his conscience, his auditors, and his God, if, while he is the slave of sin and fear, he presents himself as a witness of the salvation of that omnipotent Redeemer, who, "through death, has destroyed him that had the power of death;" and who, by his resurrection, has "delivered them who, through fear of death, were all their lifetime subject to bondage?"—Heb. 2: 14, 15. Love, in the language of Solomon, "is strong as death:" but the true minister glows with that fervent love to Christ and his brethren, which is abundantly stronger than those fears of death which would prevent him, in times of persecution, from the faithful discharge of his ministerial functions. Such was the love of St. Paul when he cried out to those who would have dissuaded him from the dangerous path of duty: "What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21: 13. "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I

may finish my course with joy, and the ministry which I have received of the Lord Jesus."—Acts 20: 22-24.

"For I know that this shall turn to my salvation, through your prayers, and the supply of the Spirit of Jesus Christ, according to my earnest expectation, that Christ shall be magnified in my body, whether it be by life or by death. For me to live is Christ, and to die is gain. And if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all."—Phil. 1: 19-21; 2: 17.

Thus "the good shepherd giveth his life for the sheep: but he that is a hireling, and not the shepherd, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep."—Jno 10: 11, 12. Happy is that church whose pastor is prepared to tread in the steps of "the great Shepherd and Bishop of souls!" St. Paul would not have been ashamed to acknowledge such a one as his companion and fellow-laborer in the work of the Lord.—*Fletcher.*

UNCONSCIOUS INFLUENCE.

The true philosophy or method of doing good is, first of all and principally, to be good—to have a character that will of itself communicate good. There must and will be active effort where there is goodness of principle; but the latter we should hold to be the principal thing, the root and life of all. Whether it is a mistake more sad or more ridiculous, to make mere stir synonymous with doing good, we need not inquire; enough, to be sure that one who has taken up such a notion of doing good, is for that reason a nuisance to the church. The Christian is called a light, not lightning. In order to act with effect on others, he must walk in the Spirit, and thus become the image of goodness: he must be so akin to God, and so

filled with his dispositions, that he shall seem to surround himself with a hallowed atmosphere. It is folly to endeavor to make ourselves shine before we are luminous. If the sun without his beams should talk to the planets, and argue with them till the final day, it would not make them shine; there must be light in the sun itself, and then they will shine, of course. And this, my brethren, is what God intends for you all. It is the great idea of his Gospel, and the work of his Spirit, to make you lights in the world. His greatest joy is to give you character, to beautify your example, to exalt your principles, and make you each the depository of his own almighty grace. But in order to this, some thing is necessary on your part—a full surrender of your mind to duty and to God, and a perpetual desire of this spiritual intimacy; having this, having a participation thus of the goodness of God, you will as naturally communicate good as the sun communicates his beams.

Our doctrine of unconscious and undesigning influence shows how it is, also, that the preaching of Christ is often so unfruitful, and especially in times of spiritual coldness. It is not because truth ceases to be truth, nor, of necessity, because it is preached in a less vivid manner, but because there are so many influences, preaching against the preacher. He is one, the people are many; his attempt to convince and persuade is a voluntary influence; their lives, on the other hand, and especially the lives of those who profess what is better, are so many unconscious influences, ever streaming forth upon the people, and back and forth between each other. He preaches the truth, and they, with one consent, are preaching the truth down; and how can he prevail against so many, and by a kind of influence so unequal? When the people of God are glowing with

spiritual devotion to him, and love to men, the case is different; then they are all preaching with the preacher, and making an atmosphere of warmth for his words to fall in; great is the company of them that publish the truth, and proportionately great its power.

—Bushnell.

RELIGION WITHOUT THE HOLY SPIRIT.

A religion without the Holy Spirit may sometimes be worse than no religion. It puffs up the soul with pride and vain glory; it wastes time and money in forms and emptiness; it stands in the way of God and the power of the Spirit, and it finally brings men to perdition who have supposed that they were bound for the kingdom of God.

It has long been feared that many church members, and ministers, and even some of the educated and refined, think and know very little of the power of the Holy Spirit. A curious statement from Dr. Daniel Steele, confirms this opinion. He says in a recently published sermon:

"Six years ago I announced to the public that the Holy Ghost was not receiving his due honor in the preaching and theological thinking of New England scholars. As a proof I cited the *Bibliotheca Sacra and Theological Review*, published at Andover, thirty-six volumes, 1844—1879, containing 1250 articles by 300 contributors, as not containing *one article* on the personality and offices of the Holy Spirit in the salvation of men. This indicates a corresponding silence in the pulpit during the same period. As a result of this long neglect of the Spirit, a plentiful crop of speculative errors in respect to fundamental truth will soon spring up. The same causes are at work in other evangelical denominations. The theological thought of Methodism as reflected

in her Quarterly for the last forty years has *not one article on the Holy Ghost* save one on the sin against the Holy Ghost."

These publications named represent the highest culture and the ripest thought of two great leading American denominations. And if in forty years *writing* by and expressly for ministers and Bible students there is *not an article to be found on the Holy Spirit*, then the subject cannot have been among those uppermost in the minds of ordinary theologians.

Of course there are the creeds,—which it requires a liberal education and a Latin Lexicon to understand,—there is the jargon of scholastic terms,—which misleads the common mind, and requires a learned man to explain it; but the plain simple teaching of Scripture concerning the Holy Spirit, stripped of empty verbiage and obsolete and technical phrases, is too little heard or known in the present time.

The Holy Spirit convinces the world of *sin*; and where the Holy Spirit is not present in power, sin is rarely reproofed. The sins of Pharaoh and Nebuchadnezzar may be alluded to, but the sins of the rich man who sits in the third pew from the front, right hand side of the broad aisle, are not meddled with unless some one preaches the Gospel with the Holy Ghost sent down from heaven.

The Holy Spirit convinces the world of *righteousness*, but when the Holy Spirit is ignored, the great facts of truth and righteousness are set aside, and sinners think they are as good as anybody. Piety is counted as old fashioned, zeal as fanaticism, and backslidden professors and unconverted worldlings, full of craft, trickery, politics, and secret intrigue, do things in the name of religion and for the interest of the church, which an honest sinner would not touch with the tongs.

Thus a church left destitute of the Holy Spirit, becomes a centre of worldliness, a cage of unclean and hateful things.

The Holy Spirit convinces the world of *judgment* to come! But men who preach without the Holy Spirit can easily find subjects more palatable than that. Hence in these very denominations whose "Quarterlies" show such a lack of testimony concerning the Holy Spirit, there is a similar lack of preaching "*righteousness and judgment* to come."

The subject is largely ignored in the pulpit. The Bible is full of it; but the sermons are empty. The great white throne, the rising dead, the awful separation, the lake of fire, the second death, are not the themes that occupy the twenty or thirty minutes during which the cultured congregation consent to listen to the reading of a polished essay from their "beloved pastor."

The Psalmist said "I will *sing of mercy* and of *judgment*, unto thee O Lord! will I sing." And those who sing with the Spirit and the understanding choose such themes as these. But how little of such singing is heard. A rosewater gospel is accompanied by dishwater songs. The grand old melodies that stir the hearts of men to their centre, are forgotten, and namby-pamby rhymes joined to operatic melodies and consecrated jigs take the place of those solemn strains of prayer and praise and supplication which have subdued and uplifted the hearts of men for ages past.

Here is the evil: is there a remedy? There is. It is found in asking, seeking and receiving into our own hearts the Holy Spirit; in being filled by the Spirit, and in being led by the Spirit of God in all things. It is found in taking the Sword of the Spirit, which is the word of God, and cutting with it on the right, and the left.

It is found in reverencing every

word of God as the written and recorded utterance of the Holy Spirit and in yielding an absolute submission to the authority of the most High God, who has spoken to us by the prophets, and by his Son whose words are Spirit and life, and who dwells in every humble and contrite heart; and that church which is "builded together for an habitation of God through the Spirit."

—*The Christian.*

STUMBLING-BLOCKS.

You may put stumbling-blocks in the way of younger Christians, not only by doing what is wrong, but by *not doing what is right*; by a deficiency for instance, in seriousness, devoutness, diligence, and spirituality. There is a radical defect in the religion of many professors, not in morality, but in spirituality. They do not appear *in earnest*. Their character and conduct do not bear and exhibit with sufficient distinctness, the impress of the cross; the image of God; the seal of the Spirit; the stamp of eternity; the likeness of heaven. A Christian is, or should be, a man who takes not only the form, but the *hue* of his character from the Bible; and that should be a hue of heavenly color. Now where this to a considerable extent is wanting in old professors, its influence on younger ones must be sad indeed. If they hear little of devout conversation from your lips, they cannot of course attach any great value to spirituality of mind. If they see you habitually absent from the prayer-meetings, they cannot entertain any ideas of the importance of social prayer. If they do not see you at the week-day sermon, they are not likely to feel it of any consequence to take an hour from business or pleasure, to be there themselves. If they hear you murmuring and discontented, impatient and rebellious; or even if they

see you gloomy, cheerless, and disconsolate in trouble and sickness, how it must tend to diminish their sense of the power and value of religion, and to discourage them in the prospect of affliction, which may be coming upon them. O my beloved friends, do consider these things: and the Lord give you understanding.—*Sel.*

A SUNSET SIMILE.

BY H. H. LOOMIS.

I sat by the lake's fair margin,
When the tempest had gone by,
And the crimson wings of the sunset
Were spread in the western sky:
And the calming waves were breaking
On the pebbles at my feet;
And they sang of rest to my spirit,
In a cadence low and sweet.

Away o'er the shining waters
The fairy sunbeams played,
Or flitted off and vanished
In the distant mountain's shade.
Out of the fading storm-clouds,
All silently and grand,
A white-sailed vessel drifted,
And steered for the glowing strand.

Then I thought of the weary pilgrims,
Contending with storm and wave,
Hid in the night of the tempest,
Gloomy and dark as the grave.
I wondered if storms would be over,
Sometime in a future fair;
And the barks now on the billows
Would drift all tranquilly there.

And I thought I saw a sweet symbol
In the lake and sunset of gold,
And the barque gliding into the harbor,
And the glories of nature unrolled.
I thought the low murmur of wavelets,
Breaking upon the strand,
Was a song of pilgrims coming
In peace for some longed-for land.

It was so. Along the horizon,
Far away in the tranquil west,
There's a streak of gold o'er the mountain,
A crown of triumph and rest.
The clouds will roll back from the sunset,
And under its peaceful glow,
The barques I have lost in the tempest
Will drift into harbor I know.

God is the whole life of our soul.
All the powers of the mind do not
find their aim till they find God. In
him the heart finds its happiness,
the reason its truth, the will its true
freedom.—*Luthardt.*

TRUE TO GOD.

Never lower your principles to the world's standard. Never let sin, however popular it may be, have any sanction or countenance from you, even by a smile. The manly confession of Christ, when his cause is unpopular, is made by himself the condition of his confessing us before men. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them heartily welcome to the intelligence. And then, again, in order that lights may shine without obstruction, we must be simple and study simplicity. This is by no means so easy as it at first sight appears; for in this highly artificial and pretentious age, all society is overlaid with numerous affectations. Detest affectation as the contrary of truth and as hypocrisy on a small scale, and allow yourselves to be seen freely by those around you in true colors. There is an affectation of indifference to all things, and a lack of sensibility which is becoming very prevalent in this age, which is the sworn foe to simplicity of character. The persons who labor under this moral disorder pretend to have lost their freshness of interest in everything; for them, as they would have it believed, there is no surprise and no enthusiasm. As Christians, we must eschew untruth in every form; we must labor to seem just what we are, neither better nor worse. To be true to God and to the thoughts of his presence all day long, and to let self occupy as little as possible of our thoughts; to care much for his approval, and comparatively little for the impression we are making upon others; to feed the inward light with oil, and then freely to let it shine—this is the great secret of edification. May He indoctrinate us into it, and dispose and enable us to illustrate it in our practice!—*Dr. Goulburn.*

GROWING IN GRACE.

"Grow up into him, in all things, which is the head, even Christ."

"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

The true disciple is a branch of the living vine, Christ Jesus. Small and feeble at first, he drinks blessed nourishment from his fruitfulness. As the stunted branch which exhibits no growth, speedily withers, so the disciple which grows not in capacity and holy living, becomes a dead branch, to be cast out to burn in eternal fire. Not to be growing, therefore, is to be fallen and apostate disciples.

Hasten then, with carefulness and caution, to search thyself and decide this solemn point. Art thou growing more Christlike every day? Do the tempers, the dispositions, of Christ, become more apparent in thee? Art thou warmer in love, stronger in faith, mightier in prayer, holier in life, than thou wast a few weeks or months ago? Dost thou love prayer, the Bible, the ordinances, the character of God, religious meditation, the church, the salvation of souls, more than thou used to do? or dost thou sit sighing over thy present leanness in fruitless wishes after thy first love? Dost thou find a stronger panting after God—a more earnest desire to sink into his image, and be lost in the profundity of his love each succeeding day? Art thou conscious of a daily increasing meetness for eternal life and glory?

Yes, all powerful Redeemer, it is even so! I do grow in grace daily! The world loses its charms, while Jesus becomes increasingly lovely every day that waxes and wanes over my head. As I near my home, I pant more for a meetness to enjoy it, nor do I pant in vain. Jesus feeds me daily, and I can but grow with such divine nourishment.—*Sel.*

THE UNVEILED DEALINGS.

O blessed day, when the long sealed book of mystery shall be unfolded, when the "fountains of the great deep shall be broken up," "the channels of the waters seen," and *all* discovered to be one vast revelation of unerring wisdom and ineffable love! Here we are often baffled at the Lord's dispensations; we cannot fathom his ways:—like the well of Sychar, they are deep, and we have nothing to draw with. But soon the "mystery of God will be finished;" the enigmatical "seals," with all their inner meanings, opened. When that "morning without clouds" shall break, each soul will be like the angel standing in the sun—there will be no shadow; all will be perfect day!

Believer, be still. The dealings of thy Heavenly Father may seem dark to thee; there may seem now to be no golden fringe, no "bright light in the clouds;" but a day of disclosures is at hand. "Take it on trust a little while." An earthly child takes *on trust* what his father tells him; when he reaches maturity, much that was baffling to his infant comprehension is explained. Thou art in this world in the non-age of thy being—Eternity is the soul's immortal manhood. *There*, every dealing will be vindicated. It will lose all its "darkness" when bathed in the floods "of excellent glory!"

Ah! instead of thus being as weaned children, how apt are we to exercise ourselves in matters too high for us! not content with knowing that our Father *wills* it, but presumptuously seeking to know *how* it is, and *why* it is. If it be unfair to pronounce on the unfinished and incomplete works of man; if the painter, or sculptor, or artificer, would shrink from having his labors judged of when in a rough, unpolished, immatured state; how much

more so with the works of God! How we should honor him by a simple, confiding, unreserved submission to his will,—contented patiently to wait the fulfilment of this "*hereafter*" promise, when all the lights and shadows in the now half-finished picture will be blended and melted into one harmonious whole,—when all the now disjointed stones in the temple will be seen to fit into their appointed place, giving unity, and compactness, and symmetry, to all the building.

And who is it that speaks these living "words," "What *I* do?" It is He who died for us! who now lives for us! Blessed Jesus! Thou mayest *do* much that our blind hearts would like *undone*,—"terrible things in righteousness which we looked not for." The heaviest (what we may be tempted to call the severest) cross Thou canst lay upon us we shall regard as only the *apparent* severity of unalterable, unutterable love. Eternity will unfold how *all*, *all* was needed; that nothing else, nothing less, could have done! If not now, at least then, the deliberate verdict on a calm retrospect of life will be this,—"*The word of the Lord is right, and all his works are done in truth.*"—*Sel.*

THE SCHOOL OF SORROW.

I sat in the School of Sorrow,
The Master was teaching there,
But my eyes were dim with weeping,
And my heart oppressed with care.

At last, in despair I lifted
My streaming eyes above,
And I saw the Master was watching,
With a look of pitying love.

To the cross before me He pointed.
And I thought that I heard Him say
My child thou must take thy burden,
And learn thy task to-day.

Then kneeling, the cross I lifted,
For one glimpse of that face divine,
Had given me strength to bear it
And say "Thy Will, not mine."

And now may the glowing sunlight,
From the heavenly home stream down,
Till the school tasks all are ended,
And the cross exchanged for the crown.
Selected from "The Churchman."

SPIRITUAL HUNGER.

The hunger I now notice induces a thankful recognition of the Sabbath sometime before it arrives. It is well to be on the look-out for such a friend as the Sabbath, and the hungry hearer will discern the beauty of it through the mists of the week. Hungry people have thought of their dinner hour before it overtakes them; and it is nothing strange that one, hungry for the word, should have pleasing anticipations of the feast day.

And he is not going to be *late* to public worship. Hunger for food, especially when it pinches, drives one up. You will not have to ring for that man often; nor will the dinner be likely to cool by delaying for him. So the hungry hearer will hasten to his repast. He has an excellent appetite, and will lose no part of the feast; hence the untimely uproar of the church and pew door will not give notice of his arrival at the sanctuary.

And you will not catch the hungry hearer *drowsy*. Hunger and drowsiness are not often in each other's company. When one is present the other is generally missing. A hungry hearer sleepy! Not he. He does not go to church to sleep. He goes to satisfy a craving appetite. That appetite makes divine truth sweeter than honey and the honey comb. It would not look well to see a man drowsy at his dinner. It does not look even as well as that, to see one so at the spiritual banquet.

And the hungry hearer will not be over nice about the *kind of dish* in which the food is served. There are hearers who will not accept of anything much short of an angel to feed them, and it must be from a "lordly dish;" and the food itself must be prepared in the very nicest style of cookery, else they will not eat. Well, they are not hungry;

that is the reason. They have been surfeited, or they are sick; something or other has carried off their appetite. Not so with the hungry hearer. He has such a keen relish for his food, that he would be thankful for it if even ravens brought it. He is after the message, not the man. He cannot tell whether the preacher be in plain or splendid apparel. The dish—what does he care for that? The food is what he wants. He was asked if the preacher was a fine speaker; if he made graceful gestures; if he wore a white or a black cravat; if his hair was properly trimmed. Poor man! he was so hungry he could not tell. The feast was so refreshing that he forgot all about the cook.

The hungry hearer's *attention* is not easily diverted. As for other hearers, they can prick up their ears at any other sound sooner than those from the pulpit, and send their eyes in all other directions more easily than in the right one. If a romping dog trots through the aisles, he must be looked up at. If there be a sound of the wheel of the passing Sabbath breaker, he must be peeped at. Each of the members of Squire Loiterer's family must have a glance, as they severally make their untimely entrance. But the hungry hearer,—his ear is fixed, his eye is fixed, and all because his heart is fixed. He wants to be fed. He came for the purpose. And he is not going to lose his errand. There must be high times in the sanctuary before his attention shall be diverted.

Nor is the hungry hearer quarrelsome about the *varieties of the truth* served up for him. Some hearers want all bones, as if they were hyenas; it must be all doctrines, or they have no ears for it. Others will not touch a bone; it must be all meat. And milk; others must have that, and they will have nothing else. Each must have his own savory dish, or all the fat is in the

fire. But a keen relish for truth will make all sorts go well ; bones, meat, milk ; law, gospel, promise, threatening ; it is all good. Hunger does not stop for the savory dishes, and turn the nose up at all the rest. A good appetite is a most excellent thing to bring to the sanctuary. You will not see him disappointed that brings it. He is going to get something to eat, come what may. If there is any truth in the Lord's house, he is going to find it and be fed.

Nor is the hungry hearer easily frightened about the weather. Those that have poor appetites for the word are easily put into consternation. If a cloud or two happen to scowl for an hour or two about the sky, it does them up for the day. If it should actually drizzle, mercy on them, how could they venture out ! And the wind has got to keep all the weathercocks in a particular trim, if it would not alarm them into an exile from the sanctuary. But the hungry hearer broke caste with all that tribe some time ago. His hunger for the word has tossed all his fears about the weather overboard. Boreas must steam it up well, to shut him up in his house, and the sky must be a watering pot on a pretty large scale to give him any other home on the Sabbath than the house of prayer. He is hungry. That is the great fact, and the elements must be terribly by the ears to cut him off from public worship and house him up at home.—*Sei.*

One of the puritan writers compares the conduct of those ministers who lose sight of divine truth, in the vain attempt at eloquent display, to that of Nero, who, when the people at Rome were starving, employed ships coming from Egypt, at that time the granary of nations, in bringing sand for the use of the wrestlers.

WHEN TO STUDY.

Dr. Guthrie gives the following as his experience in pupil preparation :

I had resolved, on coming to Edinburgh, to give my evenings to my family; to spend them, not as many ministers did, in the study, but in the parlor among the children.

The sad fate of many city ministers' families warned me to beware of their practice. Spending the whole day in the service of the public, they retired to spend the evenings in their studies, away from their children, whose ill-habits and ill-doing in their future career showed how they had been sacrificed on the altar of public duty. This I thought no father was warranted in doing.

Thus the only time left for preparation for the pulpit, composing my sermons and so thoroughly committing them that they rose without any effort to my memory—and therefore appear as if born on the spur and stimulus of the moment—was found in the morning. For some years after coming to Edinburgh, I rose, summer and winter, at five o'clock. At six I got through my dressing and private devotions, and kindled my fires, prepared and enjoyed a cup of coffee, and was seated at my desk, having till nine o'clock, when we breakfasted, three unbroken hours before me. This being my daily practice, gave me as much as eighteen hours in each week, and—instead of the Friday and Saturday—the whole six days to ruminate and digest and do the utmost justice in my power to my sermon. A practice like this I would recommend to all ministers, whether in town or country. It seems ample time for pupil preparation, brings a man fresh each day to his allotted portion of work, keeps his sermon simmering in his mind all the week through, till the subjects takes entire possession of him, and, as the consequence, he

comes on Sunday to the pulpit to preach with fullness, freshness, and power.

CHRISTIAN PERFECTION.

1. If a man would hit a mark he must know where it is ; otherwise he will be likely to shoot above or below it, on this side, or on that. And if any one would seek sanctification, or Christian perfection, (for I use these terms as synonymous in this treatise,) he must know what it is ; for if he include in his view of it either more or less than God has required and promised, he is seeking something besides the thing itself, and cannot succeed. "Some people," says Mr. Fletcher, "aim at Christian perfection, but mistaking angelic perfection for it, they shoot above the mark, miss it, and then peevishly give up their hopes. Others place the mark as much too low : hence it is, that you hear them profess to have attained Christian perfection, when they have not so much as attained the mental serenity of a philosopher, or the candor of a good natured, conscientious heathen." And I add after him, in the preceding pages, if I am not mistaken, the mark is fixed according to the rules of Scriptural moderation. It is not placed so high as to make you despair of hitting it, if you do your best in a gospel way : nor yet so low as to allow you to presume that you can reach it without exerting all your abilities to the uttermost, in due subordination to the efficacy of Jesus's blood, and the Spirit's sanctifying influence.

It is not the perfection of angels, nor yet that of Adam before he fell, that is required of Christians ; but it is a greater degree of perfection than was required of the heathen, or even of the Jews under the Mosaic dispensation. If you would know exactly what it is, you must look into the Gospel to find it. It is

neither more nor less than what God has commanded and promised. This does not imply that we know everything ; that we shall never mistake, never err, etc. But it does imply that we are saved from all perverseness and stubbornness of our will, and hardness of heart ; from every wrong desire, and sinful temper ; and that we love God with all the heart, and our neighbor as ourselves. In a word, this perfection consists in the absence of all sin, properly so called, and in being filled with the fruits of righteousness, humility, repentance, faith, love, meekness, patience, and whatever is implied in Christian holiness.

2. It is not less necessary to be deeply impressed with the importance of this state, than to have clear ideas of it. Many have clear ideas of the doctrines of the Gospel, of the way of life and salvation by Christ Jesus, who, nevertheless, never feel their importance, who never receive Christ as their Saviour. In like manner many Christians acknowledge the doctrine of sanctification, who feel not the importance of it, and of course make no vigorous efforts to obtain it.

Mr. Wesley says, "There have been from the beginning two orders of Christians. The one lived an innocent life, conforming, in all things not sinful, to the customs and fashions of the world, doing many good works, abstaining from gross evils, and attending the ordinances of God. They endeavored in general to have a conscience void of offence in their behavior, but did not aim at any particular strictness, being in most things like their neighbors. The other Christians not only abstained from all appearance of evil, were zealous of good works in every kind, and attended all the ordinances of God ; but likewise used all diligence to attain all the mind that was in Christ, and labored to walk, in every point, as their beloved

Master. In order to this, they walked in a constant course of universal self denial, trampling on every pleasure which they were not divinely conscious prepared them for taking pleasure in God. They took up their cross daily. They strove, they agonized without intermission, to enter in at the strait gate. This one thing they did; they spared no pains to arrive at the summit of Christian holiness: leaving the first principles of the doctrine of Christ to go on to perfection: to know all that love of God which passeth knowledge, and to be filled with all the fullness of God.

"From long experience and observation," continues Mr. Wesley, "I am inclined to think, that whoever finds redemption in the blood of Jesus, whoever is justified, has then the choice of walking in the higher or the lower path: I believe the Holy Spirit at that time sets before him the more excellent way, and incites him to walk herein, to choose the narrowest path in the narrow way, to aspire after the heights and depths of holiness, after the entire image of God. But if he does not accept this offer, he insensibly declines into the lower order of Christians. He still goes on, perhaps, in what may be called a good way, serving God in his degree, and finds mercy in the close of life, through the blood of the covenant." But it is a great wonder, and a miracle of mercy, if he stops at the lower order of Christians, if he does not fall again into the spirit of the world, and *lose his soul*.—*Sel.*

It is not the fear of hell which draws men to aim at perfection, nor is it the ambition to be saints which buoys them up through mortification, weariness and prayer. It is the beauty of God which has touched them and taken them captive.—*Faber.*

PURITY.

"Blessed are the pure in heart, for they shall see God." Such are the words of one who spake as never man spake, whose authority was divine. To be happy and blessed, then, we must seek for purity of heart and life, without which we cannot see God and enjoy the fullness of his peace and love which he has in store for us.

Purity of heart involves purity in life, in word, thought and deed; in all outward conditions and surroundings, temporal as well as spiritual. Purity of air, water, sunshine, food, raiment, are all essential conditions of health, and he whose heart is pure and right will regard these conditions as well for the body as the soul. "Know ye not that ye are the temple of the living God? and he that defileth the temple, him shall God destroy." Such is the language of divine inspiration to the children of men, and, were these words fully heeded, how would peace and joy as a river flow and unite us, sorrow and sighing flee away! Truly "we are fearfully and wonderfully made." "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord," says St. Paul; but how is the cleansing process preliminary to this important end to be gained, while the "temple of God" is being saturated and defiled with the deadly poison of tobacco, opium and intoxicating beverages, destroying alike both soul and body! "Whether therefore, ye eat, drink or whatever ye do, do all to the glory of God." Can the "glory of God" be advanced by destroying the "temple of God?" *Man*, the crowning glory of creation, the noblest work of God, and yet a *slave*, a voluntary slave to the habits of impurity and vice, yet by his own choice and free will seeking a place below the vilest

brute! Millions of property and lives sacrificed that America might be free, and still our "land of liberty" a land of *slaves*!

The superior health and vigor of the Jews are attributed to their observance of Mosaic laws as regards cleanliness and purity of food, drink and habits of life generally; and shall the Gentile world reject the Old Testament as the Jews reject the New, forgetting that "all Scripture is given by inspiration of God," and we should render full obedience to its commands. As bees cull honey from poisonous flowers, so we may cull some sweets or lessons of wisdom from the despised Jews.

Do you regard purity and cleanliness with reference to food, clothing and other essentials of life? Is purity written in your every thought, word and deed—in your character, your conscience, your heart, mind and soul? Then surely *health* will be to you an abiding guest; will pervade your entire being; will add to your life prosperity, happiness and length of days, and will be instrumental in gaining for you a passport to that better land, where sickness and death come not, and where all tears are wiped away. Purity is essential to health and happiness, to holiness and Heaven. Says the Psalmist: "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands and a *pure heart*."—*Anon.*

Holiness of life and a willingness to die are inseparable dispositions. The love of this life and another cause an incessant conflict in the imperfect soul. Let not such a person say they wish to live in order to repair the past; if they examine their hearts, they will find that they cling to life, because they are not sufficiently virtuous to desire the pure joys of heaven.—*St. Augustine.*

REMEDY FOR TEMPTATIONS.

If you were never to suffer on account of temptations, you would believe yourself to be something, and thus nourish a secret self-esteem. God permits temptations in order that you may hate yourself, and be separated from everything which may injure you; in order to bring you to cast yourself, *just as you are*, into his arms that He, himself may purify you. Therefore to practice great austerities, and neglect this abandonment of yourself to God in faith, is contrary to the designs of God, who wills himself to sanctify you, that he may have all the glory.

Humility, true, deep; a willingness to take the lowest place is the only remedy for temptations, for neither the devil, nor the flesh can operate upon nothing. Be not afraid of your nothingness. God will be glorified by the destruction of the vile man of sin, in order that you may become a new creature in Christ Jesus.

I advise you to live in the vocation, to which God has called you. To quit the world is not to quit one's self, because one carries himself with him, wherever he goes, and this self is his greatest enemy. You will find self in solitude and in the desert, as well as in the crowd. But God will give you the victory over yourself, and over all your enemies. He is able to command the winds and waves, and he will make the storm a calm in due time, when you are so convinced of your misery as to live wholly upon him, and let self die out. Have courage, therefore. Love God with all your heart. Endeavor to keep his divine presence ever with you in the depths of your heart, by a continual recollection of Him; by a habit of entering within to converse with Him; not in a constrained and formal way, but all simple and natural, remem-

bering that the Kingdom of God is within the *heart of love*. I pray God to become all things to you.

—*Madam Guyon.*

“COMFORT YE MY PEOPLE.”

Do not ministers sometimes forget that they are sent to comfort the troubled? “Comfort ye, comfort ye my people, saith your God,” is implied in, “Preach the Gospel to every creature.” The gospel is “glad tidings of great joy.” “Comfort” is imperative, and the repetition of the word makes it doubly imperative. In words, face, and manners, then, ministers should “comfort.” A gloomy, grumbling, fearful minister, ought to reform at once, or be deposed. Let infidels look on the dark side of life, they have no other; but preachers of glad tidings should always be glad, and make others glad. A sad face is a reproach to them, unless joy gleams through the cloud.

The saying, “Jesus wept, but never laughed,” is misleading. Did not the sun shine through his tears at the tomb of Lazarus? Gloomy ministers misrepresent him, without knowing it. When the people tell their troubles to the pastor, and find comfort, it is a good sign; but when he groans out his pains, fears, and trials, to get sympathy, he misrepresents his Lord. He has trials; of course he has; but he should never parade them. He is often discouraged, but the people need not know it. He should remember the promises, talk of the bright side, and hasten into sunshine. The people are feeble enough, without his help on the wrong side. It is a shame to feel and act as if Christ is dead, asleep, or forgetful. He is sent to preach faith, not fear; hope, not despair; courage, not cowardice; comfort, not distress.—*Selected.*

Evil men understand not judgment.

HOMES WITHOUT GOD.

One alarming evil of the nineteenth century is the number of irreligious homes found in every community. Not homes without culture, refinement and elegance; not homes wanting in social and worldly enjoyment; but irreligious homes; homes in which practically there is no prayer, no God, no Bible reading, no divine worship. Practically, God is as much excluded from many homes as he is from the marts of trade or the ball-room. Alas for such homes!—the father unsaved, bearing no testimony for Christ, placing before the children no Christian example. Sometimes both parents are unconverted, and as indifferent to the Gospel or to a word like this as the most blasphemous infidel. Oh, what a calamity is this! If parents are irreligious and can dispense with God and his Church, how are we to expect better of the children? Godly homes have done more for the peace of society and the spread of the Gospel throughout the world than any other single agency. If this be true, who can speak the dreadful influence and results of irreligious homes?—many of them excellent in many things, but wholly unchristian. God have mercy on such!—*Our Young People.*

Importunity in prayer is but little practised, yet Christ seems to intimate, that sometimes this alone has occasioned success; as in the parable respecting the borrowing of loaves, and of the unjust judge. There may be importunity that is not expressed in words; a breathing of the soul after God, as constant as the inspiration of air; an ardor that language cannot express. But ah! how seldom is this experienced! How much of carelessness and hypocrisy in our prayers! What a fearful sight if they were all spread out before us!

DETERMINE TO BE HOLY.

For the attainment of holiness it is not only necessary that you become willing and desirous for it, but you must likewise come to the firm purpose and resolution that through grace you will be holy; that you will never rest short of this state; that at all hazards you will persevere, and never cease the effort until you attain. If you find it difficult to form the purpose; if there is discernible a remaining feeling, that, if you should not immediately succeed, perhaps, you may give over the struggle; pray and agonize, for the victory here: never rest until your mind is determined. Nothing great can be accomplished without resolution. An "unstable" or "double mind" cannot prosper. Be firmly resolved, therefore, that you will attain, that you will contend for and claim your privilege.

Some commence seeking God—engage in the pursuit of holiness—without decided purpose to succeed. They have a will to commence working, but not a will to do all that may be necessary to be done—to make all requisite sacrifices—to persevere through every opposition. This may be your case; if so, stop short, and resolve firmly, irrevocably, that you will be for God wholly. You will never go beyond your will. When you endeavor without its concurrence, it will amount to nothing. Will; then work, when you have the will! Your desires are set upon holiness: now resolve, that, it being your privilege, you will have it by God's grace; and set forward and endeavor after it, according to your light. It is not presumed, in this advice, that you purpose, in your own strength, to make this great attainment; it is not supposed that your willing secures it; but only that it leads you forward to God, who will bestow it upon you, when you come to him. It is not, will to

be holy, and be holy; but will not to cease until God shall confer the grace, of his own free goodness. The importance of this invincible resolution or willing, must appear in one moment.

The work of resisting every sin—crucifying every improper desire, being entirely for God—will meet with opposition, strong opposition; a feeble purpose will soon yield; the soul will relapse into its former state. The work will not be accomplished; not because it was impossible, but because there was not the requisite resolution. A man is dying of a tumor; he wishes it removed, and goes to a surgeon; but the knives intimidate him—his resolution fails; he returns with the fatal tumor still upon him. Would you be holy? Learn by this illustration the value of resolution—resolution that will not cower when the knife is laid to the heart, to amputate its idols.—*R. S. Foster.*

MAKING VOID THE LAW.

What are the most usual ways of making void the law through faith? Now the way for the preacher to make it all void at a stroke is, not to preach it at all. This is just the same thing as to blot it out of the oracles of God. More especially, when it is done with design; when it is made a rule, not to preach the law; and the very phrase, "a preacher of the law," is used as a term of reproach, as though it meant little less than an enemy to the Gospel.

All this proceeds from the deepest ignorance of the nature, properties, and use of the law; and proves that those who act thus, either know not Christ,—are utter strangers to living faith,—or, at least, that they are but babes in Christ, and, as such, "unskilled in the word of righteousness."

Their grand plea is this: That preaching the Gospel, that is, ac-

according to their judgment, the speaking of nothing but the sufferings and merits of Christ, answers all the ends of the law. But this we utterly deny. It does not answer the very first end of the law, namely, the convincing men of sin; the awakening those who are still asleep on the brink of hell. There may have been here and there an exempt case. One in a thousand may have been awakened by the Gospel: but this is no general rule: the ordinary method of God is, to convict sinners by the law, and that only. The Gospel is not the means which God hath ordained, or which our Lord himself used, for this end. We have no authority in Scripture for applying it thus, nor any ground to think it will prove effectual. Nor have we any more ground to expect this, from the nature of the thing. "They that be whole," as our Lord himself observes, "need not a physician but they that are sick." It is absurd, therefore, to offer a physician to them that are whole, or that at least imagine themselves so to be. You are first to convince them that they are sick; otherwise they will not thank you for your labor. It is equally absurd to offer Christ to them whose heart is whole, having never yet been broken. It is, in the proper sense, "casting pearls before swine."—Doubtless "they will trample them under foot; and it is no more than you have reason to expect, if they also "turn again and rend you."—*Wesley.*

A word fitly spoken, how good it is.—*Solomon.*

We may review or analyze our lives into principles, as we analyze our food into alkalies, salts, and acids; but no chemical combination of alkalies, salts, and acids yet invented will keep us alive. Principles must, after all, be rooted in affections; life can only be nourished by life.

SANCTIFICATION ATTAINABLE.

Is it possible that Satan has so got the advantage of God, that God's kingdom cannot be re-established in this world, and that the Almighty has no way but to back out, and take his saints to heaven, before he can make them holy? Is God's kingdom to be only partly established, and is it to be always so, that the best saints shall one-half of their time be serving the devil? Must the people of God always go drooping and drivelling along in religion, and live in sin till they get to heaven? What is that stone cut out of a mountain without hands, that is to fill the earth, if it does not show that there is yet to be a universal triumph of the love of God in the world?

If sanctification is not attainable in this world, it must be either from a want of motives in the Gospel, or a want of sufficient power in the Spirit of God.

It is said that in another life that we may be like God, for we shall see him as he is. But why not here, if we have that faith which is the "substance of things hoped for, and the evidence of things not seen?" There is a promise to those who "hunger and thirst after righteousness" that "they shall be filled." What is it to be "filled" with righteousness but to be holy? And are we never to be filled with righteousness till we die? Are we to go through life hungry, and thirsty, and unsatisfied? So the Bible has been understood but it does not read so.

—*Rev. Chas. G. Finney.*

Only let us have faith in God, and we shall not lack the means of doing good.—*Andrew Fuller.*

The bad fortune of the good turns their faces up to heaven, and the good fortune of the bad bows their heads down to the earth.—*Saadi.*

EDITORIAL.

KEEPING HOLINESS.

It is not necessary to teach us how to lose our health. Works on Hygiene do not attempt to do that. A simple neglect of the laws of health will bring on disorder, disease, and finally death. To become a confirmed dyspeptic one does not need to commit some striking and wilful act of disobedience to the laws of our physical being. Many a person has lost his health without being able to tell how he lost it.

So the Bible does not teach us *how to lose holiness*. It gives us very explicit directions how to keep it. We give a few. "The Lord make you to increase and abound in love one toward another, and toward all men even as we do toward you: to the end that He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thes. 3: 12, 13. "If ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1: 10, 11. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last times."—1 Pet. 1: 5 Notice, in each of these passages there is something spoken of for us to do if we would keep holiness and get through to Heaven. In the first, we are told that we must *increase and abound in love toward one another and toward all men*. What we had when we were converted, or when we were sanctified wholly is not sufficient. It is not enough that we grow in knowledge; there must be a marked increase in love. We must abound in it—not merely toward those who love us, but toward *all men*.

In the second passage we are directed to do certain things. By reference to the

preceding verses we shall find that the "things to be done" in order that we may "never fall," are Christian graces to be added to the beginnings of these graces received when we were converted and when we were sanctified wholly.

Some lakes and inland seas are without outlets; but none are without inlets. Insensible evaporation would soon dry up the largest of them, if its waters were not receiving a constant addition. The sturdiest tree would soon die if it could derive no nourishment from earth or air. So, no matter how much grace a person received when he was converted, and how great an increase was realized when he was sanctified wholly, if he does not go on in his experience and grow in grace he will become dry and unfruitful, spiritually dead, and insensible to his condition. His outward conduct may be without reproach, but his power is gone. To keep a house in good order repairs must be made as need requires; to keep wealth one must be acquiring wealth; to keep learning one must be adding to his store of learning, and to keep holiness one must be steadily "perfecting holiness in the fear of the Lord."

In the third passage we quoted, we are taught that it is the power of God that keeps us. This is frequently stated in the Scriptures. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—Jude 24. God's power is adequate to carry us safely through any emergency that can possibly arise. However numerous and strong may be our enemies, God can easily overcome them. Whatever difficulties may stand in our way He can remove them. If a sea lies in our path He can open a passage through it. If a mountain would stop our progress He can give us wings like an eagle and enable us to soar above it. In the furnace he can keep us. In the desert he can feed us. Nothing is too great or too hard for

the power of God. It is almighty. He who is kept by the power of God is kept in safety. He is willing, nay anxious to keep us all. He is just as ready to keep one as another. Then why are not all kept? The reason is found in us, and not in God. We are kept *through faith*. This faith is a voluntary trust on our part. One is kept, because he, of his own free will, exercises faith in God. Another doubts, and thus severs his union with God, and he in consequence falls into darkness and at last into sin.

There are many passages of Scripture which teach that we are kept by the infinite love and power of God. But, like those we have considered, they imply or express conditions which we are to meet. These conditions are important. If we meet them, we keep the grace which God has given us. If we fail to meet them then we lose the blessing of holiness. Many lose it in this way without knowing it. This was the case with the minister of the church of Ephesus. He was so active, so patient, so orthodox, and so zealous for the purity of the church that he had not the slightest idea that he had met with any serious loss. His zeal against evil-doers and false teachers, had taken the place of the tender love he had in other days. He considered himself radical, and uncompromising, and established in the faith. But Christ pronounced him fallen.

Reader, have you had a clear experience of being sanctified wholly? If not then seek it at once. You cannot afford to live another day without it.

If you have obtained this blessing are you keeping it, clear and fresh? You may keep up the profession. Many do, long after they have lost the blessing. There may be nothing particularly amiss in their conduct or conversation, but they do not bring forth the fruits of holiness. They have not its joy or its power. They lack its gentleness, its meekness, its simplicity. Their profession is based upon

reasoning or habit, and not upon the direct witness of the Spirit.

Beloveds, how is it with you at the present time? Are you fulfilling the conditions on which the keeping of the blessing of holiness depends? If you are not increasing and abounding in that tender, unselfish love that makes you careful of the reputations of others, and considerate of their interests and happiness; if you are reckless in your statements, and ready with damaging insinuations against those who do not agree with your opinions; or if, on the other hand, you are light and trifling, gradually conforming to the world in your conversation, in your dress, and in your business, then you have every reason to believe that you have lost the blessing of holiness. Be honest with yourself: welcome the light, and humble yourself before God, and seek to be right with him no matter how much of humiliation it may involve.

REVIVAL PREACHING.

Preaching should be directly calculated to bring about a revival of God's work. This was the design of God in the establishment of the ministry. Preachers are called of God, commissioned and sent forth, that they may instrumentally edify believers and convert sinners. This is their mission. They may do other things incidentally, but this is their main work. *And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."* Here we have set forth the special work of ministers of the Gospel. It is, not to preach so many sermons a week, and keep up an interest in the con-

gregation—it is to labor for the perfecting of the saints, in love, faith and humility and all the sweet graces of the Spirit—to edify the body of Christ—to build up the church by the conversion of sinners, and by leading them on in their experience till they become PERFECT MEN in Christ.

The preacher should aim in every sermon and exhortation to accomplish this object. Any thing that does not tend to this is not the Gospel. It may be true—may be good enough in its place, put its place is not the pulpit. This has to do with man's eternal interests. If a preacher does not know what he was placed in the pulpit for, or, knowing his mission, if he does not strive with all his energy for its accomplishment, he had better leave at once and go at something else. He stands in the way. How many dexterous, scientific blows are given from the pulpit every Sabbath! Yet how little is accomplished! Why? Because these splendidly furnished soldiers "fight as one that beateth the air." Their nicely measured movements are intended—not to wound the enemies of Christ—but to display themselves to the best advantage. They *appear* to be engaged in battle—in *reality*, they are on parade.

It is not possible for a Gospel minister to labor honestly for the salvation of souls as God directs, without being successful. The criminality of many consists in the fact that they do not positively aim at the salvation of souls as a result to be accomplished by their labors. They preach and talk almost at random, and have a kind of indefinite hope that somehow or sometime, a revival will come about. Revivals never happen, any more than crops of wheat or corn happen. They are brought about just as wheat is raised—by a union of human and divine agency. And the co-operation of God can be counted on by those laboring in the spiritual harvest field, with far greater certainty than by those who are culti-

vating farms. To the former Jesus has said, *LO I AM WITH YOU ALWAYS.*

Ministers need not try to throw the responsibility of their want of success upon the church. Probably the church is not right. It would be a miracle if it was. In nine cases out of ten it is the fault of the preacher that the church is no better. "Like priest like people," is a proverb as true as proverbs generally are. The Bible clearly shows that God holds ministers responsible, in a great degree, for the spiritual condition of the people. If the wicked does not turn from his sins, or if the righteous turns from his righteousness and commits wickedness, they shall die in their iniquity; "but their blood," says God to the unfaithful watchman, "will I require at thine hand." Our Saviour addressed his epistles, not to the seven churches at Asia directly, but to their "angels," or ministers, esteeming as their own the sins of their people.

Preaching is God's appointed method for making men better. "It pleased God by the foolishness of preaching to save them that believe." "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" "Go ye into all the world, and preach the Gospel to every creature." There is, if we mistake not, a great tendency at the present day, to underrate the importance of preaching, as a means of grace. It grows out of the fact, probably, that so little is accomplished by it. But the fault is, not with the preaching as an institution, but with the preachers themselves. The distribution of Bibles and religious tracts and books is good in its place, but it can never answer as a substitute for the living preacher, with his heart of love and tongue of fire. The fervent, effectual prayers of the righteous, help on the work of soul-saving very greatly, but they cannot do the part of a vivid declaration of God's burning, searching truth. To secure the assistance of God in a revival does not re-

quire a great deal of pleading, as though he needed urgent persuading to save those who will give themselves to him, for he "inclines his ear"—he listens attentively to catch the cry of those who wait patiently for him. But unsaved man is hard to be moved. He needs to have his dormant sensibilities touched, and his slumbering conscience aroused. Under the presentation of the truth, "the secrets of his heart should be made manifest, so that he would fall down upon his face and worship God, and report that God is in you of a truth."

Preaching should be Scriptural. The preacher should draw on the Bible for something more than the text and the benediction. The staple of the sermon should be taken from the word of God, and not culled from the newspapers or made up of the sayings of associates. If sinners are pricked to the heart, it will be not by selections from poets, nor by the fine sentences of the worldly wise, but by arrows drawn from the quiver of the Almighty. None but weapons forged in Heaven can penetrate the thick armor in which sinners of the present day have encased themselves from head to foot. If you back up everything you say by a plain "thus saith the Lord," your preaching will be with authority. If you explain and enforce the truths of the Bible you will be listened to with something more than respectful attention. It is astonishing what ignorance of the Bible exists among professing Christians, and even preachers, who perhaps are otherwise well educated. Preaching made up largely from the Scriptures, has in this day all the attractions of novelty. People generally have too many newspapers to read to pay much attention to the Bible, and they love to hear a preacher who brings its truths before them. God says, "He that hath my word let him speak my word faithfully." Do this and you will succeed.

BE PATIENT.

Whoever would labor successfully for the salvation of men, especially for that class for whom the Gospel was specially designed—the poor—has great need of patience. Everywhere the prevailing influence is unfavorable to a life of piety. Temptations are thick on every side. Spring has many struggles with winter before it gains the final mastery. There are but few converted who do not more or less backslide from time to time. The Spirit of God is easily grieved; and men, without intending to give up their religion and lose their souls, neglect to obey its promptings, and before they are aware of it, they find themselves bereft of their comfort and shorn of their strength. If they are naturally amiable, and their previous habits have been good, but little notice is taken of their fall, and they get back to the blood that cleanseth, without bringing reproach upon themselves or upon the cause. But others, who have bad tempers, and bad habits, do not get off so easily. Everything there is good about them is of grace; if they lose this everybody notices it; the dam is gone, and the current seeks the old channel, the bad habit gains the mastery. The once converted, happy drunkard, to his surprise, finds himself again in the gutter. When he awakes to his condition he is overwhelmed with penitence and shame. Perhaps in God's sight his sin is no greater than that of the former, but the supercilious Pharisee and the proud worldling, who are all the while as destitute of saving grace as he is in his lowest condition, turns from him with contempt; men lose confidence in him, and he loses confidence in himself. Those who labored for his salvation feel that they too are disgraced by his conduct, and treat him with cold indifference. Thus the poor man is left alone to struggle with sins that have overcome

the mightiest. This is wrong. Our patience toward others should resemble that which God has exercised toward us. Remember the parable of the lost sheep. Forgive not only seven times, but seventy times seven. Said the mother of Wesley to one who asked how she could tell a thing to a child the twentieth time, "If I had only told him nineteen times I should have lost all my pains." If one falls who needs your assistance help him to rise as often as he falls. Who, regardless of disgrace, will do the work that God has for him?

CORRESPONDENCE.

BELOVED IN THE LORD.—In eating of the Hidden Manna, more and more satisfying is the portion that He giveth. I have no wisdom, no preference as to the way in which He may give, I simply walk as a little child, obedient to all He may say. I am learning to see Him in all that enters into my life, and my peace flows like a river. Madam Guyon says: "Be satisfied with the present moment, which brings with it God's eternal order in reference to us."

The teaching given by some in regard to physical redemption has long held me in painful bondage. They claim that Jesus Christ came to save us from our sickness as well as our sins, and if we are not at once *manifestly* set free it is because of some sin or want of faith.

Many years have I depended on Christ alone as my healer, but I have learned to let Him thread His way into my being as He will. He has too often preceded some work of power by a season of physical suffering to have me call it all an evil. In my weakness I could see I was being made strong, and that all was for a purpose. He has at such times been more to me than deliverance.

He seeks entire perfection, and in His own time and way will the work be manifested. For years I have been un-

able to hear common conversation, and had much testing from my lungs. Long and earnestly have I at times waited on the Lord in regard to the matter—to have the cause made known or removed, and have only found a silent God, whereas if I leave all with Him and rejoice in a present and full salvation, regardless of *seemings*, I have Him as Counsellor, Guide and Saviour revealed as with and in me: and yet in the face of the teachings referred to I was not always satisfied that all was as it should be; questioning in the matter, looking to the views given I would again come *into bondage* and lose my peace. The promise given in Mark 11:24 was often given me in power, "Whatsoever things ye desire when ye pray, believe that ye *have received* them and ye shall have them." (R. V.) As I have learned to rest more fully on God's sure word, I have proportionally lost sight of externals, and the questionings of the people, knowing that my one position before Him was to so live in entire surrender of body, soul and spirit as would enable me to know I was on promised ground. Not that all my infirmities are removed, but He bears them. To physical suffering given, I hold my entire being in an attitude of silent prayer and adoration, without a voluntary thought or desire, and often realize His presence and blessing in a marked degree. The words in St. John 5:14, 15, have at such time often been given me. I see by faith the new life and "reckon" the all things made new. A short time since I was suffering greatly. The symptoms were very threatening; but intently holding on in the way in God, He said again and again, "Fear thou not, for I have *redeemed* thee; thou art *mine*," and "nothing shall by any means hurt thee." The conflict was intense, but I persistently sided with Him and in a little time became thin, and yet thinner, until I seemed to behold the very God. What I had so often in the

past called disease, I now saw to be but the pressure of His own loving hand beckoning me up higher. For hours He held me thus. All *seemed* wrong, but in the "afterward" I found myself more established in grace, with better fitness for the service before me. The power of Christ does rest upon us as we glory in infirmities and distresses for His dear sake.

The enemy says "If you make a good of these ills, you but tempt the Lord to deepen suffering and increase trials upon you," but no, "God is love," and all He gives us while thus in His hand must be a good. He is but perfecting me and *His grace helping*. I mean patiently and believingly to wait upon Him until the Prince of this world shall come and find nothing in me.

If He instantly remove sufferings as I look to Him I will praise Him: if He *continues* or *deepens* the test, I will in His strength, continue to praise, for this is His will concerning me. The time is short in which we may deepen in the life for the work beyond, and whatever may come into the passing moments, let us make them stepping stones into God. And O, let us not dishonor and repel Him by questioning and doubt. God is love, and may that satisfy us. Amen.

—M. H. Mosman.

LOVE-FEAST.

A. BEERS.—I am rejoicing in the Lord. He is my salvation from all sin.

E. DICKSON.—I am quickened, have some of the everlasting joy on my head, peace flowing like a river, and righteousness strong as the waves of the sea. Oh, look inside at my soul and see what God hath wrought out in a poor sinner. I will praise him for ever and ever. I have trials, conflicts and perplexities, but am neither cast down nor destroyed. I expect through Christ to do valiantly,

W. W. HARRIS.—I am kept by the power of God through faith. Praise the Lord! I find all my needs supplied in God, bless His name.

—Willow Springs, Kan.

O. R. HEINZE.—The Lord is my portion to-day, and I find Him a satisfying portion indeed. The Lord is blessing and leading me in the way of holiness. I am walking in the light, and "The blood of Jesus Christ cleanseth me from all sin." Praise the Lord! The Lord has all my cares, and I am fully trusting in Him. By faith I am enabled to rest in Jesus.

MRS. OLIVER PATTEE.—I can say that I really do enjoy salvation, I love the despised way more and more. I praise God for a salvation that reached down deep enough to take me up above opinions and placed me where I can rejoice constantly, and am glad that I can be peculiar for Christ's sake. I have the witness in my heart that I am a redeemed child of God. Glory to Jesus! I am washed and made white in the blood of the Lamb.—Bellaire, Mich.

F. W. CATHEY.—I am glad to give my testimony to the saints through the EARNEST CHRISTIAN. The breathings of my heart is:

"Beautiful day, perfectly bright,
Jesus alway, boundless delight."

Glory to God forever! I am more and more in harmony with heart religion. The Lord has been blessing me since I came to this place. I enjoy it very much. The Lord said to Abraham "I will bless thee, and I will make thee a blessing." This is the desire of my heart, to be blessed, and be made a blessing. I enjoy the school here. The blessing of the Lord surely rests upon us. The Principals and teachers are godly men and women. I am looking to the Lord for more and more of His Spirit. I know the blood cleanses. O, hallelujah to Christ!—North Chili, N. Y.