

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1994

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
Le reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				✓							

The copy filmed here has been reproduced thanks to the generosity of:

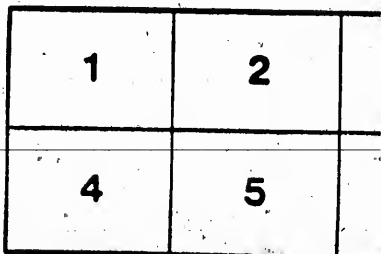
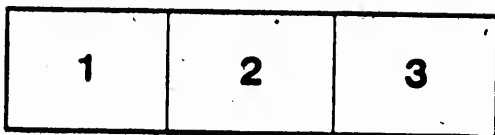
Metropolitan Toronto Reference Library
Business and Social Sciences Department

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



ed thanks

Library
partment

quality
gibility
che

e filmed
g on
impres-
. All
on the
ree-
printed

ne
CON-
D"),

et
to be
d
ft to
as
the

L'exemplaire filmé fut reproduit grâce à la
générosité de:

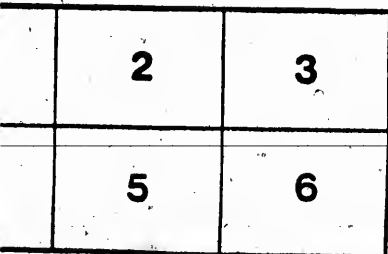
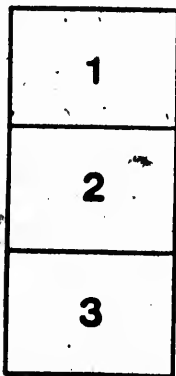
Metropolitan Toronto Reference Library
Business and Social Sciences Department

Les images suivantes ont été reproduites avec le
plus grand soin, compte tenu de la condition et
de la netteté de l'exemplaire filmé, et en
conformité avec les conditions du contrat de
filmage.

Les exemplaires originaux dont la couverture en
papier est imprimée sont filmés en commençant
par le premier plat et en terminant soit par la
dernière page qui comporte une empreinte
d'impression ou d'illustration, soit par le second
plat, selon le cas. Tous les autres exemplaires
originaux sont filmés en commençant par la
première page qui comporte une empreinte
d'impression ou d'illustration et en terminant par
la dernière page qui comporte une telle
empreinte.

Un des symboles suivants apparaît sur la
dernière image de chaque microfiche, selon le
cas: le symbole → signifie "A SUIVRE", le
symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être
filmés à des taux de réduction différents.
Lorsque le document est trop grand pour être
reproduit en un seul cliché, il est filmé à partir
de l'angle supérieur gauche, de gauche à droite,
et de haut en bas, en prenant le nombre
d'images nécessaire. Les diagrammes suivants
illustrent la méthode.



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609
(716) 482 - 0300 - Pharis
(716) 288 - 5989 - Fax

USA

#

0

248.4
S3

JAN 3 1967



BIBLE SALVATION,

—AND—

POPULAR RELIGION CONTRASTED

BEING STRICTURES ON POPULAR CHURCH SINS ; ON BACKSLIDING ;
ON REPARATION AND REPENTANCE ; ON JUSTIFICATION
AND SANCTIFICATION ; ON PRACTICAL DUTIES
OR MORAL OBLIGATION, ETC.

BY ALBERT SIMS,

MINISTER OF THE GOSPEL.

PRICE, 35 CENTS.

TO BE HAD OF THE AUTHOR.

UXBRIDGE, ONT.

1884.

248.4
S 32

PREFACE.

Our one object in sending forth this little book, is to promote the cause of "pure and undefiled religion." We are profoundly convinced that the present is an age of shams and superficiality. The great arch deceiver has coined imitations of Christianity, which, in some respects, so closely resemble the pattern of Jesus Christ, that "he would deceive, if possible, the very elect." Everywhere we see men blinded by "the god of this world." So far as experimental godliness is concerned, the great mass of the people are practically heathens. Hence, the great need of publishing, far and wide, the pure, illuminating, radical truths respecting salvation from sin.

A few sections scattered throughout the book, are choice selections from able writers on important themes. Most of the matter, however, was originally written for the *Radical Christian*; but it has been considerably revised and enlarged, specially for publication in the present form.

To all lovers of pure religion, we earnestly appeal to aid us in the circulation of this book. By the agony and bloody sweat of God's dear Son; by the streaming blood from his pierced side; by the awfulness of an endless hell; by the vastness of an approaching eternity; and by the priceless value of immortal souls; O help us in this effort to spread salvation truth throughout the land. *Will you help? WILL YOU? WILL YOU?*

We do most fervently hope that this humble treatise will shed holy light on many a benighted soul; and bring around a wide spread revival of primitive life and power. With this prayer, we send it forth to the world, on its mission of truth and of love.

THE AUTHOR.

8.4
22

book, is
"religion"
is an age
river has
respects,
that "he
rywhere
So far
mass of
e great
inating,
ok, are
themes.
tten for
derably
in the
appeal
agon
eamng
an end-
ernity;
help us
out the
treatise
; and
ife and
world,

PART I.—Popular Religion.

CHAP. I.—EMPTY PROFESSION.

Talking religion, professing religion, putting on a good appearance, and crying "Lord, Lord," is not heaven-born religion. If this constitutes religion, then Christ would not have condemned the Scribes and the Pharisees, as hypocrites and whited sepulchres. Who has ever made a louder profession of religion than they? Or who—of our modern professors—has exceeded them in rigidly conforming to the externals of religion? If fair words and a specious profession, mean religion; then Christ would have had no need to declare, that those, who think of fitting themselves for heaven by so doing, are awfully deceived. Yet, how great the number, who vainly mistake plausible appearances and a sanctimonious show, for the religion of the Bible! Do not think it is impossible to deceive yourself in this matter. Christ most solemnly affirms that; "Many will say to me in that day, 'Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?' And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity." *Matt. 7:22,23.*

Morality is good; but morality of itself is not religion. A profession of religion—when it is the natural

FOR.

4

outcome of the grace of God in the soul,—is also good, But, to put on the garment of profession, and to believe that we thus constitute ourselves Christians, is to build our hopes for eternity upon a foundation of sand—a foundation that will, at death, totter and crumble beneath us, and sink us into everlasting ruin. "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21.

CHAP. 2.—SPURIOUS CONVERSIONS.

Men love security. Other things being equal, they give a decided preference to the safe side. They spare neither pains nor expense to guard against possible calamities. For this reason, insurance companies of all kinds carry on a profitable business.

There is generally an instinctive fear of the future. Upon the brink of eternity the boldest stand and tremble with an indefinable dread of their impending doom.

"Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the Divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man.
Eternity!—thou pleasing, dreadful thought!
Through what variety of untried being,
Through what new scenes and changes must we pass!
The wide, the unbounded prospect lies before me;
But shadows, clouds and darkness rest upon it!"

Such is the sentiment of humanity as expressed by this favorite poet. Any system that gives plausible promise of carrying man safely through this darkness into the unclouded light of eternal day, will have its votaries. The more plausible the promise, and easier the conditions, the greater will be the number of adherents.

Modern spiritism, which is but the workshop of demons revived under a new form, claims a greater number of followers than Christianity did in the same length of time. Francis Xavier, the celebrated Jesuit missionary, made more converts in one year than John Wesley did in the whole course of his ministry. Make the standard of Christianity sufficiently low, and you can very easily multiply adherents. Give to men an assurance of heaven, without requiring them to deny themselves, and take up their cross daily and follow Jesus amid reproaches and persecutions, and many will be found eager to embrace the advantageous offer.

That many who profess religion may yet fail of being truly converted to God is apparent.

1. From the declarations of our Saviour: *And then will I profess unto them I never knew you; depart from me ye that work iniquity.*—Matt. 7: 23. Mark this language. He does not say you have backslidden. But I NEVER KNEW YOU. Then, of course, they were never converted. (1.) This class is very numerous—"MANY." (2.) They make a high profession of religion. (3.) They were deceived to the last. "Many will say to me in that day, (the day of judgment), 'Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?'"

The same lesson is taught us in the parable of the ten virgins. The foolish virgins did not lose their oil—they did not take it. They had the lamp—the profession—but the grace they never had. They, too, were not flagrant hypocrites, but were self-deceived. If there is any truth clearly taught in the gospel, it is the very great liability of our being deceived in regard to our

being converted to God. "The foolish man who built his house upon the sand," stands as a representative of those who spend their lives as respectable members of the church, but who build their high professions upon unconverted human nature as the foundation.

2. Many of those who profess to be converted never bear the marks of conversion. "By their fruits ye shall know them," is the criterion which the Master himself gave, for the purpose of ascertaining here who are his true followers. It is not "judging," in the sense in which it is forbidden, to apply to ourselves and others the test which he has given.

But that many conversions are spurious is evident, because—

(1.) The so-called converts do not truly repent of their sins. They have no godly sorrow—no deep, sincere sorrow because of their transgressions. They never exclaim, like Paul, "O wretched man that I am! who shall deliver me from the body of this death?"—Rom. 7:24. They never cry out, like David, "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head; as a heavy burden they are too heavy for me."—Ps. 38:4. You never hear anything like this from them. On the contrary, they act more like patrons than penitents. Their whole bearing would seem to indicate that they think they are conferring a great favor upon the Almighty. They go forward for prayer, and perhaps kneel; they make no confession of their sins, never shed a tear, nor utter a cry for mercy, nor manifest in any way the earnestness of a soul longing to be delivered from the danger of hell. Where they have wronged others, they make no restitution. A few

prayers are offered for them, interspersed, if they are persons of wealth or position, with compliments; they "feel better," join the church, sleep on with others, and finally wake up in hell!—

(2.) The subjects of these spurious conversions do not have any real victory over sin. In this respect, they are the same as they were before. If they were fretful and impatient before, they are fretful and impatient still. If they were the slaves of tobacco, they still defile their bodies with its use. Those who were the devotees of fashion, in any degree, before their so-called conversion, remain, to the same extent, "conformed to the world." The word of God does not possess sufficient authority with them to induce them to discontinue, for the sake of Jesus, "the wearing of gold or pearls, or costly array." If before their profession, they were fond of the light, Satanic literature of the day, they read it still with as much avidity as ever. The grosser vices which would injure their respectability they avoid.

(3.) They are strangers to the joys of salvation. When they see others "rejoicing, with joy unspeakable and full of glory," it looks to them like the wildest fanaticism. They do not know what it means to have the blessing of the Lord upon their souls. What the joy of the Holy Ghost consists in, they have not the remotest conception. The same things that made them happy before their supposed conversion makes them happy now, and they feel their loss just as keenly as they did before.

(4.) They have no love for closet duties. If they read the Bible and pray in secret, it is not because they have a relish for these means of grace. They hurry through them, and are heartily glad when the unpleasant task is finished. Close, pointed, searching preaching

disturbs them, and they seek the ministry of those who speak with enticing words of man's wisdom.

(5.) They are sadly wanting in genuine humility. However great an effort they make to appear humble, and however depreciatingly they may talk about their attainments and doings, still there is so much of self in all they do and say, that it is really painful to a spiritual person to be with them. Their very confessions are full of self. They try, at times, to be humble, but the effort is always unsuccessful. They need to be converted to God, and then there will be at all times a subdued, meek manner about them.

(5.) They oppose Bible holiness. Let the necessity of entire consecration to God be pressed upon their consciences, and the opposition of their hearts will be manifested at once. For a superficial, fashionable holiness, they may have sympathy, but they manifest bitter hostility against true holiness. Do they give up worldly associations? They would leave the church before they would the lodge! Secret societies have a stronger attraction for them than the house of God! Worldly pleasures draw them with far greater force, than does the beauty of holiness, or the social means of grace.

These are some of the marks of a spurious conversion. Beloved, will you apply them to your own experience, and see whether you have indeed truly passed from death to life? Be honest. Be thorough. A mistake here, if not corrected in time, will involve the loss of the soul to all eternity. Be sure that you are a new creature in Christ Jesus. If, through false teaching, or by any other means, you have taken up with any thing short of a real conversion to God, have the honesty and the courage to confess the mistake, and begin anew, and

obtain, at any sacrifice, a Bible experience. Will you lose your soul through false shame? God forbid.

Are you engaged, either as a preacher or a layman, in promoting the work of God? Beware, above all things, how you "heal slightly" those who are wounded by the Spirit of God. You may do it through sympathy. But let the old Adam die, no matter how painful the process. By reporting a large number of converts, you may, for the time being, obtain honor of men; but God will call you to account for the manner in which your work is done. Remember, it is written, "Cursed be he that doeth the work of the Lord, deceitfully," or, as it reads in the margin "negligently."

Do you hesitate to deal faithfully with awakened souls, for fear they will become discouraged and turn back? If they are truly awakened, there is not the slightest danger. If they are not, they may better turn back than go in the road of self-deception.

Did not our Saviour tell us (Luke 14:28) that we should count the cost at the very outset? O ye, who promote superficial conversions among men, hear the word of the Lord: "Because, even because they have seduced my people, saying, 'Peace;' and there was no peace: and one built up a wall, and lo, others daubed it with untempered mortar. * * Therefore, thus saith the Lord God: I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hail stones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall

know that I am the Lord."—Ezek. 13:10-14.—*Earnest Christian.*

"Many think themselves Christians who are not. For Christians are holy; these are unholy. Christians love God; these love the world. Christians are humble; these are proud! Christians are gentle; these are passionate: consequently they are no more Christians than they are archangels."—J. WESLEY.

"Until we put away from the minds of men the common error, that the current Christianity of the Church is true Christianity, we can make but little progress in converting the world."—PRES. C. G. FINNEY.

"Just now four out of five on our church rolls are doing nothing, almost absolutely nothing: and God's blessed cause is not made one whit stronger in numbers or influence by their living."—BISHOP FOSTER. Such souls are deceived, or not in a state of salvation.

"But the extent of the sad fact is not seen, that the cold, worldly, or indifferent in our midst, are really a large majority."—BISHOP PECK.

"The evidence before me is, that nine-tenths of our young people, now entering into the church, practically ignore what has proceeded from the mouth of the Lord, as the rule of his people"—Loyal obedience.—Dr. PIERCE.

"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and then will I profess unto them, I never knew you. Many, I say unto you, will seek to enter in and shall not be able."—JESUS.

CHAP. 3.—SPURIOUS HOLINESS.

For some time past we have been painfully made

aware, that spurious holiness is largely on the increase. When examined in the light of the word of God, the the experience of thousands who profess this great blessing, does not measure up to justification ; and a large number of them are not so much as "truly awakened." Some time ago a sister wrote for us her experience, in which she stated, that previous to her obtaining holiness, she was troubled with snuff-taking, novel-reading and light talking ; but that holiness had brought her deliverance from these things. We immediately replied, and told her, that if she had been indulging in those sins up to the time of her attainment of that blessing, she was mistaken in thinking it was holiness ; it was simply justification, or perhaps only a state of conviction. A writer in the *Banner of Holiness*, says ; "It was quite a number of years after I had sought, and obtained a pure heart, before I received the light and conviction, that God required me to stop using tobacco." Just imagine a man sanctified by the blood of Christ, and his body a temple of the Holy Ghost, indulging in the wasteful, filthy, ill-scented habit of tobacco-using ! What a deception ! Again he says : "When light came, then it became sin for me to use it." Of course it did. But previous to this moral change, the abstract act was wrong ; and a conscious guilt must have been felt, proportionate to the degree of light possessed. Does the brother think that God would justify and sanctify a soul, and allow him to go on for years, before showing him the sin of such a habit ? Such an idea is preposterous. According to this theory, God would be justifying a person in sin one minute, and condemning him for it the next. This brother is terribly mistaken in supposing that he had no light, all that time, on the subject of tobacco-using. He had all the light he needed ;

and that light was in God's word. That book told him; "Cleanse yourselves from all *filthiness of the flesh and spirit.*" "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." "Glorify God in your bodies and spirit, which are his." "Defile not the temple of God." To say in the face of all these plain commands, that he had no light—during all those years—revealing the uncleanness in which he indulged, is to affirm what is not truth; and it reveals his terrible darkness and deception. Another writer in the same paper, says; "I then laid all on God's altar—pipes, tobacco, gold chains, foolish talking and jesting—with many other things and habits by which I had been conforming to the world."

Two points in this experience deserve to be noticed:

1. Notice the sins in which he indulged, previous to his obtaining holiness—"Tobacco, gold chains, foolish talking and jesting."—See 1 Peter 3: 3, 4; 1 Tim. 2: 9; Eph. 5: 4. Here you see, that the wearing of gold, and foolish talking and jesting, are expressly forbidden; as well as all conformity to the world. It is simply impossible for any one to remain justified, who lives in disobedience to God's plain commands. At the very threshold of a religious life, all such disobedience has to be renounced. Thousands of saved souls, in different churches, testify, that even before God pardoned them, they had to abandon all the sins mentioned above, as well as wickedness in general. Now, does God offer salvation on easier terms to some than to others? Does he show partiality to some, by allowing them to hold on to a few of their idols? He does, if this brother's experience is true; but the whole company of prophets and apostles in God's word unite in saying: "NO." The

book told him;
of the flesh and
 think, or what-
 "Glorify God
 "Defile not
 all these plain
 all those years
 indulged, is to
 terrible dark-
 e same paper,
 pes, tobacco,
 h many other
 orming to the

o be noticed:
 ged, previous
 hains, foolish
 1 Tim. 2 : 9 ;
 of gold, and
 orbidden ; as
 mply impos-
 lives in dis-
 e very thres-
 e has to be
 in different
 doned them,
 ed above, as
 s God offer
 ers? Does
 n to hold on
 her's experi-
 prophets and
 NO." The

unerring book declares that "God is no respecter of persons." "He that saith I know him, and keepeth not his commandments, is a liar; and the truth is not in him." 1 John 2 : 4. "Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple." The conditions of salvation are the same to one as to another. All have to take the humbling, self-denying, cross-bearing road, if they would gain eternal life. All have to get down, and stay down. This brother's justification, previous to his obtainment of that blessing, was certainly not the kind as taught in the Bible.

2. Our brother says that he put all those things upon the altar! If he did, then God sanctified a heap of sin,—uncleanness, pride, and worldly conformity; for "Whatsoever toucheth the altar shall be holy." We are bold to say, that God never took this offering; it would be blasphemy to say he did. He takes what belongs to him; and what he can use, and nothing else. "Render, therefore, unto Cæsar, the things that are Cæsar's, and unto God the things that are God's." God will not take sin; it belongs to the Devil. All that is sinful and worldly in our conduct has to be *put away from us*; and not consecrated. You cannot consecrate either the sins of your life, or inborn depravity. If this is the extent of the brother's consecration, he made no consecration at all. He simply gave up his sins and received justification. Another writer in the same paper, stated some time ago, that he consecrated his "prejudice;" and another says that he consecrated his "unbelief." Just think of "unbelief," and "prejudice" being sanctified! The broth of swine on a Jewish altar, would have been just as appropriate.

In these testimonies the writers show clearly:

1. That they are greatly ignorant of the nature and conditions of full salvation.

2. That they are woefully deceived.

CHAP. 4.—COMPROMISING PREACHERS.

Who is to blame for the shallow experience of many who profess entire holiness? We reply, the men under whom they are professedly saved. If these deluded souls were taught the whole counsel of God by professed holiness teachers and editors, they would see their unsaved condition; and popular holiness would not spread so fast. As it is, a vast multitude are made to believe a lie under the teachings of these men. Milk and water papers publish their testimonies; and thus this terrible delusion is spread far and near. Many of the holiness journals are laden with just such shuffling testimonies. We have read them, until we are perfectly disgusted with such sham holiness. We ask, can one wonder at such hollow testimonies, when so many holiness (?) teachers are doing shoddy work? Like begets like. These men say they let the Holy Ghost show the people in regard to dress, Masonry and tobacco, etc. Now, if it is right to leave to the Holy Ghost, the work of showing the people these sins, it is equally right to let the Holy Ghost preach pardon and holiness. Paul says, "I have not shunned to declare unto you, the *whole counsel* of God." Both he and Peter did show the people in regard to pride in dress, and many other popular sins. So will every true ambassador of the Cross. God requires every watchman on Zion's walls to "Cry aloud, and spare not; lift up thy voice like a trumpet, and *show* my people their sins, and the house of Jacob their transgressions."—Isa. 58: 1.

The reason why these hirelings avoid the work of exposing the sins of the people, is because they are afraid of hurting the feelings of the congregation, and of stirring the devil in those guilty of these practices. And in many cases, to expose these things, would be to expose themselves. O, what such men need is a thorough work of salvation in their own souls. This would effectually cure them of daubing with untempered mortar. "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood."—Jeremiah, 48 : 10. Says Wesley: "But how terrible is this! when the ambassadors of God turn agents for the Devil!—when they who are commissioned to teach men the way to heaven, do in fact teach the way to hell. If ever asked, 'why, who does this?' I answer, ten thousand wise and honorable men; even all of those of whatever denomination, who encourage the proud, the trifler, the passionate, the lover of the world, the man of pleasure, the unjust or unkind, the easy, careless, harmless, useless creatures, the man who suffers no persecution for righteousness' sake, to imagine he is in the way to heaven. These are false prophets, in the highest sense of the word. These are traitors both to God and man. These are no other than the first-born of Satan; the eldest son of Apollyon, the destroyer. These are far above the rank of ordinary cut-throats; for they murder the souls of men. They are continually peopling the realms of night; and whenever they follow the poor souls they have destroyed, 'hell shall be moved from beneath to meet them at their coming.'"

the nature and

CHERS.

ence of many
 e men under
 deluded souls
 rofessed holi-
 their unsaved
 pspread so fast.
 ve a lie under
 r papers pub-
 e delusion is
 journals are
 We have read
 n such sham
 hollow testi-
 ts are doing
 en say they
 rd to dress,
 ght to leave
 people these
 preach par-
 shunned to
 " Both he
 to pride in
 l every true
 y watchman
 ; lift up thy
 ir sins, and
 isa. 58 : 1.

CHAP. 5.—TONING DOWN.

The Devil has many ways of ensnaring bad men, and some deceptive plans for deceiving good men. One of his methods of defeating good men—especially preachers of the Gospel—is by *toning them down*.

Many are toned down, and do not know it. Such are continually sparing "the best of the flock," and think, in so doing, that they "do God service." Much of the common run of radical preaching—as to the necessity of thoroughness on all points—will fail to convince these toned-down preachers of their backslidden condition. There are hair-breadth backsliders, inch backsliders, foot backsliders, yard backsliders, rod backsliders, and mile backsliders; but they are all backsliders. They are all toned down; they are all grieving the Spirit of God; they are all compromisers; they are all sinners against light. These gentlemen will pass the preaching intended specially for them, right over their shoulder to others.

Compromisers always get along smoothly with the world's people; but it is not so with God's true prophets and saints. These are all "godly," and, therefore, they "suffer persecution," for "righteousness' sake." As all that live godly in Christ Jesus are persecuted.—2 Tim. 3:12, it is very clear that none are godly who are not persecuted.

It is an historical fact, that all denominations backslide. In their backsliding, and backslidden state, they "have a form of godliness, but deny the power thereof." They hold to "the letter," but they have lost "the spirit." So, if God should raise from the dead, the apostle who was the instrument of organizing their work,

and send him to preach to "his own," they would persecute the very spirit which originally gave them an existence. Thus it has ever been. Thus it ever will be, so long as there is a deceiving Devil at large. The Jews hate the spirit of Moses; Christians (?) hate the spirit of Christ and his apostles. Lutherans hate the spirit that was in Luther; Friends, (or Quakers), have lost the spirit of Fox, for they fail to suffer persecution. They have become "honorable,"—and Methodists in their turn, despise and persecute the spirit of Wesley. Who next will suffer spiritual eclipse?

The preacher who fails to "reprove" sin at sight, and who does not immediately set about curing the defect, is a compromiser in the sight of him who said, "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin."

It was said of the apostles, that they "turned the world upside down." They were radical reformers. They thoroughly, heartily, and earnestly opposed all evil. They rooted out; they pulled down; they destroyed; they threw down; they built; and they planted.—Jer. 1:10. They set their faces "as a flint" to do the whole will of God. They spoke all that God commanded them. They feared, not the face of clay. They were as a fortified city, an iron pillar, and brazen walls against the whole land—against the kings and princes thereof, and against the priests and people thereof. The evil doers of all kinds fought against them. But they did not prevail against them; for the Lord was with them as a deliverer.—Jer. 1:17, 19. We must be like them. The Devil has not changed his nature; though he has somewhat changed his tactics. Christ Jesus is, "the same

yesterday, to-day, and forever." His religion changeth not, to suit either times or circumstances. It opposes the carnal mind, and all ungodliness, as thoroughly, earnestly, and radically as ever. One says, "apostolic preaching always acts like the broom in Pilgrim's Progress,—agitating and wonderfully stirring up the dust of sin. But daubing with untempered mortar packs down sin, and men become "at ease in Zion." Many, who by their thorough, Scriptural way of dealing with his works, once made the Devil rage,— have now become so "wise" that they do not hit him effectually, all the year round. They are toned down. They have compromised. They have lost their power. Also, they, like Samson, have lost both their strength and their eyes!

Conviction must be brought on the people by the law of God. Paul said, "I had not known sin, but by the law." After this, Christ will be, "The end of the law for righteousness" to true believers. If we are like our Master, we shall not go through this world as *gentlemen*—"highly esteemed among men;" but, on the contrary, we shall be "despised and rejected of men." The world will hate us; because we shall testify of the world, "that the works thereof are evil."—John 7:7. We shall overcome him (the Devil) by the blood of the Lamb, and by the word of our testimony; and we shall love not our lives unto the death.—Rev. 12:11. Sin, everywhere, will be definitely and radically exposed; the works of the Devil will be destroyed; and a pure, peculiar, zealous people, will be raised up. And thus Scriptural holiness will be spread over the land. Let us be true.—*The Sword.*

CHAP. 6.—LUKEWARMNESS.

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

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

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

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

we find the majority of professors of God. They may have some appearance of piety; they may be regular in observing certain duties; just as the popular preacher was to whom these words were originally spoken; but for all this they have lost their first love. They are lukewarm and they know it, but still they think that they are all right. They are nevertheless backsliders; and in God's sight they are more abominable and nauseous than the open sinner. Hear what God says to you who are lukewarm: "*I know thy works that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.*"—Rev. 3: 15, 16.

CHAP. 7.—CONDEMNATION.

Any departure from God, any step of disobedience to the known will of God, will bring condemnation upon the soul. No Christian can walk contrary to the teaching of the Bible, and live in the world in any particular without getting into condemnation. To act as the greater part of professing Christians do in our day, will most certainly bring condemnation; for the reason that there is but little difference between them and non-professors. Now justification and condemnation are just as opposite to each other as light is to darkness; and while you have that condemnation on your soul you are not in the enjoyment of justifying grace. The two feelings can no more exist together in the heart at the same time than you can fly without wings. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8: 1. Do not mistake hardness of heart for absence of condemna-

tion.
so
anyth
witho
Word
denn
"Beh
fiden
him,
thing
But
to pr
plain
The
denn
their
escap
from
souls.

CHAP

he ha
the fa
that v
slider
spirit
"And
Spirit
who a
"Now

tion. Some persons, yea, many professors of religion, are so seared in their consciences that they can do almost anything, and not feel condemned. This is not being without condemnation; they stand condemned by the Word, whether they feel it or not. If we are not in condemnation we have confidence in God when we pray. "*Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.*"—I. John 3: 21, 22. But how many there are who feel, when they kneel down to pray, that something is wrong with them. They complain of darkness, doubts, fears, and loanness of soul. The trouble is they are backslidden—they are in condemnation and bondage. Secret prayer will soon reveal their condition. We have to walk exceedingly careful to escape condemnation; but unless we are backslidden from God there is not the least shadow of it upon our souls.

CHAP. 8.—ABSENCE OF THE FRUIT AND WITNESS OF THE SPIRIT.

As long as a person remains justified before God, he has the witness of the Spirit within him, testifying to the fact of his being a child of God; and when he loses that witness, he is no longer a Christian—he is a backslider. "The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. 8: 16. "And hereby we know that he abideth in us, by the Spirit which he hath given us."—I. John 3: 24. To those who are not in the possession of the Spirit, God says, "*Now if any man have not the Spirit of Christ, he is none*

of his."—Rom. 8: 9. If you are right before God, you have this witness, and enjoy it now; if not, though you may have been saved, you are backslidden. Then, as a necessary consequence of having the Spirit in our hearts, and enjoying his testimony, we have also the fruit of the Spirit. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," etc.—Gal. 5: 22, 23. The justified person bears this fruit in his daily life. Primarily, he loves everybody, both friends and enemies. He has no hatred to any one, for hatred is one of the works of the flesh. It is emphatically stated that, "they which do such things shall not inherit the kingdom of God."—Gal. 5: 21.

Yet large numbers can give their testimony in class-meetings, and persuade themselves to believe that they are Christians, while they cherish feelings of resentment and ill will in their hearts towards some particular person. They may deny they have any hatred; but their conduct proves it to a demonstration. People do not generally pass by any one with whom they are well acquainted, and not speak to them, if they are on good terms; nor do they talk in a bitter, sour spirit behind their backs, nor, in fact, say anything evil of them. If you are justified, no such feelings exist in your heart. Though you may have enemies, your inward disposition, and outward conduct will be tender and loving. If you have feelings of animosity and resentment in your heart, it is time you should confess it to those parties, and forsake your sin, or you will go down to hell. For what saith the apostle? "He that loveth not his brother abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him."—I John 3: 14. If a man say, "I

love
5: 20
not g
angry
indul
geanc
and r
and t
not l
indul
thing
Yield
tion.
and d
decla
works
favor
"Ye
grape
tree b
forth
fruit,
Every
down
ye sh
we n
Again
abide
much
15: 5
tian,
leave
O, rep

e God, you
 though you
 Then, as a
 our hearts,
 fruit of the
 joy, peace,
 meekness,
 sified person
 , he loves
 no hatred
 the flesh.
 h do such
 -Gal. 5 : 21.
 y in class-
 e that they
 esentment
 ular per-
 but their
 le do not
 are well
 e on good
 rit behind
 them. If
 our heart.
 sposition,
 . If you
 in your
 e parties,
 ell. For
 s brother
 ther, is a
 a eternal
 a say, "I

love God and hateth his brother, he is a liar."—I John 5 : 20. While you have the fruit of the Spirit, you will not give way to unholy tempers and passions, and become angry when you are tried and provoked. You will not indulge in outbursts of impatience, and wreak out vengeance upon evil-doers ; you will not return evil for evil, and railing for railing ; you will not speak evil of others, and take up a reproach against your neighbor ; you will not love the world, or the spirit of it ; you will not indulge in intemperance, either in dress, food, or in any thing else ; for such things are sins against God. Yielding to any one of them you will lose your justification. Yet the mass of professors are dreaming of heaven, and daily committing these very sins ! Their daily lives declare they have not the "fruit of the Spirit," but "the works of the flesh," and consequently they are not in favor with God. What saith the Saviour about this ? "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles ? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them."—Mat. 7 : 16-20. By this test can we not easily see what the character of thousands is ? Again : "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit ; for without me ye can do nothing."—John 15 : 5. Is this your condition, professing to be a Christian, and destitute of these fruits—having nothing but leaves?—resting only in the form, and lacking the power ? O, repent, for you are backslidden and Christless ; you

have as much need to repent and be saved as any open sinner. The great difficulty with the mass of backsliders is the retention of "a form of godliness"—but practically denying its power—yet vainly imagining themselves perfectly safe, though utterly devoid of the vitality of spiritual life. It is vastly easier to convince those who have abandoned both the power and the form of their religion, than to convince those, who, having lost the power, still cling to the outward form; because while they retain the form, they fail to see themselves as apostates. While they retain a show of piety, it would be extremely humiliating to them to confess their total loss of spiritual power.

Reader, are *you* in this condition?

CHAP. 9.—NOT HUNGERING AFTER GOD.

The only way to retain justification, is to be eagerly desiring and pressing on for the full will of God to be done in the soul, as it is done in heaven. Because while there is a much higher character for the Christian to obtain, after he has been justified, while there are other things God wants to do in his soul, and a certain deeper work of grace that he is commanded to seek for, and obtain, unless his aim and strong desire are to obey God in these things, he will be guilty of disobedience; and disobedience inevitably brings darkness. We firmly believe that one of the chief causes of backsliding among Christians, is their neglect to obey the Spirit in earnestly seeking after the blessing of holiness of heart, the entire sanctification of their natures. Thousands, all over the land, can bear sad testimony to the truth of this. The

following
remain

"
is in he
therefor
sent yo
God, w
formed
newing
good, a
8: 1, 2
loved,
flesh an
—2 C
5: 18.
sons of
and pe
the wo
even y

"
lieved
to be
which
are bec
mest."

"
Christ,
founde
toward
" "
spiritu
I have

Following passages show that the justified soul is not to remain satisfied with mere regeneration :

"Be ye therefore perfect, even as your Father, which is in heaven is perfect."—Mat. 5 : 48. "I beseech you, therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 8 : 1, 2. "Having therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7 : 1. "Be filled with the Spirit."—Eph. 5 : 18. "That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Phil. 2 : 15. "This is the will of God, even your sanctification."—I. Thess. 4 : 3.

"Have ye received the Holy Ghost, since ye believed?"—Acts 19 : 2. "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God ; and are become such as have need of milk, and not of strong meat."—Hebrews 5 : 12.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works, and of faith towards God."—Hebrews 6 : 1.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat ; for hitherto

s any open
backsliders
but practi-
ning them-
the vitality
vince those
the form of
having lost
cause while
mselves as
7, it would
their total

GOD.

be eagerly
God to be
ause while
ristian to
are other
in deeper
for, and
obey God
nce ; and
e firmly
ng among
earnestly
he entire
over the
ia. The

ye were not able to bear it ; neither yet now are ye able."
—I Cor. 3 : 1, 2.

"And the very God of peace sanctify you wholly ; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."—I Thess. 5 : 23.

"Be ye holy, for I am holy."—I Peter 1 : 16.

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Hebrews 12 : 14.

When you were brought to God, did you not hunger after these things ; and with the Spirit in your heart, were you not led to pray for them ? But you gave up groaning after these things, and now you are not praising after God at all. What then is your condition, and what are the consequences to which such conduct leads ? "*Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you ; for he that walketh in darkness knoweth not whither he goeth.*"—John 12 : 35. "*He that saith, I know him, and keepeth not his commandments, he is a liar, and the truth is not in him.*"—I John 2 : 4. "*Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*"—James 3 : 4.

CHAP. 10.—NO SALUTARY INFLUENCE IN THE LIFE.

As salt is used for the purpose of seasoning, and to prevent decomposition, so the grace of God is imparted to justified souls, not only for personal benefit, but also to check wicked men in their course of sin and folly, and to exert a beneficial influence upon them. No one can have the salt of the Gospel in his heart, and fail to be a blessing to society in some form or other. This is

impossi
res, and
variety
multitud
flavor,—
under t
their co
walk an
pray, su
means
there is
to draw
a back
if the
salted?
cast out
5 : 13.
that ga
12 : 30.

C

It
Christi
nonsens
sted is
decepti
state.
shall d
and wo
heart.
evil to
his nei

are ye able." impossible. His words, deeds, and general deportment, yes, and his very countenance, will tell for good in a variety of ways, and wherever he goes. Yet there are multitudes of professors, who are like salt without any savor,—they have lost their saltness. No one is blessed under their prayers; no one is edified or lifted up by their conversation; no one is convicted of sin by their walk and conduct. True, they sometimes sing and pray, and talk about religion, and probably attend the means of grace regularly, and give something away; but there is no salutary influence in their lives. They fail to draw souls toward God,—a sure and plain evidence of a backslidden state. "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men."—Matt. 5: 13. "He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matt. 12: 30.

CHAP. II.—AN UNBRIDLED TONGUE.

It is quite common in these days to hear professing Christians indulge in light, frothy conversation—in nonsense, and in all kinds of jokes—in highly exaggerated language, and even in downright falsehood and deception. This also is a sure mark of a backslidden state. "Lord, who shall abide in thy tabernacles? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."—Psa. 15: 1-3. Here you see that gov-

are ye able."
you *wholly*;
and body, be
Lord Jesus

1: 10.
Without
14: 14.
not hunger
heart, were
up groan-
after
what are
s? "Yes
ills ye have
that walketh
—John 12:
eth not his
not in him."
with to do
3: 4.

IN THE

ag, and to
imparted
but also
and tolly,
No one
and fail to
This is

ernment of the tongue is placed among the things essential to our gaining heaven. "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy (good) words thou shalt be justified, and by thy (evil) words, thou shalt be condemned."—Matt. 12: 36, 37. Professors of religion, who are guilty of an unbridled tongue, have need to repent of their sin; for says the apostle: "*If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.*"—Jas. 1: 26.

CHAP. 12.—LOVE OF THE WORLD.

Do not imagine that loving the world merely consists in being a reckless sinner. It means something more than that—something more common than notorious wickedness. We find the greater part of those who are guilty of the sin of loving the world, are a very respectable and moral sort of people; and many, yes, thousands of them, profess religion, and consider themselves as established church members. A man shows he loves the world when he seeks its wealth, and is continually "laying up treasures upon the earth."—Matt. 6: 19. Multitudes of professors are just as eager after sitting wealth as any non-professor. To get money or land, they will make things head and tail in any shape; but to get grace to feed their souls—that sanctifies gives them two minutes thought any day. They are up early and late in their pursuit after mammon, but they quibble fearfully when asked to spend a few hours during the week in the house of God, or in searching the Scriptures, or in closet prayer at home. They work exceedingly

hard to li
venience
labor for
reprove
they are
work; a
to be dil
"servent
ing in th
showing
"But th
snare, a
drown
love of
some co
pierced
6: 9, 10
for the
men.
and wor
God; v
bors an
speak t
and act
leaves t
displea
There
though
They p
promis
rather
mercy
ye not

the things
unto you,
they shall
ent. For
and by thy
tt. 12 : 36,
of an un-
ir sin ; for
with his own
LD.
erely con-
something
man notori-
those who
a very re-
many, yes,
sider them-
man shows
and in con-
—Matt. 6 :
x after sit-
money or
ny shape ;
ecely gives
te up early
ey grumble
during the
Scriptures,
exceedingly

hard to increase their substance, and consider no incon-
venience too great to accomplish their purpose ; but to
labor for God, to visit the sick, to warn the wicked, to
reprove sin, and help pull poor souls out of the fire,
they are ready to make any excuse for the neglect of this
work ; and generally say they are too busy. It is right
to be diligent in business ; but it is also imperative to be
“ fervent in spirit, serving the Lord ; ” “ always abound-
ing in the work of the Lord ; ” but in this they fail, plainly
showing which world has the greater attraction for them.
“ But they that will be rich fall into temptation and a
snare, and into many foolish and hurtful lusts, which
drown men in destruction and perdition. For the
love of money is the root of all evil ; which, while
some coveted after, they have erred from the faith, and
pierced themselves through with many sorrows.”—I Tim.
6 : 9, 10. Again ; a professor of religion shows his love
for the world, by desiring its honors and the praise of
men. When he is more anxious to have the good will
and words of men, than to do what is right, and obey
God ; when he is more particular as to what his neigh-
bors and society will think and say about him, than to
speak the truth and live it ; when he preaches, prays,
and acts so as to get the commendation of men, and
leaves undone a part of his duty in order to avoid their
displeasure, or an evil name, he is loving the world.
There are some professors who will not even indulge the
thought of losing the friendship of certain worldlings.
They pander to this, that and the other custom, com-
promise one duty after another, and do almost anything
rather than lose the esteem of the world. God have
mercy upon them ! “ *Ye adulterers and adulteresses, know
ye not that the friendship of the world is enmity with God ?*

Whoever, therefore, will be a friend of the world, is the enemy of God."—James 4: 4.

Again, a professor of religion shows his love for the world by following its customs and fashions. In regard to this one particular, who can tell the difference between the world and the great mass of professing Christians? It is quite common in these days for church members to attend the popular amusements of the world, to play at croquet, cards, checkers, dancing, skating and the like. Not only so: they will themselves get up festivals, socials and concerts, and provide as much fun, joking and nonsense as possible, in order to have the presence of the worldling, and obtain his patronage. This sort of thing is relished a thousand times better than a prayer or a class-meeting. Get these worldly souls out to a prayer-meeting if you can; and if you succeed in doing that occasionally, they are as mute as dumb animals, and "so weak," they say. But is this to be wondered at when ministers all over the land are first and foremost to indulge in these very things? O, horrible!

In regard to the fashions of the world, it was formerly easy to distinguish God's people from the worldling by their plainness in dress; but now who can thus be distinguished? The latest styles and cuts are as eagerly sought for by professors as by non-professors. Many of them, unless they can put on this, and put on that, and have their superfluous ornaments, will stay at home rather than go to God's house without them. "*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*" I John 2: 15, 16.

Cin

And

these three

because i

root and

upon the

root is su

not matter

Very true

A plain c

t, a fashi

Some rul

once ad

fond of

replied,

hole, you

giry, and

cent thi

form, the

vain her

advance

a word i

majority

society

all shut

we have

better t

the tim

alas!—

worship

hymns

that w

CHAP. 13.—PRIDE IN THE CHURCH.

And now abideth pride, fashion, extravagance,—these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root and the tree will die. It is useless to make war upon the externals of fashion and extravagance, while the root is suffered to grow. Most persons say that it does not matter how people dress if pride is not in the heart. Very true. But straws show which way the wind blows. A plain exterior befits a plain heart. But depend upon it, a fashionable exterior seldom covers up a holy heart. Some rules work two ways; and some do not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole, you may be sure the fox is within." Even if jewelry, and costly and fashionable clothing could be innocent things in their places, yet when hung on a human form, they give most conclusive evidence of a proud or vain heart. How seldom can one be found—at this advanced age of refinement—that dares to write or speak a word against pride and its consequences. The large majority of that class of men died, and they were handsomely buried some time ago. The pulpits have nearly all shut down upon that style of preaching. The truth is, we have passed that age, and we are living in imaginary better times. Our fathers and mothers were far behind the times. They were good enough in their way. But, alas!—they would not do now. They wore plain clothes, worshipped in plain churches, and sang old-fashioned hymns. They talked and acted like some old pilgrims, that were looking for a better country. When they left

the country, they testified to the very last, that they were going to a city where there is no night. And it is our deliberate opinion, that the vast majority of them went just where they said they were going.

But they are nearly all out of the way now; and the people have a mind to try a different route. We can be Christians now and do as we like. Yes, indeed! We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why, in some of our modern churches the majority of the choir are not even members of the church: and they do sing so sweetly—perfectly delightful. The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard, but the sound is glorious! Sometimes one sings all alone for a little while, and then two, and pretty soon the whole choir chimes in until the whole house is filled with most transporting sounds! Now, if this is not singing with the spirit, and with the understanding also, then what is it?—that's the question. I know that it is a little risky to speak out against pride at this day, because the church is full of it. And hundreds who occupy the pulpits—whose duty it is to point out these evils plainly—are like dumb dogs—they don't even bark at it. They just let it go; and go it does with a vengeance! And in proportion as pride gains in a church, spiritual life dies out. They will not—cannot dwell together—for they are eternal opposites.

It is a sin and a shame for men and women professing Christianity to spend money the way they do to gratify a proud heart, while five-sixths of the people are yet unsaved; two-thirds have not so much as heard the Gospel of Christ. There are many evils in the land and

in the ch
harm th
degrees,
that were
still star
powerless
are kept
the crav
preacher
deen, "
Glasgow
from Lo
the Dev
by that
originat

The
easy to
live Chr
—the b
condesc
ambition
all they
this wor
their m
nor in t
was—th

Pr
he is m
But wh
First an
profess
have co
provoki
?

in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees; and it now rules with a rod of iron. Churches that were once noted for their plainness,—and whose law still stands against pride and fashion,—are practically powerless on the subject. Many originators of fashion are kept busy in furnishing fashions enough to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, “Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the Devil.” Now, I cannot say that we get any fashions by that route; but I am tolerably certain that they originate at the same headquarters.

The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All spiritually-live Christians are baptised by one Spirit into one body—the body of Christ. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and with all they are. They are not puffed up, nor conformed to this world; but they are transformed by the renewing of their minds. There is no such thing in heaven above nor in the earth below as a proud Christian: there never was—there never can be.

Pride is of the Devil—it originated with him—and he is managing it most successfully for destroying souls. But who is to blame for this state of things in the church? First and prominently, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven have ceased to rebuke this soul-destroying and heaven-provoking spirit. But why?—First for a living, then for

popularity. Esau sold his birthright for a dinner of greens. That was a costly morsel for him. But, now, men sell out "cheap for cash or produce." Churches that were once powerful for good are now well-nigh lost in form and fashions. We may shut our eyes, wink and whine, and cry, "old fogy," and, "grandfather," and "Moses and Aaron,"—and all that. But the fact is before us—pride, fashion and extravagance, are eating the very life out of many, deemed the best congregations in the land. The world is running crazy. The rich lead the way because they can; while the poor strain every nerve to keep in sight—and the Devil laughs to see them rush on, "Pride thrust Nebuchadnezzar out of men's society,—Saul out of his kingdom,—Adam out of paradise, and Lucifer out of heaven." And it will shut out of heaven many more who are now prominent in the church. Neither death nor the grave will change the character of any one. The same spirit that controlled in life, will cling to the soul in death, and it will enter with it into eternity. The ANGELS OF GOD would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin every thing. Among the first things they would propose, would be a change of fashions. These pure white robes—that the saints wear—would not at all suit their taste. In this life they care but little about Christ, and spiritual things. They would care no more for them in heaven, than they do on earth. If there were two heavens,—one where Jesus is all and in all, and the other with a Paris in it; I presume the road to the Paris heaven would be crowded with fashionable Christians.

"Ma," said a little girl, "if I should die and go to heaven, should I wear my *mère antique* dress?" "No,

my love
the attir
angels w
the view
of man
risen w
where C
affection
For ye
—Bish

C
1.
theory.
correct
2.
great d
denour
love th
3
prayer
derful
spirita
4
is the
wande
come
soul.
tions
"God
opera

my love, we can scarcely suppose we shall wear in heaven the attire worn on earth." "Then tell me, ma, how the angels would know I belonged to the best society?" In the views of that little girl we have illustrated the spirit of many a would-be Christian of this day. "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."
 —*Bishop Weaver.*

CHAP. 14.—BACKSLIDDEN IN HEART.

1. The person in this state may have a good clear theory. If he is a preacher he can give a sermon as correct in doctrine as anyone.

2. He may be very straight and exact, and talk a great deal against the popular sins of the day—yes, and denounce them with considerable vehemence. He may love the truth to a wonderful extent.

3. He may be very spirited in his testimonies, prayers, etc., yes, and very courageous. There is a wonderful difference, however, between mental zeal and spirituality.

4. He may sometimes get touched by the Spirit. It is the blessed work of the Holy Spirit to call back the wandering one. To bring this about, he will sometimes come with melting, convicting power upon the lukewarm soul. The backslider in heart will consider these visitations as evidence of his acceptance with God, and say; "God wonderfully blesses me." He thus mistakes the operation of the Spirit, taking his *striving* for his

indwelling. But how great the difference between these two operations, every truly saved soul knows.

Notice some characteristics of the backslider in heart.

1. He is greatly blind to his real condition. "Yea, gray hairs are here and there upon him, yet he knoweth it not."—Hosea 1 : 9. "He walketh in darkness, and knoweth not whither he goeth." Hence, when spoken to about his condition, he is much surprised, and enquires, "Why, what have I done? What have I to repent of?"

2. Indefinite testimonies. He exhorts others,—thanks God for his goodness, and for the good desires he has ; but he never testifies to a *present* experience of saving grace.

It is often the case, that after such persons have been talked to about their state, and they begin to feel troubled, that to excuse themselves they say, "Well, if I have no religion, I never had any."

Then they will tell Mr. Smooth-the-conscience, how discouraged they feel. The advice they get is, "Do not throw away your confidence." This is soothing. They then tell the person who has been dealing faithfully with them, and probing them: "There, I thought that you were too hard on me."

3. The remedy. Such a one is all wrong, because his *heart* is wrong ; therefore, he must repent of his backsliding, and turn to God, or be lost. *Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou hast fallen, and repent, and do thy first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.—Rev. 2 : 4, 5.*

The
hidden
an watchfu
and make
before Co
he dark
to remain
and in t
Reader, c
for many

CHAP.

All
cause, as
socials, l
sales, etc
I. T
art cont
The sim
proved ;
Study E
35 ; and
great ha
into his
How w
Christia
that the
ments to
an exho
Phillipp
our late

The reason why a great many continue in a backslidden state, is, because when they have, through unwatchfulness, fallen into sin; they do not repent of it, and make confession; they do not humble themselves before God, and get that sin forgiven; but they allow the darkness that that sin has brought upon them to remain there, and it increases and blinds their minds; and in that blind state they go from bad to worse. Reader, examine yourself, and see if you are in the faith; for many will live and die deceived.

CHAP. 15. — MODERN CHURCH ENTERTAINMENTS.

All such modern schemes for raising money for God's cause, as donation parties, picnics, church fairs, lotteries, socials, bazaars, tea-meetings, election cakes, auction sales, etc., are sinful, and that for the following reasons:

I. These methods of raising money for God's cause are contrary to the precepts, and examples of the Bible. The simple method of free-will offerings alone is approved; and all other schemes are virtually condemned. Study Ex. 35: 5-29; 2 Cor., chapters 8 and 9; Luke 6: 35; and Matt. 10: 8. What if Moses had got up a great bazaar, or social, to draw the surrounding heathens into his camp, to get means to build the Tabernacle? How would it agree with the character of the early Christians, to read in one of Paul's epistles a suggestion, that the saints at Corinth should get up some entertainments to raise money for the poor saints at Jerusalem; or an exhortation to Lydia, to stir up the godly women of Phillippi, to get up a grand fair, festival or concert, like our latest modern devices?

The principle that is assumed in the whole business is a false, and entirely unscriptural one; and hence its impropriety, not to say downright wickedness. The idea is erroneous and impious, that for every cent, or dollar contributed to the church of Christ, there must be received a consideration in music, or in tea, or oysters, or bazaar articles, as a return for money given. What God demands of his people are free-will offerings, not expenditures that come from selfish and ulterior motives, as a sort of investment looking to the largest return of carnal pleasure or profit as an inducement thereto.

We say again, God calls upon us to *give* to the support of his cause. Must we be bribed to duty with a stick of candy, or a piece of cake? The money given in such ways is equivalent to saying, "Dear Lord, I'll take half of this money, and have a good time with it; and you can have the other half." How can any one call this benevolence?

If, in the spirit of willing and cheerful obedience, men cannot be persuaded to give to the Lord, "hoping for nothing again," we have the best reason to believe that he does not want them to give at all. Luke 6:35; 1 Cor. 9:7; Matt. 10:8.

The *Sunday School Times* waxes satirical, and with good cause, in speaking of the modern Sunday-school drama, and church fair:

"'And now, brethren, let us get up a supper, and eat ourselves rich,' said a witty Presbyterian elder, in keen satire on the church-fair plan, when his church was proposing indirect methods of raising money for new and necessary expenditures. 'Buy your food,' he said, 'then give it to the church. Then go buy it back again. Then eat it up, and your church debt is paid.'"

2.
help; the
directly
thought
to supp
honor
obtain
sensual
sued in
jealous
and ad
world i
of the
to them

Th
pend o
please
says:
Lord,
such c
be roo
minist
resorti
go into
and le
to pre
Almigh
appro
source
ing rel
giving
canno
sustai

2. Instead of obeying God, and trusting him for help, the assistance of the world is sought after. This is directly contrary to the will of God. What would be thought of a wife, whose faithful husband had promised to supply all her wants, if she should distrust and dishonor him, by going to his enemies for money; or, to obtain it, should open his house for the entertainment of sensual pleasure-seekers? Yet such is the course pursued in these church entertainments. No wonder that a jealous God has said of such characters: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever will be a friend of the world, is the enemy of God." James 4: 4. "Woe to them that go down to Egypt for help." Isa. 31: 1.

The world loves its own. The churches which depend on the world for support, of course are obliged to please the world, and conform to it. As H. L. Hastings says: "If churches cannot live without dishonoring the Lord, then let them die decently and speedily; and when such cumberers of the ground are cut down, there may be room for other trees that will bear good fruit. And if ministers of the Gospel cannot be supported without resorting to such means to obtain a livelihood, let them go into worldly business, with their backslidden churches, and leave their room for men whom God has really sent to preach his Word. The commissioned messengers of Almighty God, sent to warn a slumbering world of approaching judgment, will not be dependent upon such sources for their support. This whole system of supporting religious worship, by the sale of gimcracks and the giving of entertainments, is a fraud. A religion that cannot be sustained without such devices is not worth sustaining, and the ministry which is dependent for its

support on this sort of 'backaheesh' begged from the votaries of the world, the flesh and the devil, is a disgrace to the Gospel which it professes to proclaim."

How vastly better is the plan God prescribes by his servant Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

3. These modern methods of church amusement, and money making, greatly blight the spiritual life, influence and soul-saving power of the church. Most of these fun-loving people of the church constitute no part of Christ's church, but are merely a dead weight of baptized worldlings. Professing godliness and practicing worldliness, they are making more infidels than all our enemies outside the church. From long observation we are constrained to say, that the churches which have these worldly attractions, are generally wanting in life and power. "For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3: 18, 19.

Many of the churches of the present day, wonder why they do not have such powerful revivals as they had in by-gone days. Generally they attribute the cause to "sparseness of population"—"lack of funds"—"people are so busy"—"so many more in the field," etc. But the real cause is to be found in the extreme worldliness, darkness and death, that generally prevail among the ministers and members of these churches. Their own

sins are
awful
gratify
and la
that th
tion.
ings fr
so-calle
another
money
This is
things
facts, a
in writ
his chu
soul h
wonder
closed

4.
tained
into its
The pr
lower t
very pe
"I thi
by the

Thus
fenced v
false re
time-se
able to
port. C
always

sins are blocking up the way of souls, and causing the awful desolations in Zion. The chase for money, to gratify pride and ambition, absorbs so much of the time, and labor of these "respectable" Laodicean churches, that the salvation of souls is made a secondary consideration. Money first, salary first, concerts first, tea-meetings first, then a few weeks' revival effort. And if these so-called revival meetings should come in the way of another entertainment, it is easily postponed; for the money must be had, whether souls are saved or not. This is not a fancied representation of the condition of things around us in Christendom; but truly stubborn facts, as constantly-occurring events show. A brother in writing to us concerning a protracted meeting, held in his church, says:—"I am very sorry to say, that but one soul has been converted yet; and yet it is not much wonder, for during three weeks, the meetings have been closed three times for Christmas trees and the like!"

4. To say that the church of Christ cannot be sustained without these contrivances to beguile the world into its support, is to confess that Christianity is a failure. The practical effect of such a lamentable confession, is to lower the religion of the Bible in the estimation of the very persons whom it seeks to bless. Said an infidel, "I think your God must be in great need of money by the tricks the churches practice to get it for him."

Thus is the spread of the Gospel hindered by this confessed weakness. But we are bold to say this is a totally false representation of Christ's church. While popular, time-serving, world-conformed churches, have never been able to get along without leaning upon the world for support, Christianity, without the aid of these devices, has always been able to support itself, and to rise triumph-

ant through all difficulties. . Notably has this been the case, when the world has been most bitter and persecuting towards her. Says a certain writer: "A locomotive with the steam up not only goes without help, but it draws the train." Such is Christianity. When there is *real* piety, there is no need to resort to these worldly customs, and call in flirts and fops, to play and snicker over dolls and tomfooleries.

5. All these modern, but unseemly entertainments, necessarily give sanction to an irreverent spirit in the places of worship, and educate society into a practical disregard of the sanctity of Jehovah's house. The sacredness of the sanctuary is soon forgotten in the roars of giddy laughter, stamping of feet, and rehearsal of silly anecdotes.

6. These entertainments lead to a forgetfulness of God, and beget in the minds of the young a taste for amusement elsewhere. The pieces and parts, acted out on the platform, engender a love for theatricals; and from the church performance, they go to the theatre. Facts prove this.

A young man, who had been employed in a Brooklyn theatre, said that he had received, in sunday-school concerts, his first training, and taste for the stage. An eminent writer says:

"The Romish Church of the Middle Ages abolished the 'Mysteries and Moralities,' because they found no good, but evil resulting from dramatizing any part of the sacred Scriptures. Those who favor such exhibitions of sacred scenes, and characters upon the stage, will soon see their views consummated in the 'Passion Play.' What possible good can result from these juvenile exhibitions of elocution and song, finery and vanity, flowers

and gilt
mmenbel
day night
certs, adv
of the ope
and prob
both." "

-1 Cor.
7. N
communi
oking an
on our ku
entertain
and the
prayer.

as it is w
rose up fo

8. W
into wor
terity we
ertainme
out partic
uch occa
ainment.

so frequ
hink it a
hough is
ship hat
what cou
concord
rom an
and touch
and will

and gilt pasteboard? They do indeed 'draw' immen- sely, but not to the truth, or to Christ. Our Sunday night 'Choral Services,' and 'Sabbath-school concerts,' advertised as 'Entertainments,' are really feeders of the opera, and the theatre, and not counter-attractions; and probably a strict enforcement of law would close both." "Evil communications corrupt good manners."

—1 Cor. 15: 33.

7. No indulgence is right which unfits us for holy communion with God. Just think of the gossiping, joking and fun in such meetings; and then getting down on our knees to pray! Often these giggling, fun-making entertainments lead to quarrels, disputes and divisions; and the Devil thus steals away all *real* appetite for prayer. "*Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.*"—1 Cor. 10: 7.

8. We are not permitted for pleasure's sake to enter into worldly fellowship. In all seriousness and sincerity we ask, What are festivals, tea meetings, and entertainments,—as usually held by modern churches,—but parties of pleasure? What are the attractions on such occasions but worldly allurements; and the entertainment but worldly pleasure? How can those, who so frequently enjoy pleasure parties in a church, think it a sin to attend them outside of a church, even though it be in a circus or theatre? "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons

and daughters, saith the Lord Almighty."—1 Cor. 6 : 14, 18.

9. The modern church bazaars, lotteries, etc., lead to extortion, extravagance and gambling. Often prices are asked for articles at bazaars, that bear no kind of honest relation to current and legitimate values; thus teaching and practising extortion. Sometimes young men are led into the sin of extravagance—going beyond their ability—by the persuasiveness of some "pretty young lady;" and the first lessons lead to more.

Relative to this subject, T. K. Lombard asks the following pertinent questions:

What is gambling but a resort to a game of chance to make money?

Are not "lotteries," "grab-bags," "guess-cakes," "gold-ring cakes," etc., all games of chance, in the fullest sense of the word?

Are they not resorted to by the church for the purpose of making money?

Have not others as good right to make money through games of chance as the church has?

May not church members, and others, as properly attend games of chance in other places as in a church?

Is gambling any less so, when carried on in a church, by church members, and for church purposes?

Must not such works—constantly carried on by the church—tend to encourage a dissolute life in society?

"It is written, My house shall be called the house of prayer, but ye have made it a den of thieves." Matt. 21. 13.

"The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15: 3.

"This know, also, that in the last days perilous times

shall covetous parents be the betrayers of the pleasure of godliness turn away

my Lord his fellow drunk when he not away him his

A many

J. E.

C.

W.

T.

J.

T.

A.

A.

W.

M.

A.

V.

L.

T.

T.

L.

V.

T.

shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unkindly, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3: 1-6.

"But, and if that evil servant shall say in his heart, my Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites. Matt. 24: 48-51.

And because iniquity shall abound, the love of many shall wax cold." Matt. 24: 12.

J. K. Lombard, says:—

Church festivals, levees and fairs,
 Whatever their aim, are only snares,
 They're deep laid schemes to raise the wind,—
 Just suited to the carnal mind.
 They serve as bribes to blind men's eyes,
 As though to indulge were sacrifice.
 A festival implies a feast,
 Attended with much fun and jest,
 Where those, who have the scrip to pay,
 May eat, and drink, and joke, and play.
 At home they offer toys to sell,
 Wish tricks to make their parish well.
 In view of what they offer there,
 'Twould pass for Bunyan's "Vanity Fair."
 The same is true of their levees,
 Designed the carnal mind to please;
 Where rowdy, minst, and potest combine
 To give the crowd a "first-rate time."

They all are but *religious sports*,
 Got up the church's debts to ease ;
 Where men may get their quarter's worth
 Of fun and frolic, tricks, and mirth.
 "Young folks," say they, "their sport will have,
 And for the same they'll freely give.
 We'd not curtall their liberty,
 But save them by monopoly ;
 In that we'd regulate their fun,
 And have it where *we all* may come,
 And keep them from the excess, you know,
 To which young folks are apt to go.
 Their money, too, we thus can save,
 By offering what they're bent to have ;
 And using it for church debts too—
 It proves a plan both apt and new.
 In former days we would not dare
 To have a church levee or fair ;
 But times have changed, and this you know,
 Makes change of men and manners too."

Thus rowdy, priest, and saint, profane
 The house made sacred to God's name,
 They make the church a banquet house,
 Where all the rabble may carouse,
 In pride and lust and tricks and fun,
 Till ten at night, perhaps till one.
 "Idolaters," as Paul would say,
 "Who eat, and drink, and rise to play."
 "They're evil servants," saith the Lord,
 "Who eat and drink with the drunken " horde.
 O that they would one moment pause,
 And see how they disgrace God's cause,
 While worldly men may justly say,
 "It seems that we're no worse than they."

Where are the saints of former days,
 Who honor God in all their ways ?
 Who 'gainst such works their voices raise,
 And spend their lives in prayer and praise ;

Wh
 Wh
 Of
 Wh
 Wh
 Th
 An
 To
 Wh
 Wh
 Wh
 An
 Un
 Wh
 Wh
 Wh
 Wh
 Wh
 Wh
 An
 Bu
 Th

It
 lightne
 exaltat
 a respo
 ever tes
 division
 debar
 with an
 sary to
 a sin,
 believe
 these re

Who in their closets can but grieve
 While others make a den of thieves
 Of churches, which were once the place
 Where God displayed his saving grace ;
 Whose hearts are ever pained to see
 The church and world get up a spree,
 And call the rabble far and near,
 To come and join in worldly cheer ?

Where are those watchmen, faithful, true,
 Who sleep not all this dark night through ?
 Who see the danger from afar,
 And promptly all the truth declare,
 Unmoved by smiles or frowns of men,
 Whoe'er they are, whate'er their clan !
 Who love the flock and not the sects ;
 Who'd rather work than take their ease ;
 Who'd rather serve than be a guest ;
 Who never swerve to please the rest ;
 Who love their Master and his way,
 And never fret about the pay ;
 But faithful to their trust go on,
 That they may hear the word—" well done ?"

CHAP. 16.—RENTED PEWS.

It must be admitted by all, who are Scripturally enlightened, that whatever contributes to pride and self-exaltation—that whatever teaches, by precept or example, a respect of persons in the Christian Church—that whatever tends to create a spirit of envy, jealousy, strife and division among the followers of Christ—that whatever debars one part of the community, on an equal footing with another, from hearing that Gospel which is necessary to their present good, and their eternal salvation, is a sin, and crime against God and the people. We believe Church Pew Renting to be a sin of the Devil for these reasons.

1. It exalts the rich above the poor. The most desirable positions in the Church are secured by those who have the most money, and they become the places of pride and power. The wealthy aristocrat, whether infidel, rum-seller or libertine, may take the best seat; while the "brother of low degree" may rejoice in finding a back seat, if any at all.

2. It makes the house of prayer a house of merchandise—an auction room for buyers and sellers—where the highest bidder, whatever his moral character, may purchase a location to sit. This brings a worldly spirit into the church, which destroys that reverence for the sanctuary which God enjoins. "Ye shall reverence my sanctuary; I am the Lord."—Lev. 26:2. It turns it into a "den of thieves" by robbing many poor, aged, deaf, or infirm people, of that respect and position in the house of worship, which the Gospel provides and demands for their comfort and salvation.

3. It respects persons, by giving preference to the rich, the proud, the wearers of gay clothing; while the poor and humble are publicly treated as paupers. The rich man, by virtue of his purchased position in the rented pew, practically says to his less fortunate brother: "I am more honorable than thou." Dives sits at the table of Gospel salvation, while Lazarus picks up the crumbs that are supposed to fall into the priceless part of the sanctuary, or, standing without, in longing desire for Gospel food, may get his sympathy from the dogs.

4. It tends to create division, strife, envy, jealousy and ill-feeling among church members. Those who are obliged to submit to the unjust discriminations made, on account of their inability to pay as much as another or

not at
Such
which
place
God ca
sona."

Is
which
come
goodly
vile rei
the gar
place;
here us
and ar

5.
pit. Y
church
God p
kept fr
for pre
entert
men a
plain
they r
the le
the p
showy

6
found
to ma
of the
fair,

not at all, are excited to envy and bitterness of spirit. Such a distinction destroys true Christian fellowship which springs from the love of God. It can have no place in the Kingdom of Christ on earth or in heaven. God cannot tolerate it; for "He is no respecter of persons."

Is not this system an illustration of that partiality which God condemns in St. James 2: 2, 3: "If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile raiment; and ye have respect unto him that weareth the gay clothing, and say unto him, Sit here in a good place; and say unto the poor, Stand thou there, or sit here under my footstool; are ye not partial in yourselves, and are become judges of evil thoughts?"

5. It exerts a very injurious influence upon the pulpit. Instead of depending upon the members of the church for its support, and teaching them to give "as God prospers them," the church must be filled, and kept full of *paying men*. This necessarily creates a demand for preachers who will *draw* congregations, and prove entertaining, striking, and attractive orators. Our young men see that brilliancy of style is preferred to apostolic plainness, earnestness, fidelity, and instructiveness; and they naturally give chief attention to the cultivation of the less important qualifications for the pulpit. Is not the pulpit fast becoming sensational, effeminate and showy, rather than solemn, manly and edifying?

6. It has failed to support the church. It will be found that nearly all of our churches have been obliged to raise, in addition to their pew rents, a large percentage of their current expenses by subscriptions, collections, fairs, concerts, etc. Thus we appeal to the world—to

help us meet our church engagements, which are as truly and sacredly our own as our domestic obligations. Who would ask the public to aid him to meet his family expenses as he does his church engagements? Do we read in the Bible of any similar action on the part of the primitive church, which was so poor in this world's goods? No. Every Christian then felt it his duty and privilege to lay at the feet of Jesus "as he had prospered him;" and as the Church needed means for its support at home, and its extension abroad, they were given freely and abundantly.

7. It is an unscriptural method of supporting the ministry, and of carrying on the work of God. The offerings of the sanctuary are to be "free-will offerings," as God has prospered those who come. Under the Gospel, those who cast in their abundance, are not so highly honored as those who cast in their penny. The preacher, who puts his support under the bid of the rich, shuts the kingdom of grace to the poor, and cancels his commission as a true minister of Christ. At a recent meeting of the London Congregational Board, Rev. Newman Hall, in a special paper devoted to the subject, discussed the question in all its bearings. He compares the pew rent system to the means adopted for raising funds at concerts, theatres, lectures, and similar entertainments. It differs mainly in this one thing—that it invites others than seat-holders. Dr. Newman Hall argues against the system on Gospel and upon economic grounds also, and he comes to the conclusion that the system is not reasonable, not feasible, not expedient, and that it is beyond all question unscriptural. If for no other reason than that it makes improper distinctions in the house of God, he says that it ought to be abandoned.

CHAP. 17.—SABBATH DESECRATION.

This *grain* is sally on the increase. We wish to point out what constitutes the breaking of the sabbath law, and the various forms in which it is done.

"Remember the sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."—Exod. 20 : 8-10.

Thus saith the Lord, Take heed to yourselves, and bear no burden on the sabbath-day,—neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work.—Jer. 17 : 21, 22.

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord."—Lev. 19 : 30.

"Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings."—Lev. 23 : 3.

"Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein,—that soul shall be cut off from among his people."—Exod. 31 : 14.

"From one sabbath to another, shall all flesh come to worship before me, saith the Lord."—Isa. 66 : 23.

"Thus saith the Lord, Blessed is the man that keepeth the sabbath from polluting it; . . . even them will I bring to my holy mountain, and make them joyful in my house of prayer."—Isa. 66 : 17.

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sab-

bath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth."—Isa. 58: 13-14.

From the above, and other portions of God's word, it is clear that any deed, not a work of mercy, pity or necessity, is not to be performed upon the sabbath. Buying or selling is not allowed. Yet thousands, who profess religion, think it a small matter to buy their milk, meat, cigars, Sunday papers (?) and other things on God's own day! Traffic in such things we have found quite common in the United States, and Canada cannot cast the first stone.

"There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

"Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus; and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath."—Nehemiah 13: 16-18.

Sunday visiting and pleasure taking are also condemned. Professors of religion can be frequently seen driving or walking to visit their friends, during the very hours of divine service. We have often been told by such persons, in answer to the enquiry, "Why were you not at church last sabbath?" "Well, so and so came from a distance to see us; and you know we had not seen them for a long time; and we really did not like to leave them just as they had come to our homes. Just

as if we
house
than the

Again
the very
driving
out app

What, e
ing we
s
about
this but
mandam

Go
stone a
bath.

Be
breakin
Christia
innocen
the mo
wordly

sabbath
ready to
very pe
ities, th
and the
differen
felling
the plo
to a larg
cult to
sabbath

as if man were of more consequence than God and his house; and a more gossip with a friend of more value than the eternal interests of the soul.

Again; there are multitudes who would shudder at the very idea of opening a store for the sale of goods, or driving a team to market on Sunday; yet they can, without apparent compunction, do other things equally as bad. What, are the writing of business letters, shaving, blacking boots, reading novels, secular papers, taking exercises—very probably using the cart,—and loafing about half the day, doing nothing? I say, what is all this but a gross and wicked violation of the fourth commandment?

God once commanded the children of Israel to stone a man to death for gathering sticks upon the sabbath. Numbers 15: 32-36.

But there is yet a more common species of sabbath breaking, which, I am sorry to say, is not unknown in Christian circles—which is looked upon as being quite innocent—but it is, in the sight of God, manifest to the most open profanation, I mean the *discourse of worldly matters*. If a man were seen felling a tree on the sabbath, there are plenty of people who would be very ready to exclaim, "What a wicked fellow!" And yet these very persons can be heard on the sabbath discussing politics, the state of the markets, the prospects of trade, and their own probable success or failure. What is the difference between them and the man denounced for felling a tree? None; for if their bodies do not follow the plough, or go to market, their hearts do. In regard to a large number of professing Christians, it is very difficult to detect any difference between their week-day and sabbath conversation. Ridiculous nonsense, empty

trifles, and foolish anecdotes, are not with them exceptional themes. With those who delight in Sunday visiting, this is almost universally the case. Religious conversation is not very palatable to them. They do not go to talk of good things, but to have gossip. And thus they commit the double sin of pleasure-taking on God's day, and engaging in worldly conversation. But God often beholds the desecration of his day, when it is invisible to the human sight; when it is done not by words or by actions,—when, not the letter but the *spirit* of the fourth commandment is broken. His penetrating eyes see the soul in the pew, or in the chair at home, diligently studying, pondering over his worldly matters, arranging his affairs for the ensuing week, and planning the best schemes for carrying on his secular business. Though his body is not actively engaged about his calling, his mind is. And before the judgment seat of Christ he will be held responsible for having broken the sabbath.

Q. How many hours of the Lord's day are spent in this profane manner? With what anxiety is the question often mentally discussed on that blessed day, "What shall I eat, and what shall I drink; or wherewithal shall I be clothed?" O, reader, if you once give over caring for the sabbath, before long you will cease caring for your soul. Judge Hale once said, "Of all the persons who were convicted of capital crimes, while he was upon the bench, he found only a few who did not confess that they began their career of wickedness by a neglect of the sabbath." He that will not give God his day is not fit for heaven. Therefore, "*Remember the Sabbath day to keep it holy.*"

Con
otherwise

S:re
—for the
many so-c
fessors of
are unbe
weighty p

"Ye
the friend
soever, th
emy of G

"Lo
the world
Father is
lust of the
life, is no
2: 15, 16

"No
our Lord
from eve
after the
mad obe
and have
—: The

"Du
company
cator, as
drunkard
to eat" r

"An

SEC. 18—SECRET SOCIETIES.

Connection with any secret society—oath bound or otherwise—is condemned by the Word of God.

Secret societies are made up of all sorts of characters—for the most part of untaught men. There may be many so-called moral men, and many more who are professors of religion in these lodges, but still the majority are unbelievers. Carefully read over the following weighty passages.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Who-soever, therefore, will be a friend of the world, is the enemy of God.—James 4 : 4.

"Love not the world; neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the father, but is of the world."—1 John 2 : 15, 16.

"Now, we command you brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."—2 Thesa 3 : 6, 14.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 1 Cor. 5 : 11.

"And this is the judgment that the light is come into

the world, and men loved darkness rather than the light; for their works were evil. For everyone that doeth ill hateth the light, and cometh not to the light, lest his deeds should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God."—John 3: 19-21.—R. Ver.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, 'I will dwell in them, and walk in them, and I will be their God, and they shall be my people.' *Wherefore come out from among them, and be ye SEPARATE*, saith the Lord, and touch not the unclean thing; and I will receive you; and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6: 14-18.

These passages and many others, together with the spirit and principles of the gospel, totally condemn a Christian's connection with "works of darkness." "Can two walk together except they be agreed?"

To have fellowship with these lodges is countenancing all their foolish, wasteful, and worldly-conformed practices of spending money on regalia, feasts, banquets, and all the rest of their gaudy parade. Money—the hard earnings of poor men and others—is thus spent on sheer folly and vain pomp. Do they call this benevolence? God calls it wickedness.

The avowed reason of some for joining these lodges

is for pro
or death

It is
of his fa
wants; b
order to
unlawful,
Bible, be
dence in
step: "V
Isa. 31:

As I
and man-
persever
Hear wh
this poin
have I w
sing bre
Matt. 6:

We
tics on s

"W
among t
D.D.,
cause of
'opinion'
the form
by law."
neat pro
regard h
men. I
said of
with me

is for protection to their families in the event of sickness or death.

It is quite right and proper for a man to take care of his family, and make all *lawful* provision for their wants; but, for a Christian to go and join the world, in order to get protection for himself or family, is not only unlawful, and, as we have above proved, contrary to the Bible, but it also manifests a lamentable want of confidence in God. Hear what God says to such as take this step: "Woe to them that go down to Egypt for help."—Isa. 31: 1.

As long as a Christian does his whole duty to God and man—as long as he is diligent in business, frugal and persevering, Jehovah is pledged to supply his wants. Hear what one of the old testament saints says about this point: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread!" Psa. 37: 25. R ad Psa. 84: 11, and Matt 6: 33.

We now give the opinions of several eminent authorities on secret societies:—

"We have no hesitation in writing secret societies among the quackeries of this earth."—*Samuel Cressy, D.D., N.Y.* "Secret societies are dangerous to the cause of civil liberty and good government; and it is my opinion that the future administration of such societies, and the formation of all such obligations should be prohibited by law."—*David Webster*. Nathaniel Colver, the eminent preacher, once a Mason, said at the dedication: "I regard it as SATAN'S MASTERSHIP—a warlike school to men. Prof Moses Stuart, of Andover Theol. Seminary, said of Masonry: "Recent attention to it has filled me with amazement, and as to some things contained in

it, with horror." "I am prepared to complete the demonstration before God and man that the Masonic oaths, obligations, and penalties cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land." — *John Quincy Adams*. "Freemasonry must be destroyed in our country if it is to be the home of the free." — *Hon. Chas Sumner*. George Washington, when an old man, wrote to Rev. Mr. Snyder (Sept. 25, 1798), "I preside over no lodge, nor have I been in one more than once or twice within thirty years." He warned the country against them. Lectures written by him favoring the lodge have been forged. "The Masonic fraternity tramples upon our rights, debases the administration of justice, and bids defiance to every government it cannot control." — *Wm. H. Sumner*. MASONRY SAY, "WE ONLY PURSUE THE RELIGION OF NATURE." PAGAN, JEW, ALL UNITE IN THIS; BUT, TO SUIT THEM, THE NAME OF CHRIST MUST BE DROPPED. CAN A CHRISTIAN GO WHERE CHRIST IS PURPOSELY LEFT OUT?

President C. G. Finney, of Oberlin, a reformed Mason, said, "Masonry is a FALSE RELIGION. It is a FRAUD. It is a virtual CONSPIRACY against both church and state."

But not only are secret societies dangerous, but all societies whose effect is injurious. The whole history of man is proof of this position. In no age or country has there ever appeared a mysterious association which did not in time become a public nuisance." — *Professor Robinson*.

The Rev. Robt. Armstrong, Presbyterian minister of Hudson, N. Y., gives the following reasons why Christians cannot be Freemasons:

"1. Because it strips a man of his members. It is

degraded
room, in
his neck
?—
obey th

3-
the oca
is takin

4.
sworn t

5-
sal-rel
Mason
masoni
Christi

has th
whit of
here re

all kin
tions a
ticians

jealous
other d
can ill

tag;
ing a
with b

in pra
tended
count

of sum

degrading for a Christian man to be led into a lodge-room, half naked, blind-folded, and with a halter around his neck.

2. Because it enslaves men. A Mason is sworn to obey the commands of the lodge.

3. Because Freemasonry *professes* the ordinance of the oath. It is a breach of the third commandment. It is taking the name of God in vain.

4. Because it is dangerous to society. They are sworn to help each other, right or wrong.

5. Because it recognizes no religion but the universal religion of nature. Masonic authority says: 'As Masons we only pursue the religion of nature. It is un-masonic to pray in the name of Jesus Christ; and no Christian should go where Christ is left out.'

"No private or public expression of opinion, which has thus far come to my notice, leads me to abate one whit of the conclusions reached in my last letter; and I here reiterate my charge against secret organizations of all kinds, as tending to encourage plots and machinations against law, order, and society; with fostering politicians' lowest arts; with exciting unreasonable jealousies; with exacting time and attention needed for other duties; with involving an expenditure which many can ill afford, and which all could apply to better advantage; with encouraging deceit of parents; with furnishing a partial and unfair aspect of persons and things; with being childish in principle and more or less vicious in practice; and, finally, with doing all this in the pretended effort to accomplish certain good purposes which could be equally well accomplished without the element of secrecy." — *Prof. Durt. G. Walker.*

Eminent divines everywhere, twenty-one entire religious denominations, and parts of others, the best part of the religious press, and nearly the entire "holiness" movement unite, in saying, **COME OUT FROM THE LODGER.** No Christian can consistently belong to them. "BE SEPARATE."

"AND HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM.—Eph. v: 11.

SEC. 19.—USING AND SELLING TOBACCO.

It wastes an enormous sum.

The consumption of this weed squander over \$1,000,000,000! America was annually over one half, or at least, \$500,000,000! This would support all charitable institutions, and feed and clothe all the poor. The cost of one cigar per day, at 5 cts. would, at 7 per cent, compound interest, amount in ten years to \$352.16; in twenty years to \$742.15; in thirty years to \$1,034.11!

Tobacco injures the brain.

There are about 70,000 lunatics in America. More than 15,000 of these were made insane by the use of tobacco!

Tobacco depraves the appetite.

The use of tobacco frequently excites a desire for stimulants; and it correspondingly decreases a relish for healthy food.

It injures and sometimes destroys sight.

It fearfully impairs the memory.

It injures the hearing,—frequently causing deafness.

Tobacco often injures the voice.

Men
speakers

It is

It is

Diseases

To

Me

practices

To

As

scarcely

tobacco;

their

To

by the

sands

A

breath

were

disorde

taste

generat

In

prison

they

hundre

ance

T

showed

liable

Hund

work

to the

Much of the hoarseness and sore throat of public speakers is caused by tobacco.

It impairs digestion,—causing Dyspepsia, etc.

It kills thousands annually by Apoplexy, Heart Diseases and Consumption.

Tobacco sears and deadens the conscience.

Men and boys—who indulge in this one selfish practice—are easily led into other vices.

Tobacco weakens all the moral sensibilities.

As evidence of this, see prison statistics. *NOTA* scarcely an exception, forgers, defaulters, and swindlers use tobacco; while 97 per cent. of all male convicts first lose their freedom by the bondage of tobacco.

Tobacco is the twin sister of alcoholic drinks, and by the insatiable thirst which it creates, it leads thousands to drunkenness.

A British physician states that he examined the breath of 30 boys, between the ages of 9 and 15, who were smokers. In 22 of these cases he found various disorders of a serious nature, and more or less a marked taste for strong drink—a taste which he found had been generated by tobacco.

In the State prison in Auburn, N. Y., were 600 prisoners, confined there for crimes committed when they were under the influence of strong drink; Five hundred of them testified that they began their intemperance by the use of tobacco!

The statistics of a whole county of Good Templars showed that the smokers were fully seven times more liable to break their obligations than the non-smokers.

Hundreds of the best physicians and temperance workers, both in Europe and America, unite in testifying to the truth of these statements.

Tobacco defiles the breath and clothes; harms the gums and teeth—producing cancers of the lower lip and tongue; is the cause of 30 diseases, including delirium tremens, palsy and other frightful evils; kills 20,000 in our land every year. It is the cause of many fires and accidents; is fearfully enervating; enfeebles the consumer's offspring; renders its victims more liable to disease, is forbidden by conscience, common sense and the Bible.

Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—
2 Cor. 7: 1.

If the use of tobacco is such a great evil, is it right to sell it? We argue that it is wrong to sell intoxicating drinks because of their very injurious effects. Most temperance advocates tell us, that the seller of whiskey is a worse man than he who drinks it; for the seller sells for the love of gain, while the other is impelled by a tyrannical appetite. This is to be pitied, that is to be execrated.

Now, now it be right to sell tobacco for the gratification of a depraved appetite, when its common use is such a great evil? We emphatically answer, No; and for the same reason which makes it wrong to sell intoxicating drinks. Further we would say to every vendor of the weed; your traffic in tobacco does no real good. This article is not food or aliment of any sort. You take money for that which is not bread. Is this in keeping with the Golden Rule? By the sale of this narcotic you contribute to a common nuisance. The fumes and stench of this foul weed pollute the very air, and render many public buildings well nigh insufferable. Your very store is permeated with its poison. In the name of all

that is
sa'e of

The
educate
deadly
boys an

weed.
are gov
authent
ber th
the us
in pois
Never.

TY
drink;
manufa
bacco,
glands
thirst.

quid, b
for."
great
palace.

their c
Will yo

It
which c
and is t
soul an

1.
nate de

that is pure and Christlike, you ought to abandon the sale of this noxious abomination.

The tobacco you sell poisons your customers. Any educated physician will tell you that tobacco is a most deadly poison. Men of all grades and stations in life—boys and young men—hundreds—are killed by this weed. Sudden deaths, heart complaints, so called, are generally deaths by tobacco. Hundreds of well authenticated facts might be given, to show the vast number that are poisoned, directly or indirectly by the use of this drug. Can you aid men and boys in poisoning themselves, and be clear in the matter? Never.

The tobacco you sell creates a craving for strong drink, and thus it hinders the temperance reform, and manufactures drunkards. "Chewing and smoking tobacco," says Dr. Stephenson, "exhaust the salivary glands of their secretions, thus producing dryness and thirst." Hence it is that after the use of a cigar and the quid, brandy, whiskey or some other intoxicant is called for." The use of this weed is, we think, one of the great attractions to the tavern and parlor of the gin palace. Hence, tavern keepers are always glad to serve their customers with tobacco, and willingly give pipes. Will you be found helping the Devil?

It is not, it cannot be right to encourage a custom which occasions a sinful waste of so much money and time and is the fruitful source of so many frightful evils, both to soul and body.

CHAP. 30.—COVETOUSNESS.

1. What is covetousness? It is a strong or inordinate desire of money or gain. To covet is to desire in-

ordinately to obtain or possess anything; to desire what it is unlawful to obtain or possess. The Bible definition is—"covetousness which is idolatry."—Col. 3: 5.

2. How is it manifested? In actions, spirit and conversation. Covetous persons are eager to obtain, close and shaming; they are eager to beg, they give poor contributions, and usually make shallow excuses for their stinginess. "And they come unto thee as thy people cometh, and they sit before thee as my people, and they hear my words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness."—Esa. 33: 31.

3. Is a covetous person a Christian? No. God said amid the thunders and lightnings of Mount Sinai, "Thou shalt not covet." Covetousness springs from a corrupt heart. "Out of the heart proceed evil thoughts . . . covetousness," etc.—Mark 7: 22, 23. Saved men and women feel and exclaim with Paul: "It is more blessed to give than to receive." The covetous person is denounced as a sinner, an idolater; and he is classed among the worst of characters. "He hath no inheritance in the kingdom of Christ and of God."—Eph. 5: 6. "He that hasteth to be rich shall not be innocent."—Prov. 28: 20. "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him."—Prov. 28: 22. "The love of money is the root of all evil."—1 Tim. 6: 10. See also 1 Cor. 6: 10.

Beware of this infective sin; because

1. It is a sin that insinuates itself unawares into the heart—it is deceptive. The god of this world hath blinded the eyes of the covetous, and he loves to have them stay blinded. "But they that will be rich fall

into ten-
hurtful
dition."

2.
satisfy.
with sil-
—Ecc.

3.

4.

1 Tim.

5.

6.

7.

8.

9.

10.

Psa. 10

11.

12.

13.

Mal. 2

14.

ousness

15.

16.

2 Tim.

Co

14; Ac

Samuel

Ahab,

Jewish

26: 14,

Luke 1

desire what
the definition
: 5.

spirit and
to obtain,
they give poor
ness for their
thy people
s, and they
with their
goeth after

No. God
of Mount
ess springs
preceded evil
7: 22, 23.

Paul: "It
is covetous
and he is
he hath no
of God."—
shall not be
with to be
that poverty
the love of
See also

es into the
world hath
to have
a rich full

into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition."—1 Tim. 6: 9.

2. It always fails of securing its object; it does not satisfy. "He that coveteth silver shall not be satisfied with silver; nor he that loveth abundance with increase."—Ecc. 5: 10.

3. It is vanity.—Psa. 39 and 9; Ecc. 1: 4-8.

4. It is inconsistent with saints.—Eph. 5: 3; 1 Tim. 3: 3.

5. It leads to injustice and oppression.—Micah 3: 2.

6. It leads to lying.—2 Kings 5: 22-25.

7. It leads to murder.—Prov. 1: 18, 19.

8. It leads to domestic affliction.—Prov. 15: 27.

9. It is characteristic of the wicked.—Rom. 1: 29.

10. It is commended by the wicked alone.—

Psa. 10: 3.

11. It is hated by the saints.—Ex. 18: 26.

12. A woe is pronounced against it.—Isa. 5: 8.

13. It will be punished.—Job 20: 15; Isa. 57: 17;

Mal. 2: 2, 3.

14. We are to avoid those who are guilty of covetousness.—1 Cor. 5: 11.

15. The reward of those who hate it.—Prov. 28: 16.

16. Covetousness shall abound in the last days.—

2 Tim. 3: 1-9; 2 Peter 2: 1-3.

Covetousness was exemplified in Laban.—Gen. 31: 14; Achan, Josh. 7: 21; Eli's sons, 1 Sam. 2: 12-14; Samuel's sons, 1 Sam. 8: 3; Saul, 1 Sam. 15: 9-19; Ahab, 1 Kings 5: 20-24; Jewish nobles, Neh. 5: 7; Jewish priests, Isa. 56: 11; Jer. 6: 13; Judas, Matt. 26: 14, 25; the young ruler, Matt. 19: 21; Pharisees, Luke 16: 14; Ananias and Sapphira, Acts 5: 1-10.

Wealey's rule was: "Get all you can" by proper industry; "save all you can" by scriptural economy, and "give all you can" to the wants of humanity. A certain writer says: "But this sin is not confined to the rich. Many, that rank themselves among the poor, are found setting their hearts as upon the little they possess, as do the wealthy on their abundance. To excuse themselves from the exercise of benevolence, they are found encouraging themselves in the idea, that they are too needy to indulge in charity, and that they are compelled to deny themselves the luxury of Christian liberality. Now, no matter what our means is, if we consent on any plea to withhold, whether much or little, from the calls of charity and the claims of benevolence, we are involved in the sin. "Take heed and beware of covetousness."—Luke 12: 15.

CHAP. 21.—DANCING.

From time to time, our opinion has been asked concerning the question of dancing. We shall state some facts touching the practice, and leave the reader to his serious reflections on the subject.

1. It is often claimed that the Bible mentions with approval,—that good men danced in Bible times. But it is a fact, that the dancing, mentioned approvingly in the Bible, was performed by the sexes separately; and generally as a religious act; whereas the mingling of the sexes is the chief attraction of the ball room, without which they would soon cease.

2. Considered as a mere physical exercise, there is no more merited honor in dancing well, than in jumping

unning, o
 quired, th
 xpert dan
 most skilfu
 ertness of
 3. Ex
 whole spir
 aste for
 prayer alw
 dancing ch
 and the w
 consistent
 dancing.
 4. No
 involving t
 fascinating
 attending
 young me
 attend ball
 5. Th
 Particular
 ate impure
 odist house
 read the
 allow gen
 liberties i
 in their pe
 was, we fo
 when a pe
 it was at
 No word
 dance re
 trived,—

unning, or wrestling well. As to the intelligence re-
 quired, the most glibly-headed triflers, are often the most
 expert dancers; while a trained monkey can, excel the
 most skilful ladies and gentlemen in the physical ex-
 pertness of the ball room.

3. Experience and observation demonstrate that the
 whole spirit and tendency of dancing is worldly. As the
 taste for dancing comes in, the love of God, and of
 prayer always go out. In harmony with this fact, a
 dancing church member, lightly esteems his own religion;
 and the world deems it contemptible. The pious and
 consistent people in all denominations, zealously oppose
 dancing.

4. Not only is mixed dancing worldly in spirit,
 involving a waste of time and money, but it is extremely
 fascinating. Many young women have been ruined by
 attending the ball room. Hence, the more thoughtful
 young men, who dance, do not wish their sisters to
 attend balls; nor do they desire to marry dancing girls.

5. The tendency of dancing is lasciviously immoral.
 Particularly are the "round dances" calculated to stimu-
 late impure passions. "Some time ago," says one "in a Meth-
 odist house, we picked up a paper that lay on a table. We
 read the following: 'Strange that young ladies will
 allow gentlemen to assume positions, and to take
 liberties in the public dance, that they would not allow
 in their parlors.' Turning the periodical to see what it
 was, we found it to be the *Police Gazette*. We thought,
 when a paper of that kind began to preach moral decency,
 it was at least time for Christian people to take the hint."
 No wonder that a prominent minister said: "The
 dance is a system of means con-
 trived,—not more than human ingenuity—to excite the

instincts of sexuality. Though subtle and disguised at first, in its sequel, it is the most brutal and degrading. It is a usage that tantalizes an animal appetite, as insatiable as hunger, and more cruel than revenge."

Nor is it surprising that Gall Hamilton—in a letter to an Eastern journal—said: "The thing in its very nature, is unclean, and cannot be washed. The very poses of the parties suggest impurity." If we should attempt to describe the positions assumed, and the movements also, true modesty would be shocked. What, then, must be the effect upon the susceptible natures of those who come in such close physical contact? A Cincinnati clergyman said: "When the round dance is indulged in for half an hour, there is accomplished—in susceptible natures—all that lust could desire, except an evict act of crime. Many a pure girl has been taken in the embrace of a lecherous villain, and swung in the dance, until all her physical and moral energies have been relaxed; after which she has surrendered her person, virtue and happiness to her destroyer." Thus, lust is the dominant passion—the presiding genius of the ball room.

The straying of many from virtue's path, and their subsequent downfall, is directly traceable to the dance. Hear the testimony of the New York Chief of Police, who says: "Three-fourths of all the prostitutes in New York city, date their downfall to dancing." What a fearful comment on the harmfulness of this so-called "innocent amusement!"

A reformed prostitute in the city of Waco, Texas, said: "Contrary to the wishes of my mother, I went to a dance with a young man. But for that dance, I might be as pure as the driven snow. Dancing is not an innocent game."

A
is the
prostitut
evils of
alone.
is known
divorce

CHAP.

The G
On
The V
And

"Cos
"A
But th
And
I will
And
Your
And

"Nay
Sai
"The
An
Your
W
Your
Bu

"My
The
An

A recent writer aptly said: "The dancing hall is the nursery of the divorce court, the training ship of prostitution, and the graduating school of infamy." The evils of the dance are not confined to the unmarried alone. It is said to be an undeniable fact, that in what is known as fashionable society, the largest per cent. of divorce cases is caused by the dance. *Sol.*

CHAP. 22.—THE CHURCH WALKING WITH THE WORLD.

The Church and the World walked far apart

On the changing stage of time;
The World was singing a gaily song,
And the Church a hymn solemn.

"Come," give me your hand," said the merry World,
"And then walk with me this way."
But the good Church hid her snowy hair,
And solemnly answered—"Nay,
I will not give thee my hand at all,
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."

"Nay, walk with me a little space"

Said the World with a kindly air;
"The road I walk is a pleasant one,
And there are always there idlers and thieves,
Your way is narrow and hard and rough,
While mine is flowery and smooth;
Your lot is sad with sorrows and toil,
But in roads of joy I move."

"My way you can see, is a broad, fair one,
And my way is hard and rough."

There is room enough for you and me,
And we'll travel side by side."

Held shyly the Church approached the World,
 And gave her her hand of snow,
 And the World would not take it, and walked away,
 And returned in her robes,
 And she gave her hand to the World,
 And the World would not take it, and walked away,
 And returned in her robes,
 And she gave her hand to the World,
 And the World would not take it, and walked away,
 And returned in her robes,

The Church looked down at her plain white robes,
 And then at the darning work,
 And blushed as she saw her handsome lip,
 With a smile contemptuous curled.

"I will change my dress for a costlier one,"
 Said the Church with a smile of grace;
 Then her pure white garments faded away,
 And the World gave in their place
 Beautiful robes, and fashonable silks,
 And veils and gowns and pearls;
 And over her forehead her bright hair fell
 Waving in a thousand curls.

"Your house is too plain," said the proud old World—
 "Let us build you one like mine,
 With kitchen for flouting and parlor for play,
 And furniture never so fine."

So he built her a world and beautiful house—
 Splendid it was to behold;
 Her sons and her daughters were gathered there,
 And she was the center of all the world.

And fair and beautiful—roses and lilies,
 Were held in the place,
 And maidens her beauty were called old—
 With white hair and wrinkles on her face,
 Believed with the world and her all called
 Untrammelled by Gospel or Law,

To be
 So
 The
 An
 Then
 To
 But
 An
 And
 And
 And
 "Y
 Mere
 So
 And
 An
 While
 To
 "Yo
 / Sa
 "Th
 W
 "Th
 An
 The
 Th
 I will
 M
 Who
 An
 "Th
 L
 De
 An

To beguile and amuse and win from the World,
Some help for the righteous cause.

The Angel of mercy rebuked the Church,
And whisp'ered, "I know thy sin;"
Then the Church looked sad, and anxiously longed
To gather the children in.
But some were away at the midnight ball,
And others busy at the play;
And some were drinking in gay saloons,
And the Angel went away.

And then said the World in soothing tones—
"Your much loved ones mean no harm—
Merely indulging in innocent sports;"
So she leaned still on his proffered arm,
And smiled, and chatted, and gathered flowers,
And walked along with the world;
While countless millions of precious souls
To the horrible pit were hurled!

"Your Preachers are all too old and plain,"
Said the gay World, with a sneer;
"They frighten my children with dreadful tales,
Which I do not like them to hear.

"They talk of judgments, and fire and pain,
And the flames of endless night;
The sound of sinners they should not be
Thus spoken to—'ere polite!
I will send you some—a better stamp,
More brilliant and gay and light;
Who will show how men may live as they list,
And go to heaven at last.

"The Father is merciful, great and good,
Loving and tender and kind;
Do you think he'd send one child to hell,
And send another behind?"

Go train up preachers to suit the times,
Then adopt the right way;
Let them keep dissipation out of sight,
And sure only that will pay."

So she called for preaching and gay divines,—
"Deemed great, and great, and learned;
And the plain old men that preached the Cross
Were out of her pulpits turned.

Then Mammon came in and supported the Church,
And rented a prominent pew;
And preaching and singing and social display,
Soon proclaimed a gospel new.

"You give too much to the poor," said the World,
"Far more than you ought to do;
Though the poor need shelter, food and clothes,
Why thus need it trouble you?

"And afar to the heathen in foreign lands,
Your thoughts need never thus roam;
The Father of Mercies will care for them,
Let charity begin at home.

"Go, take your money and buy rich robes,
And horses and carriages fine;
And pearls and jewels and dainty food,—
The rarest and costliest wine.

"My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the way—
The flowery way they're in."

Then the Church, her purse strings tightly held,
And gracefully lowered her head,
And whispered, "For such too much money,
I will do, sir, as you have said."

So the
She
And
As

Her
An
While
Ha

And
Jo
And
Co

The
"I
I hav
Be

The
An
"The
He

Thur
An
The
Of

Them
An
And
An

A vo
Fr
"I h
Be

That
W
The
Is

So the poor were turned from her door in scorn—
 She heard not the orphan's cry;
 And she drew her beautiful robes aside
 As the widows went weeping by.

Her Mission treasures eagerly pled,
 And Jesus' commands were vain;
 While half of the millions for whom he died,
 Had never heard of his name.

And they of the Church, and they of the World,
 Journeyed closely, hand and heart,
 And none but the Master, who knoweth all,
 Could discern the two apart.

Then the Church sat down at her ease and said,
 "I'm rich and in goods increased;
 I have need of nothing, and naught to do,
 But to laugh and dance and feast."

The sly World heard her and laughed within,
 And mockingly said aside,—
 "The Church has fallen—the beautiful Church,—
 Her shame is her boast and pride."

Thus her witnessing power, alas, was lost,
 And the perilous times came in;
 The times of the end, so often foretold,—
 Of form and pleasure and sin.

Then the angel drew near the mercy seat,
 And whispered in sighs her name;
 And the saints their anthems of praise heaved,
 And covered their heads with shame.

A voice came down from the bush of heaven,
 From him that sat on the throne;
 "I know the works, and what thou hast done,
 But alas! thou hast not hearkened."

That thou art poor, and naked, and blind,
 With pain and ruin encompassed.

The angeli, with a heavenly chorus,
 In the harlot of the World!

" Thou hast ceased to watch for that blessed hope
 Hast fallen from thy high place ;
 So now, alas ! I must cast thee out,
 And blot thy name from its place."
 Thus heaven abandoned, and God forsaken—
 Stern justice—has light to cover—
 Gave Satan control—the Church was taken,
 And doomed to darkness forever.

O, Church of Christ, redeemed by precious blood,
 1 Pet. 1:18-19; Eph. 5:25-27; Eph. 3:10.
 Break this alliance, glorify your God !

1 Cor. 6:20; 2 Cor. 6:14-18; Eph. 5:31.

Forsake the Christian world that loves to ill ;

Rom. 12:2; Heb. 12:13; Rev. 18:4.

Thou mayest be blest and give a blessing still.

Gen. 12:2; Psa. 128:5; Eph. 1:3.

Away with ease and dalliance and play,

1st. Cor. 10:2; Rom. 13:11.

The great Commission now in haste obey ;

Mark 16:15; John 17:18; 2 Tim. 4:1-2.

In holiness and zeal thou canst excel,

1 Pet. 1:15-16; Rev. 19:10; Gal. 4:13.

And save the souls of men from hell.

Luke 14:23; James 1:10; Jude 23.

Old on thy part was partly imperiled,

Rev. 5:12; Rev. 19:8.

And keep thyself separate from the world.

John 17:16; 1 John 2:15; 1 Tim. 5:22.

Humbled in dust and ashes be no more ;

1st. Cor. 15:24; John 5:14.

Repent while Christ stands knocking at the door.

Rev. 3:20; Jas. 5:9; Rev. 2:16.

O, let thy heart be true to him above,

Jas. 4:4; 1 John 2:15-16; John 14:15.

For lo, the heavenly Bridegroom cometh soon !

Matt. 25:6; Rev. 3:21; Rev. 22:20.—*Ed.*

PA
 CHAP.
 1.
 genuine
 and not
 ...
 hungar
 2.
 repetit
 was not
 3.
 since
 John th
 4.
 Many
 vows w
 when th
 recover
 5.
 will giv
 Scriptur
 6.
 counsil
 deeply
 that co

PART II.—Bible Salvation.

CHAP. I. — REPENTANCE: ITS NATURE AND NECESSITY.

1. While godly sorrow is a constitutional element of genuine repentance, you may have terror of conscience, and not a true penitence. Felix trembled under Paul's preaching, but he still went on in sin. Judas had great anguish of mind, when he had sold Christ for some guilty silver, but he did not truly repent, for he went and hanged himself.

2. You may have slight sorrow of heart, and not have repentance. Ahab had this—1. Kings 21: 27; but it was not real repentance.

3. Momentary impulses toward God is not repentance. Herod felt many good desires at the preaching of John the Baptist; but he was not a true penitent.

4. You may seek good resolutions, and not repent. Many men to repent on a sick bed, but they forget their vows when health is restored. Others appear to repent when their children are sick, but forget it when they are recovered.

5. Leaving off some bad habit is not repentance. Some will give up one sin and cling to another. There is no Scriptural repentance until we are sorry for *all* our sins.

6. Fasting, affliction of the body, weeping, and even conviction, is not repentance. We have known many deeply convicted for their sins, who would not yield to their convictions.

True repentance implies a knowledge of sin,—sorrow for sin, and confession of it. But its chief characteristic is a *turning from sin*—from all sin—a turning to God. The person who truly repents, forsakes sin with abhorrence. Every darling idol is cast aside—unsaved associates, bad habits, the cup, the pipe, dishonest dealing, swearing, jelling, sabbath breaking, murdering unborn infants, secret abuse, deceptive language, and the fashions of this world—all are given up. Yes, gospel repentance saves a man from sinning. "Come to de soul" is written upon his awakened soul; and he obeys. The "General Rules" of the M. E. Church,—also of the Canada Methodists, and others, after mentioning a great variety of sins, both great and small—which the candidate for membership is required to avoid—says: "And all these we know His Spirit writes on truly awakened hearts." According to these "General Rules," thousands in the Methodist Churches of to-day, and many who profess holiness, are not so much as "truly awakened." True repentance also includes restitution. Those who have been wronged in any way, are sought after, and their forgiveness is solicited. Instead of patching the thing over, he says like Zaccheus,— "I restore him four fold." All old grudges and party feeling are abandoned. There is a stress laid upon, and reformation of the whole life. Such a soul is in a fair way to be saved. "For godly sorrow worketh repentance unto salvation; but the sorrow of the world worketh death."—2 Cor. 7: 10.

Repentance is necessarily connected with soul saving faith. Before a sinner can be in a proper state of mind, to trust in the atoning blood of Christ, he must feel more or less anxiety to save his soul. What does that person

can also
self to
only the
their sin
deserving
as those
with Ge
Christ's
cross for
him. F
concern
should
easy to
not say
never of
faith—
and his
have me

Th
"Repent
Christ."
only his
address
persons
Most
single v
faith as
not imp
to repen

Re
fact in
true; b
don, n

care about believing in Jesus, who does not realize himself to be a helpless, guilty, lost sinner? Nothing. But only those, who, by the Spirit of God, are convinced of their sins; who are truly sorry for them, and are endeavoring to turn from them—we say only such persons as these possess that deep solicitude to make their peace with God. Impenitent characters care nothing about Christ's atonement: they feel no necessity of going to his cross for pardon; and they are content to do without him. How is it, therefore, possible, with a mind so unconcerned in regard to eternal things, that such persons should even want to exercise that faith which is necessary to salvation? Though in repentance the sinner does not enjoy pardon,—and were he not to believe would never obtain it—he has that state of mind necessary to faith—*i. e.*, he longs, most ardently desires forgiveness; and his soul cries out: "Jesus, thou Son of David, have mercy upon me."

The conditions of salvation are plainly stated to be, "Repentance toward God, and faith in our Lord Jesus Christ."—Acts 20: 21. If there are passages where only faith is spoken of, we shall find that they are either addressed to persons, who have already repented, or to persons who manifest a desire and willingness to repent. Most emphatically may it be said, that there is not a single verse in the whole Bible, in which—speaking of faith as a necessary condition to salvation—repentance is not implied. "*God now commendeth all men everywhere to repent.*"—Acts 17: 30.

Repentance is also necessary to pardon. This is a fact logically, scripturally, and mentally. It is logically true; because, as faith is absolutely indispensable to pardon, and as that faith cannot be exercised without

repentance, he, therefore, who does not repent, cannot be forgiven. It is also Scripturally true. Again and again did Peter, on the day of Pentecost, exhort the people to repent, in order that they might be forgiven. "Repent ye therefore that your sins may be blotted out," Act^s 3:19. Says John: "If we confess our sins, he is faithful and just to forgive us our sins," etc.—1 John 1:9. The same doctrine is taught in the Old Testament: "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy."—Prov. 28:13. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, for he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. 55:7. At the beginning of his ministry Christ preached: "Repent, for the kingdom of heaven is at hand."—Matt. 4:17. John the Baptist also preached the same truth. Christ taught his disciples "That repentance and remission of sins should be preached in his name among all nations."—Luke 24:47.

Lastly, it is morally true, that repentance is necessary to pardon. We can well understand how, it is, that the preaching which just asks men to believe that they may be saved, without saying anything in reference to their first forsaking sin, should meet with so much favor. That is just what the carnal mind desires—a religion with sin, and, if it could be done, thousands would be seen climbing up to heaven, with Christ in one hand and the world in the other. Loveth it sin do not like the doctrine of repentance, or the preaching of it. They wish for a religion that will allow them to walk in the old ways,—to just and talk foolishly; to participate in the sin and follies of the world; to adorn themselves with

gold, pe
leagued
to live p
pleasant
ever to g
can we e
not leave
be count
character
offender
forgivene
wickedne
Rea
ance?
heaven,
—Luke

Ch

1. I
may be
dred tim
2.
mental c
and man
sion, als
is strik
The see
which m
when h
3.
which
thought

gold, pearls, feathers, silks, trunks and crapes; to be leagued with secret oath-bound societies; and, in short, to live pretty much as they please. But, however unpleasant the truth may be, it is absolutely impossible ever to gain divine favor, without repentance; for how can we expect the holy God to pardon a man, who will not leave his sins? If he should, would he not thereby be countenancing sin, and prove himself unworthy the character of an infinitely holy Being? Besides, the offender would be no better than anyone else, by such forgiveness, if he were allowed still to indulge in his wickedness.

Reader, have you ever felt the pangs of true repentance? If not, be assured you are not on the road to heaven. *Except ye repent, ye shall all likewise perish.*

—Luke 13 : 3.

CHAP. 2.—CONVERSION; WHAT IS IT?

1. It is not a mere change of opinion. A person may be converted from one opinion to another a hundred times, and not be converted to God.

2. It is not a change of natural temperament, and mental characteristics. Whatever particular temperament and mental ability characterize a man before his conversion, also characterize him after conversion. This fact is strikingly illustrated in the case of Saul of Tarsus. The zeal, the ambition, and wonderful strength of mind, which marked him as a persecutor, still characterized him when he had become a Christian.

3. Conviction is not conversion. This is a point at which thousands make a fatal mistake. The serious thought, the awakened feelings, and the gracious desires

which they experience under conviction, they mistake for conversion; and, thinking they are converted, they just rest there. The consequence is, they soon give evidence of being as worldly as ever; and though they are reported as having fallen from grace, they are not backsliders; for they were never converted.

4. Conversion is a change in which we pass from death unto life, and are turned from the practice of sin, to the practice of holiness. Conversion turns a man from the use of all profane language, joking, evil speaking, slandering, and idle words. He receives grace to bridle his tongue, and keep it in subjection. It turns him from the love of the world, from seeking its pleasures, honor, applause and wealth. Upon all the fascinating charms, and allurements that surround him, and with which the multitudes are delighted, his soul looks down; and he sings:

“ Let worldly minds, the world pursue,
It has no charms for me;
Once I admired its trifles too,
But grace has set me free.”

It turns him from all evil companions, bad habits, sinful lusts, ungodly aims and pursuits, dishonest transactions, and every other work of the Devil. He becomes a companion of all those that fear God. He is now temperate in all things. He is honest, and loving to all men. In a word, he is a new creature, old things are passed away, and all things have become new. Conversion saves us from the love of sin, so that we hate the very appearance of it; and henceforth it is our delight to walk in all the ways of God.

Conversion may not be attended with any outward manifestation of God's power and glory. It is com-

mon for them, to look for or the to these great sh light an expect s timate version. sion, as but most blessed heard— Reader, and becom kingdom

sw ind
CHAP
truly re
their pe
God re
away, c
soul.
W
great a
reconc
to an i
contin
and be
not pe

mon for anxious souls to expect, that when God saves them, it will be in a most wonderful manner. They look for an experience similar to that of Saul of Tarsus, or the Philippian jailor. They imagine a voice will speak to them from Heaven—that they will feel probably a great shaking, or be struck to the ground with ineffable light and glory. The Bible gives no man any ground to expect any such striking displays of divine power, or intimates that they are necessary accompaniments of conversion. God has nowhere said, expect such a conversion, as that of Paul, or of any other notable character; but merely, "Be converted." If your soul realizes the blessed change, it will be enough, though no voice is heard—no light seen, nor the physical frame shaken. Reader, are you converted? "*Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*"

CHAP. 3.—MARKS OF A JUSTIFIED STATE.

1. Justified souls have peace with God. Having truly repented of their sins, and believed in Christ as their personal Saviour, they feel the wrath of an offended God removed. The guilt of their past lives is washed away, and a sweet, heavenly calm springs up in their souls.

While enjoying this grace, they can look up to the great and holy God, and joyfully exclaim, "Thou art my reconciled Father now." This peace must not be mistaken for the ease and quietness of those who have, by continued acts of disobedience, stifled their consciences, and brought themselves into spiritual darkness. This is not peace at all. Yet a careful examination of Scripture

texts would show that this is all that thousands of professed Christians have. The following verses show who have genuine peace: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ."—Rom. 5:1. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8:1.

2. They have the witness of the Spirit. When brought into a state of favor with God, and while walking in the enjoyment of the same, the Holy Spirit makes an impression upon the soul, that removes one beyond all doubt, that he is now a child of God, and an heir of glory. With this witness of the Spirit agrees the testimony of his own conscience, that of his very peace the Lord. Every justified soul enjoys both of these witnesses. If anyone imagines he has one of these and has not the other, he must set it down that he has neither. "The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8:16. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."—2 Cor. 1:12.

3. They are saved from the love of the world. By loving the world is meant seeking its wealth, and "laying up treasures on earth."—Matt. 6:19; desiring its honors and the praise of men; and following its customs and fashions. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."—1 John 5:4. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John 2:15.

4.
appetit
has effe
the truly
case, b
cheating
and all
him with
emancip
and the
full the
know v

you fro
"There
creatur
are beo

The
age to
whom
ye are t
of what
in how

5.
By will
his sou
for all
tried,
from a
grillo
of the
rising

4. They are saved from the bondage of depraved appetites and habits. The mighty power of divine grace has effectually broken the power of sinful propensities in the truly justified soul. Strong drink, tobacco, opium, cards, horse racing, gambling, lying, swearing, stealing, cheating, Sabbath breaking, adultery, fornication, pride, and all uncleaness, do no longer bind him, and bring him under their power. Every chain is broken; and the emancipated soul has victory over the world, the flesh and the Devil. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—Gal. 5: 16. "And ye shall know the truth, and the truth shall make you free.

If the Son therefore shall make you free, ye shall be free indeed."—John 8: 32-36. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."—2 Cor. 5: 17.

The following show that Gospel freedom, and bondage to any habit, is impossible. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Rom. 6: 16. "For of whom a man is overcome, of the same is he brought in bondage."—2 Peter, 2: 19.

5. They are saved from committing outward sin. By walking steadfastly in all the light, God shines upon his soul, and continually trusting in the power of God for all needed grace, the converted soul is kept purified, tried, purified, preserved from all sin, and is kept from yielding to, being, or committing any sin, pride, dishonesty, intemperance, and all other evils of the flesh. And so long as he does not yield to the rising of these "roots of bitterness,"—which may and

will "spring up"—so long he does not commit sin. Glory be to God! "And then shall call his name JESUS; for he shall save his people from their sins."—Matt. 1: 21. "Whoever abideth in him sinneth not.

Whoever is born of God doth not commit sin."—1 John 3: 6-9.

5. They hunger and thirst after righteousness. Justified souls have a strong inclination to attain holiness. "Every man that hath this hope in him purifieth himself even as he is pure."—1 John 3: 1-3. The Holy Spirit, the Blessed Book, and experience will soon reveal to the justified soul his absolute need of an experience beyond what he now enjoys. He will be led to see the glorious possibility of having every "root of bitterness" completely removed; of having all carnality entirely destroyed; so that he will not even be troubled with the remains of these things in his heart. Walking after the Spirit, he is led to pant after this full salvation. Burdened with a sense of his own great need of the sanctifying blood, his soul greans out in prayer, "Create in me a clean heart, O God!" Such will be his incessant language until the glorious work is done. The only way to retain justification is to be eagerly desiring, and pressing on for the full will of God to be done in the soul, as it is done in heaven. When a justified person ceases thus to hunger after God, the light goes out from his soul; formality comes in; and there is nothing left but a "name to live." "How wide all over the land can hear and testimony to this. "Have ye received the Holy Ghost since ye believed?"—Acts 19: 1. "Ye are holy, for I am holy."—1 Peter 1: 16. "Why shall ye have the light, and darkness come upon you, for he that walketh in the darkness knoweth not whither he goeth."—John 12: 46. "Follow ye with all men, and holiness, without which no man shall see the Lord."—Heb. 12: 14.

Sin
and dis
brings
liveranc
from his
desire to
into bo
heart is,

De
every w
aware t
the con
give th
could
found i
these
Heber
future
(Graw
meanin
was, G
Gen. 3
garden
future
fair th
in the
know,
may

CHAP. 4.— SALVATION FROM SIN.

Sin is always an injury. It is polluting in its nature and damning in its effects. When "it is finished, it brings forth death." Every awakened soul longs for deliverance from its dominion. No one can be rescued from its power and guilt, without often feeling a strong desire to have every sinful temper that has brought him into bondage, completely destroyed. The prayer of his heart is,

"Break off the yoke of inbred sin,
And fully set my spirit free."

Does the Bible teach us the possibility of having every wrong propensity of the soul destroyed? We are aware that some passages look, at first view, as though the continuance of sin in the soul is unavoidable. Let us give the more prominent of these passages a careful and candid examination. The first to which we call attention is found in 1 Kings 8: 46: "If they sin against thee, for there is no man that sinneth not." In the original Hebrew the word that is translated "sinneth" is in the future tense. "This tense," says Stuart, in his *Hebrew Grammar*, page 207, "designates all those shades of meaning which we express in English by the auxiliaries, may, can, must, might, could, should, would" etc. Thus Gen. 3: 3: "We may eat of the fruit of the trees of the garden." The term "may eat," is, in the original, in the future tense. So, also, 1 King 8: 40: "That they may fear thee." The phrase "may fear," is in the future tense in the Hebrew. The same is true of the phrase "may know," in 43rd verse. "That all the people of the earth may know thy name." Hence, a literal translation of

the 46th verse would read "If they sin against thee, (for there is no man that may not sin.) This teaches, not that every man does actually necessarily sin, but that every man is liable to sin. There is a possibility, but not a necessity that he should sin. So, also, the expression, "if they sin," implies that they might sin, or that they might not. It expresses a contingency that could not exist if sin was unavoidable. That they might not sin is clearly implied in the declaration that if they did, God would be angry with them and deliver them into the hand of their enemies, so that they should be carried into captivity. But as this was not necessary, it follows that it was not necessary they should sin.

Most of the above remarks will apply to the passage found in Eccl 7: 20. "For there is not a man upon the earth that doeth good and sinneth not." The word "sinneth" is in the original in the future tense, and should also be rendered "may sin." This passage teaches the doctrine that runs all through the Bible, that we are never secure from the danger of falling. In our best estate, when grace has done the most for us, we have great need to "watch and pray that we enter not into temptation," to keep our bodies under and bring them into subjection," but we should beware "carelessly."

Prov. 20: 9: "Who can say, I have made my heart clean, I am pure from my sin." This passage is intended to reprove the boasting of a self-righteous, speckled Pharisee, who not only claims a goodness he does not possess, but ascribes his fancied purity to himself. If we offer up in fervent desire, and a faith that will not be denied, the prayer of David, "Create in me a clean heart, O God," who shall say this prayer will not be answered? God alone is able to purify the soul. It is

only by
we can
hands, g
minded."

In t
Jerusalem
magist b
mine own
fest, it sh
Job teach
right work
yet work
to my ju
righteous
head, in
verse sh
myself,"
that I m
me." H
man, an
able to r
his inno
perfect."
no purv
than the
convict,
servant
remains
painted

only by coming to him in importunate supplication that we can obey the Apostle's direction: "Cleanse your hands, ye clerics, and purify your hearts, ye double-minded."

"I cannot wash my heart; but by following thee, And waiting for thy blood to impart The precious purity."

In this way alone can God's command be met. "O Jerusalem, wash thine heart from wickedness that thou mayest be saved."—Job 9: 20. "If I justify myself mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse." In this chapter Job treats of the majesty and holiness of God. In the 15th verse he says: "When, though I were righteous, yet would I not answer, but I would make supplication to my Judge." Before the purity of God he counted his righteousness as nothing, however he might lift up his head in the presence of his fellow-man. Thus, in the verse above, we understand Job to say, "If I justify myself" before God, "mine own mouth" in the prayers that I make for the mercy of the Lord, "shall condemn me." He did justify himself most abundantly before men, and repelled the accusations which his friends, unable to condemn his afflictions with the supposition of his innocence, had brought against him. "If I say "I am perfect," in God's sight, of myself, "it shall also prove me perverse." His perfect heart had manifested justice the testimony that the Lord could not be deceived, given in his favor. "Hast thou considered my servant Job, that there is none like him in the earth, a runner and an upright man, one that feared God, and eschewed evil?"

Job 14: 4: "Who can bring a clean thing out of an unclean? not one." This text refers to the natural depravity that belongs to everyone that is born into the world—to what is commonly termed original sin. It teaches that all are by nature depraved—not that this depravity cannot be removed by grace. The Septuagint—the Greek version of the Old Testament, from which our Saviour and the Apostles generally quoted, thus renders it: "For who is pure from corruption? Not one, although his life upon the earth be but one day."

1 Cor. 7: 14: "I am carnal, sold under sin." In this declaration, the Apostle speaks of inward experience. As an unawakened Jew: "I was alive without the law once." 2. As a convicted sinner: "But when the commandment came to my comprehension, sin revived, and I died." My hopes perished. 3. As a believer in Christ: "For the law of the spirit of God in Christ Jesus, hath made me free from the law of sin and death." Now, "being made free from sin," and becoming truly the "servant of God," he had his "fruit unto holiness, and the end overcoming sin." That the Apostle, in the above passage, refers to himself prior to his conversion, is the opinion of President Edwards, a Congregationalist divine, who, for learning and piety, and philosophical sciences, never had a superior in this country, who says, "The Apostle Paul, speaking of what he was naturally, says, 'I am carnal, sold under sin.'"

1 John 1: 8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." That this refers to man in his natural condition, is evident. The Apostle is speaking about the power of Jesus' blood to cleanse us from all sin. It is those who, falsely and dangerously trusting to their own morality, and their

naturally
to be "c
the above
ners, both
"If we ca
us our sin
was."

These
brought
sin. Look
that we
ask you,
saved fro
not help
more dep
sin. See
every sin
vation in

CHAP. 5

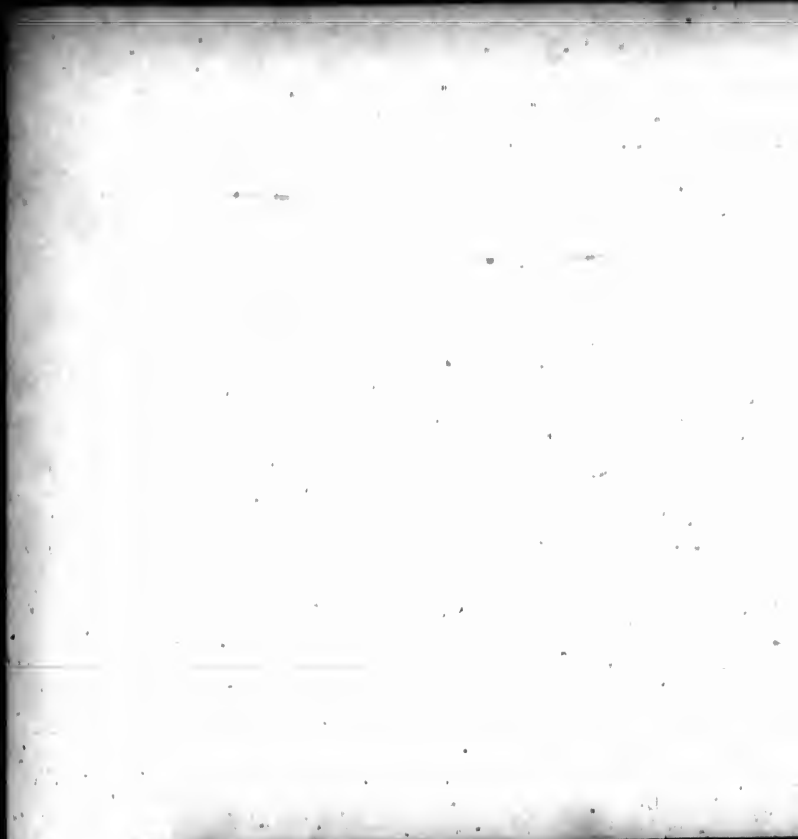
From
Christian
the sense
Calvinis
Arminia
hold th
Most C
perience
that Pa
because
regener

naturally amiable dispositions, say that he is intended to be "cleansed from sin," to whom the text alludes in the above verse. But being convinced that Paul was a sinner, both by nature and by practice, he assures us that, "If we confess our sins, he is faithful and just to forgive us our sins, and to CLEANSE US FROM ALL UNRIGHTEOUSNESS."

These, we believe, are the strongest passages ever brought forward to prove the necessary continuance of sin. Look at them candidly, and you will be satisfied that we have given them their true meaning. Let us ask you, beloved reader, are you at the present time saved from sin? You may have been once. That does not help you now. It only makes your condition still more deplorable, if you are now under the dominion of sin. Seek deliverance at once. Give no quarters. Let every sin die. Salvation from sin can alone secure salvation in heaven.—*Sal.*

CHAP. 5.—DOES ROM. 7 DESCRIBE CHRISTIAN EXPERIENCE?

From the time of Augustine to the present, the Christian world has held divergent views in regard to the sense of Rom. 7: 7-25. Professor Stuart, a learned Calvinistic commentator, bears testimony, that all Arminian churches, and a part of the Calvinistic churches hold that Paul personates a *sinner under conviction*. Most Calvinistic divines teach that Paul relates the experience of a *regenerate Christian*. We cannot believe that Paul relates the experience of a regenerated person; because it would flatly contradict his description of a regenerate state, as elsewhere given. Let us place in









MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5889 - Fax

juxtaposition the two pictures—that of a saint, and that of a sinner—and thus see the wide contrariety. Please examine our Scripture scales, and see how the sinner weighs on the left hand, and the saint on the right hand.

“I am carnal, sold under sin,” ver. 14.

“How to perform that which I would I find not.” ver. 18.

“The evil which I would not that I do,” ver. 19.

“But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members,” ver. 23.

“For sin shall not have dominion over you,” Rom. 6 : 14.

“That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit,” Rom. 8 : 2. See Gal. 5 : 16, Phil. 2 : 13.

“If any man be in Christ he is a new creature, old things are passed away, behold all things are become new,” 2 Cor. 5 : 17.

“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death,” Rom. 8 : 2.

Can
pictured in
trous idea
O, horrible

2. It
of conver
would cor
justificati
shall mak

fore, shall
John 8 :
doth not
his name
sins.”—M

cometh t
the world
that by
which is
mistake
be after
which w
sanctific
inferior
superior

We
single “
of God.
Such an
New T
tion of

3.
ence e
exper

Can anyone conceive a more abject slavery than is pictured in Rom. 7 : 7-25? Yet many hold the monstrous idea, that this is the condition of converted souls ! O, horrible !

2. It is impossible that this chapter is the experience of converted persons ; because such an interpretation would contradict the teachings of the other Apostles on justification : "Ye shall know the truth, and the truth shall make you free."—John 8 : 32. "If the Son, therefore, shall make you free, ye shall be free indeed."—John 8 : 36. Halleluia ! "Whosoever is born of God doth not commit sin."—1 John 3 : 9. "Thou shalt call his name JESUS, for he shall save his people from their sins."—Matt. 1 : 21. "Whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, even our faith."—1 John 5 : 4. The opinion that by the word *carnal*, is here meant that depravity which is felt after conversion, is founded on a very great mistake ; Dr. Adam Clarke says : "Although there may be after justification, the remains of the carnal mind, which will be less or more felt till the soul is completely sanctified, yet the man is never denominated from the *inferior* principle, which is under control, but from the superior principle which habitually prevails."

We may safely challenge any one to bring forward a single "Thus saith the Lord," in proof, that the children of God—regenerated, saved souls—are 'sold under sin.' Such an idea is in direct opposition to the whole of the New Testament. Any theory that makes a contradiction of the Word of God, is at once to be rejected.

3. To say that Rom. 7 : 7-25 describes the experience of God's children is contradictory to the real facts of experience. It is said that the following verses cannot be de-

scriptive of unconverted persons : "For that which I do I allow not : for what I would that do I not : but what I hate that do I," ver. 15. "For I delight in the law of God, after the inward man," ver. 22. See verses 18, 19. To this it may be replied, that language equally strong is applied to the sinner in other parts of the Scriptures.

"They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them : for with their mouth they show much love, but their heart goeth after their covetousness," Ezek. 33 : 31. "Yet they seek me daily and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God : they ask of me the ordinances of justice ; they take delight in approaching to God," Isa. 58 : 2. "He was a burning and a shining light ; and ye were willing for a season to rejoice in his light," John 5 : 35.

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law," Rom. 2 : 17, 18.

How then can Rom. 7 : 7-25, be cited as having reverence to any other, than a sinner convicted of his sins ?

The strife represented in this chapter, is not between flesh and the Holy Spirit, as in Gal. 5 : 17 ; but between the higher and lower parts of the man himself. Every *real* penitent delights in the law of God—he admires it ; longs most ardently to be conformed to it ; and loathes himself, because his evil passions are still warring against this law, and bringing him into continual captivity.

4. To say that Rom. 7 : 7-25 is the experience of Christians, is contrary to the opinions of nearly all

the Greek f
Prof. Stuart
most ancient
voice, so far
views, were
sanctified p

5. It
chapter itse
of Paul as
tain writer
in the origi
9 : 13 ; wh
in. Rom.
in *time pas*
it quite pl
TIME PA
instructed
without t
requireme

Obj.
occasion
symbol pl
principle
trid corpo
which wo
state is gi

In re
tion is th
7-25, is
live sold
by Roma
fast to h

the Greek fathers—the earliest writers after the Apostles. Prof. Stuart, a learned Calvinistic divine, says: "The most ancient fathers of the Church, without a dissenting voice, so far as we have any means of ascertaining their views, were united in the belief, that an *unregenerate*, un-sanctified person is described in Rom. 7 : 7-25.

5. It is contradictory to the plain meaning of the chapter itself, to interpret it as being the present experience of Paul as a Christian. In explanation of verse 9 a certain writer says: "For I was alive without the law *once*; in the original *pote, formerly*. This word is found in John 9 : 13; where it is translated *aforetime*. It is translated in Rom. 11 : 30 in *times past*, in Galatians, 1 : 13, in *time past*—and so also in other places. This makes it quite plain. He is speaking of his experience IN TIME PAST. He was then an unconverted sinner, instructed in the law of God, alive to its claims, but without the spiritual strength necessary to meet its requirement."

OBJECTIONS ANSWERED.

Obj. 1. "Two dead bodies bound together would occasion no inconvenience or discomfort to either. The symbol plainly proves that it is to a *living person*, that the principle of power which is personified as a dead and putrid corpse, is bound; and not to another dead body, which would be the case, were the person, whose internal state is given, a sinner dead in sin."

In reply to this a correspondent says: "The objection is the merest imagination, that the man in Rom. 7 : 7-25, is not a sinner, because Paul compares him to a live soldier, who—by way of punishment—was doomed by Roman military law to carry a rotten carcass strapped fast to his back. Because the Bible compares good men

to wheat, mustard, trees, stones, etc., it does not follow that Christians have literal blossoms, and green leaves growing upon them, nor that they are as powerless to move as a vegetable or a stone; nor that they have no more power than vegetables and minerals. So, when the Scriptures speak of sinners, as "*dead in trespasses and sins,*" it is not meant that they have no more gracious ability to believe and repent than men in their graves. The whole scheme of salvation, from Genesis to Revelation, assumes that "dead" sinners have power to quit sinning, to obey moral law, and to trust Christ. "Let the wicked forsake his way," says the prophet. Paul says, "awake thou that sleepest, and arise from the dead." This proves that spiritually "dead" sinners are divinely able to cease sinning, and to come out of their spiritual coffins. Suppose, on entering the Dominion of Canada, I meet a regiment of soldiers. To my utter horror, I notice that each soldier has a rotten carcass strapped fast to his back. I ask Bro. Sims what this means? He replies: 'The Queen orders every soldier to carry a rotten carcass as a military badge.' Such a decree would make the Queen a stench in the nostrils of the world. And yet, some men are so opposed to practical holiness, that they tell us, 'King Jesus decrees that all soldiers in his militant army must carry a rotten carcass of sin, till death signs their release!' Occasionally a chance piece of decayed flesh may fall, or a mouldering bone drop out; but the carcass sticks fast from the cradle to the grave! Not even a pitying buzzard is allowed to afford relief! And yet this is 'saving his people from their sins;' and making them 'free from sin' yes, cleansing from all sin!"

Obj. 2. It is stated that Rom. 7: 7-25, must describe the experience of Paul as a Christian, because

the pers
certain v
the sacro
past and
here, as
his own
fluenced
sold und
clares hi
Now, to
same tim

Obj
same co
"This is
this subt
theory.
address
to mean
noun "
address
represent
the *first*
common
spoken t
as thoug
constitu
the *absol*
free from
while I v
photogra

Obj
sin in th
union o

the personal pronoun and present tense are used. A certain writer observes: "It was perfectly common for the sacred writers to use this tense in describing both past and future events; and it was necessary to use it here, as the Apostle's design was not only to describe his own case, but also that of every other man, when *influenced* by legal motives only. He says, 'I am carnal, *sold under sin*' (a bond slave); but in chap. 8: 2, declares himself to be '*free from* the law of sin and death.' Now, to be in bondage to a law, and free from it at the same time, is impossible."

Obj. 3. Paul addresses them as "brethren." The same correspondent disposes of this objection thus: "This is grammatically false. No one would descend to this subterfuge, unless compelled to do so by a false theory. The words "brethren," and "my brethren," addressed in Rom. seventh chap., are used generically to mean the whole Church at Rome. In grammar the noun "brethren" is called *second person*; because addressed, or spoke to. But the convicted sinner is represented by the pronoun "I," which is grammatically the *first person*; that is, the speaker. I need not tell the common sense reader, that the persons addressed or spoken to, cannot be the same as the speaker. "It is as though Paul had said: 'Dear Brethren—you who constitute the Church at Rome—in order to illustrate the absolute necessity of the Gospel to make a sinner free from sin; let me relate my penitential experience while I was at Damascus, or let me give a vivid moral photograph of a sinner seeking regeneration!'"

Obj. 4. Many persons insist that the inevitability of sin in the regenerate, is the necessary consequence of the union of soul and body. Ancient Pagan Philosophy

taught, that all evil, both natural and moral, is the result of the "stubbornness of matter." The gods would have prevented the existence of evil; but matter self-existent was too "stubborn;" and so, they did the best they could in the organization of the universe.

The necessary retention of sin in the soul, while it remains in the body, is Pagan Philosophy re-baptized—a dogma worthy of its origin. The Christian (?) dogma has no pagan excuse—the imbecility of the gods—because Christ possesses "All power in heaven and in the earth;" and he overcomes the "stubbornness of matter." In support of this theory—the necessary retention of sin in the soul—the following portions of Rom 7 : 25 are quoted :

"Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing." verses 17, 18. "So then with the mind I myself serve the law of God, but with the flesh, the law of sin;" verse 25. The above is an old error which was held by Plato, a heathen philosopher, who taught that all evil is inherent in matter. This is totally unscriptural, and unphilosophical. It was against this corrupting element, that St. John wrote his epistles. If this theory is true, then purity of heart and life cannot be maintained, while the soul is united to a material body like ours; and all the exhortations, and commands of the Bible, requiring such purity in this life, are a mockery.

"But what are the facts ?

Adam and Eve dwelt in a human body before the fall, and they were holy.

Enoch walked with God 300 years while living in a human body. Christ lived 33 years in a human body

like ours
from sin
Christ f
comes fr
the *hear*
tions, m
an evil
21; 22. I
does no
mind," t

"T
carnality
the Rom
been in
them.
cannot p
then Go
the Col
pleasing
flesh." I
Paul was
in Rome
pravity,
—then P
though li

We
deeply s
There is
sinful bo
unscriptu
can be s
in what p
be in the

like ours, and yet he "was holy, undefiled, and separate from sinners." So of many others. But the words of Christ forever disprove this heathen dogma, that sin comes from connection with the flesh. "Look! Out of the *heart* of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, an evil eye, blasphemy, pride, foolishness." Mark 7 : 21; 22. By the term "flesh," in Rom. 7 : 7-25, the apostle does not mean the flesh of the body, but "the carnal mind," the natural depravity of the soul.

"That Paul uses the word "flesh," as a synonym of carnality, is too plain for contradiction, Paul says to the Romans ; "when we were in the flesh." They had been in the flesh, but were not, when Paul addressed them. Again, Paul says, "They that are in the flesh cannot please God." If "flesh" here means the body, then God required an impossibility when he commanded the Colossians to "walk worthy of the Lord unto all pleasing." Still again Paul says ; "*Ye are not in the flesh.*" If "flesh," in this instance means the body ; then Paul was addressing disembodied spirits, said to be living in Rome! On the other hand; if "flesh" means depravity, carnality, or sin—and nothing else can it mean—then Paul was addressing a church saved from all sin, though living in physical bodies, located at Rome.

Wesley says : "A sinful body! I pray observe how deeply ambiguous, how equivocal this expression is. There is no authority for it in the Scriptures. The word, sinful body, is never found there. And as it is totally unscriptural, so it is palpably absurd, for no body or matter can be sinful. Spirits alone are capable of sin. Pray, in what part of the body should sin lodge? It cannot be in the skin, nor in the muscles, or nerves, or veins or

arteries. It cannot be in the bones any more than in the hair or nails. Only the soul can be the seat of sin."

CHAP. 6.—NO SMUGGLING IN HEAVEN.

Henry Reed once said to a man in Edinburgh, "Are you a Christian?"

"Yes."

"Are you saved from sin, and preserved daily from sinning, by the presence, and the power of the Lord Jesus?"

"Nay, I am a great sinner. I am sinning daily in thought, word and deed."

"How do you reconcile that with Christian character? Jesus Christ came 'to take away our sins,' 'to purge us from all iniquity, and to purify us unto himself a peculiar people, zealous of good works.'"

"O, well, though I'm sinning all the time, there is no sin imputed to me. Christ's robe of righteousness covers me so perfectly, that when God looks at me, he sees nothing but spotless purity, whiter than snow."

"Indeed? Then, after all that Christ has done in this life by his death on the cross, through his mediation before the throne of God, and the operations of the Holy Spirit, he could not get your sins out of you; and, as a last resort, he cloaked you over, and is going to smuggle you into heaven with your sins all in you?"

"O, Mr. Reed, that is too bad."

"Well, heaven is a holy place."

"Yes, of course."

"Nothing unholy can enter heaven?"

"No."

"I
covers

"P

"T

pass?"

heaven,

low, wh

"V

who hav

their ro

Lamb."

CHAP. 7

Ne

that they

They be

a demi-g

believe i

realm o

Church

Growth

Church

only gro

skill; kn

grace; in

in all th

church h

in holine

How

the ear;

that this

Christ m

"Nothing unholy about you but the robe that covers you."

"No, nothing."

"Then, when you come to die what will come to pass?" That holy robe of Christ will be taken up to heaven, where it belongs, and you will slip through below, where you belong."

"Who are these arrayed in white? These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Rev. 7 : 13, 14.—*Sci.*

CHAP. 7.—PURITY NOT OBTAINED BY GROWTH.

Nearly all Christians have, after conversion, the notion that they are gradually to grow into a state of heart purity. They believe in growth, and they make growth a kind of a demi-god. They put growth as a sort of Saviour. They believe in growing holy. There is nothing in the whole realm of experience in regard to which the Christian Church seems more blind than the growth in grace. Growth in grace is not mental growth—not growth in Church offices—not growth in power: it is simply and only growth in grace. You may grow in learning, power, skill, knowledge, in a hundred things; but growth in grace, in humility, in love, in tenderness, in sweetness, in all the virtues—how rare! and why? Because the church has not learned this lesson; that in order to grow in holiness we must first become pure.

How many pervert the text, "First the blade, then the ear; after that the full corn in the ear." People say that this teaches growth into holiness. No, brethren, Christ merely shows that there are epochs—different

stages in Christian development. If you say that this text means that a person can grow into a clean heart, you must go still further and admit that he can grow into conversion. You cannot say that you can grow into one half of that text and not into the other half. Christ is not talking about purity, but simply about progress. A *pure* Christian is one thing, a *mature* Christian is something more.

I have seen corn that was pure and clean; no worms in it; and it was not more than an inch high. I have seen large corn, stalks as high as your head, that were not clean or pure. A Christian may be only an infant in Christ, and yet he may go on and become fully sanctified, and thus be a *pure* Christian. On the other hand, a man may be a Christian 50 years, and yet lack a great deal of being completely holy. Purity does not depend upon a man's age.

Believer, you have been growing for twenty years. Do you love money as intensely as you formerly did?

"Well, yes, I confess I love money now more than I did 20 years ago."

How about the love of dress?

"Well, I think I love that more than I did 20 years ago."

Well, how about the love of distinction—do you not like to be flattered, and want to have your name sounded forth?

"Yes, yes, I do."

And now, after an experience of 20 years of growing downwards, you mean to say that the way to become holy is to grow into it; and yet your own testimony shows you are growing farther away from it. Where is your growth? Brethren, let us be honest. Growth is not there. The fact is, the evil has grown just as fast as you have grown.

Ta
stream
get the
vided it
cinnati
by the t
nearer
muddy
river ma
Christia
active C
but whe
the Ohio
as far as
his inner

So
good. C
man goo
natural
the Holy
as a sub
Well, no
pending
Certainly
you beco
putting g
when we
you will
know we

Now
dream in
sleep. C
ing, and

Take the Ohio river. At Cincinnati it is a muddy stream. Now the Ohio river is very clear, provided you get the dirt out. The fact is, religion is very good provided it is free from moral evil. As you start from Cincinnati; the water becomes deeper and broader; and by the time you arrive at Louisville, the river, 150 miles nearer the gulf, has grown. But the water is just as muddy as it was at Cincinnati. Has the growth of the river made it better? Not a particle, so is it with the Christian. He may spend much money; he may be an active Christian, doing many good things in the world; but when you come to his inner life, you find he is like the Ohio river—he has been growing all the time; but, as far as purity is concerned, he is just about as evil in his inner nature as he was all those years ago.

So growth gives us as much chance to evil as to good. Growth is a law; and how can a law make a man good. If then, you expect to grow pure, you put a natural law as a substitute for the renovating power of the Holy Spirit. Would you put the law of gravitation as a substitute for the precious blood of Christ? No. Well, now, growth is a natural law. When you are depending on a natural law, are you depending on Christ. Certainly not. If you trust in growth to save you, then you become an idolator; you are worshipping growth, and putting growth in the place of your Saviour. So, I say when we come to sift the human heart to its bottom, you will find a great many things in it that you did not know were there.

Now, you can grow *in* grace, but not *into* grace. You dream in your sleep. Did you ever dream yourself into sleep. Can you close your eyes and commence dreaming, and thus dream yourself *into* sleep? No. You can

swim in the water ; but, can you lie on the ground and swim yourself into the water.? You must first get into the fountain.—*G. D. Watson, in Christian Standard.*

Dr. Nathan Bangs says : " Those who teach that we are gradually to grow into a state of sanctification, without ever experiencing an INSTANTANEOUS change from INBRED SIN TO HOLINESS, are to be repudiated as unsound, anti-Scriptural and anti-Wesleyan."—Article in *Guide.*

Wesley positively asserts : " Both my brother and I maintain that Christian perfection is received by faith. That is, it is given INSTANTANEOUSLY IN ONE MOMENT."—*Wesley's Plain Acct. Perf.* p. 61.

Again he says : " Therefore let all preachers make a point to preach on Perfection to believers, CONSTANTLY, STRONGLY, EXPLICITLY. For this purpose the people called Methodists are raised up to spread scriptural holiness over these lands."

This " carnal mind,"—pollution, depravity—can not be grown out of the human heart. Growth never changes the nature of anything. We can no more grow out of the pollution in the soul, than we can grow out of actual sin into pardon. Sinners do not grow into saints. Wesley says : " To talk of this work being gradual would be nonsense, as much as if we talked of gradual justification."—*Journal*, p. 174.

Dr. Adam Clark says : " In no part of the Scriptures are we directed to seek HOLINESS by gradation or growth. We are to come to God as well for an instantaneous and complete purification from all sin, as for an instantaneous pardon."—*Clark's Theology*, p. 108.

CH
 T
 shall
 your
 give
 will
 will
 within
 ye
 26, 27
 I
 ceive
 flesh
 of
 such
 arise
 the
 yet
 whole
 blood
 bred
 forth
 inward
 clean
 blessed

CHAP. 8.—SAVED TO THE UTTERMOST.

Ye who know your sins forgiven,
 And are happy in the Lord,
 Have you read the gracious promise
 Which is left upon record?
 I will sprinkle you with water,
 I will cleanse you from all sin,—
 Sanctify and make you holy—
 I will dwell and reign within.

Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put into you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them. Ezek. 36: 26, 27.

In conversion our sins are forgiven us; and we receive from God sufficient grace to keep the world, the flesh and the Devil beneath our feet. But in the hour of temptation, provocation, and trial, unholy tempers, such as anger, lust, impatience, self-will, and pride, will arise in our hearts; and a painful struggle is felt to keep the victory over the old man, which is bound, but not yet destroyed. By an utter abandonment to God of our whole being, and an implicit faith in the all cleansing blood of Jesus Christ, we may have all these roots of inbred sin completely removed, yes killed; so that henceforth our conflicts will be with outside foes, and not with inward tendencies to evil. We shall then possess a heart cleansed from all impurity,—refined, and filled with the blessed Holy Ghost. We shall have perfect peace, perfect

faith, perfect meekness, perfect humility, and perfect love for God and man. Our experience will sweetly agree with 1 Cor. 13 chapter. By continually keeping a vigilant watch over our hearts and lives, by much closet prayer, and above all, by momentarily trusting in the blood of Jesus; we are enabled to retain this blessed experience—to go from conquering to conquer. Our whole spirit, soul and body shall be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. *If we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin.* WHEREFORE HE IS ABLE ALSO TO SAVE THEM TO THE UTTERMOST, THAT COME UNTO GOD BY HIM; SEEING HE EVER LIVETH TO MAKE INTERCESSION FOR THEM.—*Bible.*

CHAP. 9—CONSECRATION.

Consecration is not,—as some have supposed,—a mere giving up of the affections to Christ. We have to do that before we are pardoned. But when we desire this deeper work, God demands a fuller consecration. Consecration is a full and unconditional surrender of soul and body, time, talents, property, friends, character AND WILL TO GOD. It is a consecration, in which we are so fully the Lord's, that we have no opposing will of our own; we are willing to be anything or nothing,—as willing to be hewers of wood and drawers of water, as to fill the most exalted position. We are willing to be deprived of comforts, property and friends; willing to have our name cast out as evil,—to be despised and re-

pro
afflic
live,
this
say
who
show
to d
willi
cert
deal
take
face
mur
any
you

duty

ever
be
to t
that
holi
We
siste

proached,—persecuted and opposed; willing to suffer affliction, poverty and shame; willing either to die or live, if by any of these things God may be pleased. But this consecration must be sincere. We must not only say we do it, but actually perform it. There are many who say, "my all is on the altar." But their conduct shows such is not the case. Should the Lord want them to do some disagreeable things, they at once show an unwillingness to obey. Should he require them to go to a certain undesirable place, they would manifest a great deal of backwardness and hesitation. Should he take from them their property, and bring them face to face with poverty, or take away their friends, they would murmur and complain at his dealings. If your will, in any degree, opposes the will of God, you may know that you are not entirely consecrated.

Beloved, you cannot by any means get around this duty.

You had better face the matter squarely, and get every idol of your heart destroyed. It may be, yes, will be very crucifying, to have the "old man" spiked to the cross, and hung up until he is dead. But that nice, pretty self of yours must die. You cannot get holiness while there is any degree of carnality allowed. We tell you again, YOU,—not your wife, husband, brother, sister—but YOU—must die.

So dead that no desire will rise
 To APPEAR good, or great, or wise,
 In any but your Saviour's eyes,—
 You must die.

"Consecration means obedience
 To the Spirit's every call—
 Meaneth dying, meaneth living,—
 Death of self, and life in God;—

Meaneth work, or patient waiting,
 Or submission 'neath the rod !
 Meaneth such a full surrender,
 We shall never dare to ask
 Why God gives our faith such testing,
 Or assigns so hard a task.
 We are here to be perfected :
 Only Christ our need can see ;
 Rarest gems bear hardest grinding—
 God's own workmanship are we."

CAMP. 10.—BIBLE ANSWERS TO QUESTIONS ON HOLINESS.

1. What is holiness?

"And the very God of peace sanctify you wholly ; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5 : 23. "That we should be holy, and without blame before him in love."—Eph. 1 : 4. "For he that is dead (dead to self) is freed from sin."—Rom. 6 : 7. "To present you holy, and unblameable, and unreprouable in his sight."—Col. 1 : 22. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2 : 14. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1 : 7.

1. Perfect love, holiness, entire sanctification, perfection, loving God with all the heart, a pure heart, filled with the Holy Ghost, etc., are all so many names for the same experience.

2. Holiness is not consecration. Many think that the two are identical : but consecration must precede the

rece
 con
 thin
 are a
 more
 know
 muc
 perfe
 soul
 inbr
 God
 soul
 of G
 holy
 vice
 the
 have
 bou
 and
 also
 I in
 fact
 fact

reception of holiness. Consecration is only one of the conditions of holiness, and not holiness itself. Many think they have holiness, because they can say "they are all the Lord's;" and they will remark, "Why, what more can I have or do?"

3. Holiness is not the perfection of judgment, knowledge, or memory.

4. Holiness is not frames and feelings; it is not so much a blessing as a state.

5. It is not freedom from temptation—Jesus was perfectly holy, and yet he was tempted.

6. Holiness is the removal of all carnality from the soul—all the "roots of bitterness." All the risings of inbred sin are removed, and the soul is filled with love to God and man.

7. Does holiness apply to the body, as well as to the soul?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12 : 1. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.—1 Cor. 6 : 19-20.

3. Is holiness sometimes termed perfection?

"And for their sakes, I sanctify myself, that they also might be sanctified through the truth.

I in them, and thou in me, that they may be made perfect in one."—John 17 : 19-23. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

* Body is here rhetorically put for the whole compound nature—a part of the whole.

—Matt. 5 : 48. "And this also we wish, even your perfection. . . . Be perfect, be of one mind."—2 Cor. 13 : 9-11. "Every one that is perfect shall be as his Master."—Luke 6 : 40. "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 fulness of Christ."—Eph. 4 : 13. "Let us, therefore, as many as be perfect, be thus minded."—Phil 3 : 15. "Whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus"—Col. 1 : 28. "Laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."—Col. 3 : 12. "That the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3 : 17. "Make you perfect in every good work to do his will."—Heb. 13 : 21. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1 : 4. "Make you perfect, stablish, strengthen, settle you."—2 Peter 3 : 10. "Howbeit we speak wisdom among them that are perfect."—1 Cor. 2 : 6. "For by one offering he hath perfected forever them that are sanctified."—Heb. 10 : 14, 15.

4. Does Christian perfection mean perfection in love?

"But whose keepeth his word, in him verily is the love of God perfected."—1 John 2 : 5. "If we love one another, God dwelleth in us, and his love is perfected in us."—1 John 4 : 12. "Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world."—1 John 4 : 17. "There is no fear in love ; but perfect love casteth out fear."—1 John 4 : 18. "And above all things put on

charity (love) which is the bond of perfectness."—Col. 3: 14.

5. Do the Scriptures give any examples of perfect or holy Christians?

"Noah was a just man, and perfect in his generations; and Noah walked with God."—Gen. 6: 9. "Job was perfect and upright, and one that feared God, and eschewed evil."—Job. 1: 1; also verse 8. "And Enoch walked with God."—Gen. 5: 24. "Preserve my soul, for I am holy."—Psa. 86: 2.

Read also Isa. 6: 1-7, which gives a graphic description of the sanctification of the prophet.

"And they were both righteous before God, walking in all the commandments, and ordinances of the Lord blameless."—Luke 1: 6. "Behold an Israelite indeed in whom there is no guile."—John 1: 47. "And they were all filled with the Holy Ghost."—Acts 2: 4. "Stephen, a man full of faith and of the Holy Ghost."—Acts 6: 5. "For he (Barnabas) was a good man, and full of the Holy Ghost and of faith."—11: 24. "Then Saul (who also is called Paul), filled with the Holy Ghost."—Acts 13: 9. "Then Peter filled with the Holy Ghost."—Acts 4: 8. "Herod feared John knowing that he was a just man and holy."—Mark 6: 20. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. 6: 22.

6. Are there any Scriptures that show believers do not receive entire holiness at conversion?

1. *The case of the Apostles.* These men, previous to the day of Pentecost, had clearly been converted. Christ ordained them, and sent them to preach, baptize and work miracles.—Mark 3: 14, 15; Matt. 28: 19;

Matt. 10: 1-8. They had a measure of the Holy Spirit. "And when he had said this, he breathed on them, and said unto them, receive ye the Holy Ghost."—John 20: 22. They were not of the world. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word."—John 17: 6.

"They are not of the world, even as I am not of the world."—John 17: 16. They were persecuted by the world. "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15: 19. They enjoyed forgiveness of sins. "In this rejoice not, that the spirits are subject unto you; but rather rejoice that your names are written in heaven."—Luke 10: 20. Yet for these converted disciples Christ prays, that they may be sanctified and made perfect. "Sanctify them through thy truth." "I in them, and thou in me, that they may be made perfect in one."—John 17: 17, 23.

A special enduement of the Spirit was promised them after their conversion. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24: 49. "Ye shall be baptized with the Holy Ghost not many days hence."—Acts 1: 4, 5.

Previous to their sanctification, on the day of Pentecost, they were troubled with the rising of unbelief, Matt. 17: 16-20; worldly fear, Mark 14: 29-31; anger, Luke 9: 53-55; worldly ambition, Mark 10: 35-41; and impatience. From all these "roots of bitterness," they were cleansed on the day of Pentecost. "And God which knoweth the heart, bear them (the Gentiles) witness, giving them the Holy Ghost, even as he did unto

us (converted Jews), and put no difference between us and them, *purifying their hearts by faith.*"—Acts 15 : 8, 9.

2. *The characters who are commanded to be holy.*

It is a noteworthy fact, that all the commands, and exhortations to holiness, are nowhere addressed to sinners or backsliders, but invariably to believers. Take one striking instance. The church at Thessalonica was in a remarkably prosperous state, so that it was said of them : " In every place your faith to God-ward is spread abroad." Yet for these very exemplary Christians, Paul prays : " And the very God of peace sanctify you *wholly*"—thus proving that they had not been entirely sanctified. Many such instances are found in the New Testament. Note also the following.

Have ye received the Holy Ghost since ye believed ? Acts 19 : 2. Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection. Heb. 6 : 1 ; also 1 Cor. 3 : 1-3.

Zinzendorf, who lived in the time of Wesley, taught " Cleansing is complete in regeneration."

To the above Wesley applies the term " heresy "—asserting that " it is not an INNOCENT, HARMLESS MISTAKE ; no, it does immense harm, and, is attended with the most fatal consequences."—Vol. 1, pp. 3-124.

" That sin remains in the believer, yea, the seed of all sin, till he is sanctified throughout."—Wesley's Perfection, p. 48.

The sainted Fletcher wrote an address to " imperfect believers," in which he asserts that " indwelling sin is not wholly removed in regeneration."—Last Check, p. 207.

Dr. Adam Clark says ; " I believe justification and sanctification to be WIDELY DISTINCT WORKS. I have

been twenty-three years a traveling preacher, and never to my knowledge, met with a single instance where God both justified and sanctified at the same time." *Everett's Life of A. Clark.*

Mr Wesley says; "We do not know a single instance in any place, of a person receiving in one, and the same moment, remission of sins, the abiding witness of the Spirit, and a new and a *clean* heart."

Rev. Wm Bramwell says; "An idea is going forth, that when we are justified, we are entirely sanctified; and to feel evil nature after justification, is to lose pardon. You may depend upon it, *this is the devil's great gun.*"

7. What are the natural results of being made holy?

But truly I am full of power by the Spirit of the Lord, and of judgement, and of might, to declare unto Jacob his transgression, and to Israel his sin. Micah 3:8. Create in me a clean heart, O God, and renew a right spirit within me. . . . Then will I teach transgressors thy ways, and sinners shall be converted unto thee. *Psa. 51: 10-13.* If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and made meet for the Master's use. *1 Tim. 2: 21.*

8. Does Bible holiness allow the wearing of gold, pearls, costly array and hair plaiting?

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not, with broidered hair, or gold, or pearls, or costly array; but —which becometh women professing godliness— with good works. *1 Tim. 2: 9, 10.* Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it

be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 1 Peter 3 : 3,4.

9. Are there any passages that SEEM to show a person cannot live without sin ?

For there is not a just man upon earth that doeth good and sinneth not ; (or may not sin, is the meaning of the original). Eccl. 7 : 20. As it is written there is none righteous no not one Rom. 3 : 10. Read the whole chapter. For there is no man that sinneth not. 1 Kings 8 : 46. If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John 1 : 8. Read next verse. But I am carnal, sold under sin. . . I find then a law that when I would do good, evil is present with me. Rom. 7 : 14-21.

10. Are there any Scriptures that plainly show the above passages apply only to man in his natural state ?

There is therefore now no condemnation to them which are in Christ Jesus. Rom. 8 : 1. If any man be in Christ he is a NEW CREATURE : old things are passed away ; and all things are become new. 1 Cor. 5 : 17. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1 : 9 He that committeth sin is of the devil. 1 John, 3 : 8.

11. May every believer be wholly sanctified, or made holy in this life ?

That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him ALL THE DAYS OF OUR LIFE. Luke 1 : 74, 75. That ye may be blameless and harmless, the sons of God, without

rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Phil. 2 : 15. Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world. James 1 : 27; also 1 John 3 : 1; Ephesians, 5 : 25-27; 1 Thess. 5 : 23.

12. Was holiness commanded under the old Testament dispensation?

The Lord appeared to Abram and said unto him, I am the Almighty God: walk before me and be thou perfect. Gen. 17 : 1.

For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy. Lev. 11 : 4. Sanctify yourselves therefore, and be ye holy . . . and ye shall keep my statutes, and do them: I am the Lord which sanctify you. Lev. 20 : 7, 8. And ye shall be holy unto me: for I the Lord am holy. 26th verse. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. 6 : 5.

Thou shalt be perfect with the Lord thy God. Deut. 18 : 13. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments as at this day. 1 Kings 8 . 61.

13. Is this same blessing commanded under the New Testament dispensation?

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, and spirit, perfecting holiness in the fear of God. 2 Cor. 7 : 1. Be filled with the Spirit. Eph. 5 : 18. Be ye holy; for I am holy. 1 Peter 1 : 16.

14. Is holiness promised?

A
and th
all thi
live.
upon y
and fr
also w
you ;
you to
ments
the wi
And a
be cal
pass
men t
God h
new.
chos
Spirit,

inbre
tionan
peevi
why

utter
heart
dwell
groun
saint
heigh
know
God.

And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. Deut. 10: 6. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; . . . And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. Ezek. 36: 25-27. For this is the will of God, even your sanctification, 1 Thess. 4: 3. And an highway shall be there, and a way, and it shall be called The Way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men though fools shall not err therein, Isa. 35: 8. For God hath not called us unto uncleanness, but unto holiness. 1 Thess. 4: 3-7. God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth. 2 Thess. 2: 13.

Beloved, are you cleansed from all sin? from all *inbred* sin? from the risings of anger, pride, malice, licentiousness, impatience, self-will, covetousness, fretfulness, peevishness, lightness, revenge and worldliness? If not, *why* not?

25. Are there any passages that point out the unutterably great and glorious grace, which the holy in heart are privileged to enjoy? "That Christ may dwell in your heart by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3: 17-19.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness." Col. 1: 10, 11. "Whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Pet. 1: 8.

"Mark the perfect man, and behold the upright, for the end of that man is peace."—Psa. 37: 37.

16. What is necessary to obtain holiness?

"I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice; holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, THAT YE MAY PROVE what is that good, and acceptable, and perfect will of God."—Rom. 12: 1, 2. "If any man will do his will, he shall know of the doctrine, whether it be of God."—John 7: 17.

17. Must this consecration be complete, embracing EVERYTHING?

"So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple."—Luke 14: 33. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?"—Acts 5: 1, 2.

18. Is faith also necessary after full consecration has been made?

Yes, both before and after. Faith is the mother of consecration.

The promise, "I will sprinkle clean water upon you and cleanse you from all your filthiness," must be

believed
not that
and clean
to be de
Jesus Ch

"N
peace in
the pow
tified by
differenc
by faith
believeth
fession i

19.
complete
before "
from pri
before "
Matt. 6
heart p

1:3; com
deceit,
14-18, v
grace."

"growth
20.
blessing
partation

"W
people v
Heb. 13
covenan
his will
Son, cle

believed now. Believe the blood cleanseth you now; not that it has cleansed you, but that it does cleanse you, and cleanses you now. "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

"Now the God of hope fill you with all joy, and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."—Rom. 15: 13. "Sanctified by faith in me."—Acts 26: 18. "And put no difference between us and them, purifying their hearts by faith."—Acts 15: 9. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10: 10.

19. Do the Scriptures locate growth in grace after complete purification, or before it? Job 17: 9, "Clean" before "stronger." Isa. 29: 19, "Meekness," freedom from pride before "increase," Mal. 4: 2, "Fear of God," before "soul healing," and soul healing before "growth," Matt. 6: 22-23. Perfect singleness of eye—which is heart purity—comes before "growth." In 1 Peter 2: 1-3, complete cleansing from all malice, all guile, and deceit, &c., comes before "growth." In 2 Peter, 3: 14-18, we, "without spot," comes before "grow in grace." In Eph. 4: 12-15, "perfect man," comes before "growth."

20. Do the Scriptures show that we obtain this blessing by mere growth; or is it an instantaneous impartation through the cleansing blood?

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—Heb. 13: 12. "Through the blood of the everlasting covenant, make you perfect in every good work to do his will."—Verses 20-21. "The blood of Jesus Christ his Son, cleanseth us from all sin."—1 John 1: 7.

21. Why is it that some who seek this blessing do not obtain?

"How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?"—John 5 : 44. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lust."—James 4 : 3. "If I regard iniquity in mine heart the Lord will not hear me."—Psa. 66 : 18.

22. What motives should we have in seeking holiness?

"Herein is my Father glorified that ye bear much fruit."—John 15 : 8. "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."—Phil. 1 : 11. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"—2 Peter 3 : 11.

23. Is the hungering after holiness a universal mark of a justified state?

"And EVERY MAN that hath this hope in him—the hope of seeing Jesus as he is—purifieth himself, even as (Jesus) is pure."—1 John 3 : 3.

24. How soon after conversion should we seek holiness?

"Behold NOW is the accepted time ; behold NOW is the day of salvation."—2 Cor. 6 : 2.

Paul wrote to HEATHEN CONVERTS in Thessalonica not more than six months after their conversion :

"This is the will of God, even your SANCTIFICATION."—1 Thess. 4 : 3. "Wherefore (as the Holy Ghost saith) TO-DAY if ye will hear his voice, harden not your hearts."—Heb. 3 : 7-8.

No
The ver
after jus

25.
holiness

"Y
ye have
12 : 35.

Yo
fully up
possible

convert
holiness

26.
holiness

"7
able in

coming
Thess.

"1
preserve

Christ"

"1
ing, and

his glor

27.
fall from

But I
lest that

others,
9 : 27.

shall be
foot the

No one need wait long before seeking full salvation. The very best, EASIEST time to seek it is immediately after justification.

25. Is it dangerous to trifle with convictions for holiness?

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you."—John 12 : 35. "Quench not the Spirit."—1 Thess. 5 : 19.

You will surely backslide, unless you yield yourself fully up to the Lord, to be made holy. There is no possible alternative for it. Thousands of promising converts backslide, because they do not go on to entire holiness.

26. Can we be preserved in such a state as entire holiness?

"To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thess. 3 : 13.

"I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5 : 23.

"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.

27. Is it possible for a sanctified or holy person to fall from grace and perish?

But I keep under my body and bring it into subjection; lest that by any means, when I have preached unto others, I myself should become a castaway. 1 Cor. 9 : 27. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the

covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. 10: 29.

28. How is holiness retained?

And the life which I now live in the flesh, I live by faith in the Son of God. Gal. 2: 20. The just shall live by faith. Heb. 10: 38. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 20: 21. He became the author of eternal salvation unto all THEM THAT OBEY HIM. Heb. 5: 9.

29. Does the Holy Ghost give explicit testimony to the sanctified, that the work is done?

For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us. Heb. 10: 14-15.

30. Can we obtain heaven without holiness?

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. Psa. 24: 3-4. Blessed are the pure in heart: for they shall see God. Matt. 5: 48. FOLLOW PEACE WITH ALL MEN, AND HOLINESS, WITHOUT WHICH NO MAN SHALL SEE THE LORD. Heb. 12: 14.

CHAP. 11—TESTIMONY OF EMINENT WITNESSES OF FULL SALVATION.

Mrs. EDWARDS, wife of President Edwards, says, "In the house of God, so conscious was I of the joyful presence of the Holy Spirit, that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light, and love, and joy, in the Holy

Ghost. . .
especially a
wester to
Da. F
language
and of I
happy res
glories be
strike say
Nothing a
which mov
crossed at
LADY
broad riv
him. Six
of follow
not rolling
Da.
let into
strengthen
doubts an
love, that
health an
Rev
had wait
and I ha
sing I ha
wonder,
years ago
he, to Go
stand. . .
had done
propse o

Ghost. . . . This exaltation of soul subsided into a *heavenly calm*, and a *rest of soul in God*, which was even sweeter than what preceded it."

DR. R. PAVSEN: "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been some weeks a happy resident. The Celestial City is full in view; its glories beam upon me; its breezes fan me; its sounds strike my ear, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill that may be crossed at a single step whenever God gives permission."

LADY MAXWELL: "My God is to me as a place of broad rivers, wide and deep. I *rest* in him; I *dwell* in him. Sinking into him, I lose myself, and prove a life of fellowship with Deity so divinely sweet, that I would not relinquish it for a thousand worlds."

DR. JOSEPH BENSOW: "My soul was, as it were, *let into God*, and he satiated with goodness. He so strengthened my faith as perfectly to banish all my doubts and fears, and so filled me with *humble, peaceful love*, that I could and did devote my *soul and body*, and *health and strength*, to his glory and service. . . .

REV. WILLIAM BRAMWELL: "The Lord, for whom I had waited, came suddenly to the temple of my heart; and I had an immediate evidence that this was the blessing I had been for some time seeking. My soul was all *renewed, love and praise*. It is now about twenty-six years ago; *I have walked in this liberty ever since*. Glory be to God! I have been kept by his power. By faith I stand. . . . I then declared to the people what God had done for my soul; and I have done so on every proper occasion since that time, believing it to be a duty

incumbent upon me. For God does not impart blessings to his children to be concealed in their own bosoms."

WILLIAM CARVOSO : "Just at the last moment heavenly influence filled the room ; and no sooner had uttered or spoken the words from my heart, 'I shall have the blessing now,' then refining fire went through my heart, illuminating my soul, scattering its life through every part, and sanctifying the whole.' I then received the full witness of the Spirit, that the blood of Jesus had *cleansed me from all sin*. I cried out: 'This is what I wanted.' I have got a new heart. I was emptied of self and sin, and filled with God."

REV. BENJAMIN ABBOT : "That moment the Spirit of God came upon me in such a manner, that I fell flat to the floor, and lay as one strangling in blood ; while my wife and children stood weeping over me. But I had not power to lift hand or foot, nor yet to speak one word ; I believe I lay half an hour, and felt the power of God running through every part of my soul and body, like fire consuming the inward corruptions of fallen, depraved nature. For three days God gave me a full assurance that he had *sanctified me, soul and body*. 'If a man love me he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him ; which I have found, day by day, manifested to my soul, by the witness of the Spirit : Glory to God for what he then did, and since has done for poor me."

BISHOP HAMLIN ; "All at once, I felt as though a hand not feeble, but omnipotent, not of wrath, but of love, were laid on my brow. I felt it not only outwardly but inwardly. It seemed to press upon my whole body,

and to dignify
as it passed
was consecrated

energy undiminished,
and, in the
loud voice.
I have swallowed
ever me."

Man
with His presence
was insensible
communion
my heart:

dwells all
shine. My
thee as I
now over
cloud of
soul that
the weight

Mas.
voice of the
derstanding

I could
forbade ;
wholly
what triumph
the atonement
sufficient to

faultless
to plunge

for the
sion
to the

impart ble and to diffuse all through it a holy, sin consuming energy.
 in their ow as it passed downward, my heart as well as my head
 was conscious of the presence of this soul-cleansing
 energy under the influence of which I fell to the floor,
 at moment and, in the joyful surprise of the moment, cried out in a
 sooner had and, in the joyful surprise of the moment, cried out in a
 art, 'I sha loud voice. . . . For a few minutes, the deep of God's
 went through ove swallowed me up : all its waves and billows rolled
 life through ver me."

Mrs HESTER ANN. ROCKS: "I was deeply penetrated
 with His presence, and stood as if unable to move and
 was insensible to all around me. While thus lost in
 communion with my Saviour, he spoke those words to
 my heart: "All that I have is thine. I am Jesus, in whom
 dwells all the fullness of the Godhead bodily, I am
 shine. My Spirit is thine. My Father is thine. They love
 thee as I love thee. The whole Deity is thine. He even
 now overshadows thee. He now covers thee with a
 cloud of His presence." All this was so realized to my
 soul that I sank down motionless, being unable to sustain
 the *weight* of his glorious presence, and *fullness of love*."

Mrs. PHOEBE PALMER: "While thus exulting, the
 voice of the Spirit again, appealingly applied to my un-
 derstanding: "Is not this sanctification?"

I could no longer hesitate; reason as well as grace
 forbade; and I rejoiced in the assurance that *I was*
wholly sanctified throughout body, soul and spirit. O, with
 what triumph did my soul expatiate on the infinitude of
 the atonement! I saw its unbounded efficacy as
 sufficient to cleanse a world of sinners, and present them
 faultless before the throne. I felt that I was enabled
 to plunge and lose myself in this ocean of purity: yes,

'Plunged in the Godhead's deepest sea.
 And lost in love's immensity,"

"Witnesses can be produced
 Of this glorious work of love—
 Paul and James, and John and Peter,
 Long before they went above ;
 Hundreds, thousands, tens of thousands
 Have and do, and will appear.
 Let me ask the solemn question,—
 'Has the Lord a witness here?'"

**CHAP. 12.—THE EXTENT TO WHICH WE MUST
 GLORIFY GOD.**

According to the theory and practice of some persons, religion is only intended to enter into the great affairs of life. But so far from this being the case, the apostle Paul teaches us that in everything we do, great or small—temporal or spiritual—whether it is so small a thing as eating and drinking, we are to aim not at our own comfort and self-gratification, but at the glory of God. No action is to be performed, no work to be engaged in, no step in life to be taken, unless we are influenced by a supreme and sincere desire that God may be glorified. There is no event of our every day life, however trivial, into which religion should not enter : and in the performance of which the glory of Jehovah is not concerned. If you talk to some professing Christians about the duty of serving God always ; they, with an air of self-satisfaction and innocence, will tell you that they have not time to perform many religious duties ; just as if there were only some special actions that can or ought to be done as duties of moral obligation.

Now, this is a most serious and lamentable delusion. The Bible nowhere teaches that under any circumstances is this religious and ruling motive to be separate from

anything
 woods w
 God that
 praying
 r physica
 aid to be
 asting. W
 ions at al
 area, est
 first ques
 a not, "W
 me the s
 but, "W
 glory?"
 much pra
 our path
 were carr
 among th
 given up
 spitting
 given up
 dress be
 stituted b
 lution we
 God's cau
 Church,
 consecrat
 place in t
 And high
 would be
 words.
 and the
 stand the

anything we do. We are to plow and sow, and sell our goods with the same singleness of view to the glory of God that actuates us in going to church on the Sabbath, in praying in our families, or reading the Bible. Mental or physical work done from this motive, can as truly be said to be religious in the sight of the Lord, as praying or fasting. What cannot be done from this motive is not to be done at all; no matter whether it respects our occupation, dress, eating, drinking, or anything else. The great and first question to be asked, before deciding on anything, is not, "Will it be advantageous to my interests, secure me the favor of men, and help my secular interests?" but, "Will it please the Lord, and conduce to his glory?" If, after the consideration of this question, and much prayer, we see that it would be acceptable to God, our path is clear; but not otherwise. If this principle were carried out, how much, of what is now popular among the great mass of professors, would have to be given up? How speedily would the puffing and blowing, spitting and chewing of tobacco, using professors be given up! How soon would superfluous ornaments in dress be abandoned; and popular ornamentation be substituted by the adornment of good works! What a revolution would take place in the methods of supporting God's cause! Money, raised by worldly devices in the Church, would give place to the free-will offerings of consecrated souls. What a blessed change would take place in the general deportment of professing Christians! And light, frothy discourse, foolish talking and jesting, would be renounced for sound speech, and edifying words. How soon would idle pastimes be set aside, and the time be spent in such employment as will stand the fires of the judgment day!

WE MUST

ics of some
 into the grea
 the case, the
 do, great or
 so small a
 not at our
 the glory of
 k to be en-
 we are influ
 God may be
 ay life, how-
 ter: and in
 ovah is not
 g Christians
 with an air
 s that they
 les; just as
 an or ought
 e delusion.
 umstances
 erate from

It is sadly too true, however, that many of the professed children of God, instead of first consulting the Lord, are mainly influenced by considerations of temporal advantage. The question with them is not what God requires them to be and to do, but how they will appear, and what people will say of them! But what is the end of all such conduct? Why, facts of history, and the testimony of the Bible, unite in saying, that the final result is disaster, shame and sorrow. Look at the career of Lot; after he had separated from Abraham. Because the country near to Sodom was well watered, and suitable for his flocks; he chose that place, apparently not caring for the notorious wickedness that prevailed there. But what was the result of this choice? Did he not lose all his property there, and some of the members of his family? We may think to benefit ourselves in some instances, by pursuing a course that is not conducive to the glory of God; but we shall be miserably disappointed. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

—Prov. 16: 25.

Temporal appearances may seem at times to be unfavorable to the adoption of the right path; but no earthly loss, however great, must hinder us in this matter. A failure to act in accordance with the principle here laid down, explains why there is so much darkness in the souls of many professing Christians. Christ says: "*If, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.*"—Matt. 6: 22, 23.

HAP. 13—

1. Are y
na?

2. Hav
at you are

3. Is yo
ation of a C

4. Hav

5. Hav
you were fir

6. Did
you give a s

7. Are

8. Are
and in act—

9. Are
you can say

re witness
unblameabl

lieve?"—

10. W
all that is
world?

11. C
and tell hi
the light?

12. A
would, if y
throne.

CHAP. 13.—QUESTIONS FOR PROFESSORS OF
HOLINESS.

1. Are you living in the 13th chapter of 1 Corinthians?
2. Have you a clear witness from the Holy Ghost that you are entirely sanctified?
3. Is your whole soul on fire for God, and the salvation of a Christless world?
4. Have you constant communion with God?
5. Have you more power, faith and love than when you were first sanctified?
6. Did you ever win a soul to Christ? If not, can you give a good reason why?
7. Are you a terror to evil doers?
8. Are you so living that your life—both in spirit and in act—is a constant rebuke to the un saved?
9. Are you living from day to day, so that with Paul you can say to your family, friends and neighbors: "Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe?"—1 Thess. 2: 10.
10. Would you be willing to have your heart, and all that is in it, held up before the gaze of the whole world?
11. Could you look into the flaming eyes of God, and tell him that you are walking in the light, as he is in the light?
12. Answer these questions just as honestly as you would, if you should stand before the burning judgment throne.

CHAP. 14.—BIBLE TEACHING ON DRESS.

1. Nothing should be worn simply because it is in fashion.—Rom. 12: 1, 2; Ex. 23: 2; 1 Cor. 6: 14-18; Eph. 4: 17; 1 Peter 1: 14; 1 John 2: 15, 16; Jude 23.

2. Christians should not follow the fashions.—Matt. 5: 14-16; Prov. 4: 18; Eph. 5: 7-13; Phil. 2: 15; Rev. 1: 20.

3. Nothing should be worn merely because it is an ornament.—1 Pet. 3: 3. Please note here that putting on apparel for adorning, is just as plainly forbidden, as gold or hair plaiting. This is the point where dispute comes in. But what is this superfluous ornament?

Answer: Those parts of dress worn under the name of trimmings, such as lace, fringes, embroidery, buttons, ribbons, braid, strips of velvet, etc. We hold that Christian parents are bound to refrain from putting ornaments on the dress of their children, as much as on their own clothing.

Those parents, who indulge their children in superfluous ornaments, commit the double sin of doing wrong themselves, and teaching their children to do what God has positively forbidden. Do not try to satisfy your conscience by merely being plain yourselves. God requires that you "Train up a child in the way he should go." And you will be held responsible at the judgment for the performance of this duty. We have never seen any who, enjoying the real power of God in their souls, would commit this glaring inconsistency.

How closely this interpretation agrees with God's Word, may be seen by carefully reading the following Scriptures: Gen. 35: 1-4; Ex. 33: 4-6; Isa. 3: 16-26.

4. The
tirely aband
very specific
Peter 3: 3-5

"With
to the mater

Some
pride and e
Israelites w

with a set
prove that

Bible is a
well as the

who were g
things. So
they afterw

On th
holy wome

"For after
fluuous gra
who trust

Peter 3: 5
A cer

as they d
They were

golden ear
8: 24. If
have had

3rd chap.
adopted t
mentione

Why
forbidden

4. The wearing of gold for ornament should be entirely abandoned. The Scriptures already quoted are very specific in their prohibitions.—1 Tim. 2 : 8-10 ; 1 Peter 3 : 3-5.

“With gold.” This refers, not to the articles, but to the materials.

Some appeal to the Old Testament to justify the pride and extravagance of the age. We are told that the Israelites wore ornaments—that Rebecca was presented with a set of jewelry. Admitting the fact does not prove that the practice was right. Not at all. The Bible is a faithful history. It records the failings as well as the virtues of those of whom it speaks. Some, who were good in the main, did some foolish and wicked things. Some, when young, made mistakes of which they afterwards repented.—1 Cor. 10 : 11 ; 2 Tim. 3 : 16.

On the other hand we have positive proof that the holy women of old abstained from superfluous ornaments. “For after this manner (that is, without gold, or superfluous ornaments), in the old time, the holy women also, who trusted in God, adorned themselves,” etc.—1 Peter 3 : 5.

A certain writer observes : “The unholy women, as they do now, adopted a fashionable, worldly attire. They were known by their appearance. ‘For they had golden earrings because they were Ishmaelites.’—Judges 8 : 24. If they had been true Israelites they would not have had upon them these useless ornaments. In Isa., 3rd chap., the various modes that fashionable women adopted to render themselves attractive, are specifically mentioned, and unsparingly condemned.”

Why are trinkets of gold and jewelry of every kind forbidden, with costly array?

Answer :

1. It is a waste of time and money to get them.
2. It is of no real value to the body.
3. It will not promote the glory of God.—Col. 3 : 17 ; 1 Cor. 10 : 31.
4. It increases pride and vanity.
5. It keeps the poor from our churches.
6. It creates and fosters a flame of lust.

Finney says :

"What does that gaudy ribbon, and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! you might just as well write on your clothes: *'No truth in religion.'* It says, Give me dress, give me fashion, 'give me flattery and I am happy.' The world understands this testimony as you walk the streets. You are 'living epistles, known and read of all men.'

"Only let Christians act consistently and heaven will rejoice, and hell groan at their influence. But, O, let them fill their ears with ornaments and their fingers with rings—let them put feathers in their hats, clasps upon their arms, and heaven puts on the robes of mourning, and hell may hold a jubilee."

5. Costly apparel should not be worn—see the same Scriptures.

What is commonly understood by the most spiritually-minded of God's people, is apparel worn for its costliness, to present an appearance of superiority or show. We think an application of the foregoing principles will meet all cases, at least as to what ought not to be done in dressing, and it will also go a long way in settling what ought to be done; but the following hints may be useful:—

1. Aim have God b
2. Aim
3. Let God's temp
4. Let tidiness, si
5. Let pulsively.
6. Do the wearin
7. Do gance, and
8. Do Do not sh
9. Do particular.

1. O
- " Be
- " If any n
- in him."
2. O
- " Wh
- 2s. " T
3. W
- adorning
- " If
- that you
- Gal. 1 : 9
4. I
- things."
- You
- stripped
- bath my c
- loveth m

1. Aim directly at pleasing God—dress so as to have God bless you in the dress.

2. Aim at promoting the health of the body ; it is God's temple. Dress on sanitary principles.

3. Let the dress be made so as to promote neatness, tidiness, simplicity, and good taste, not slouchily and repulsively.

4. Dress so that a sound reason can be given for the wearing of every article.

5. Let your dress be a rebuke to fashion and extravagance, and a model worthy of imitation.

6. Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular.

SOME EXCUSES ANSWERED.

1. O, I desire to look like other people.

"Be not conformed to this world."—Rom. 12 : 2.

"If any man love the world, the love of the Father is not in him."—1 John 2 : 15.

2. Other professors of religion do the same.

"What is that to thee, follow thou me."—John 21 :

22. "Thou shalt not follow a multitude to do evil."

3. Why, our minister says there is no harm in adorning the body.

"If any man preach any other gospel unto you than that you have [already] received, let him be accursed."—Gal. 1 : 9.

4. I love God, and my heart is not set on these things.

You may think so ; but if all your ornaments were stripped off, you would soon find the contrary. "He that hath my commandments and keepeth them—he it is that loveth me."—John 14 : 21. "This is the love of God

that we keep his commandments."—1 John 5 : 3. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him."—1 John 3 : 4.

5. One might as well be out of the world as out of fashion.

"Ye are not of the world; but I have chosen you out of the world."—John 15 : 19. A dead bird has no use for feathers.

6. I can afford to wear these things.

"Ye are not your own; for ye are bought with a price; therefore, glorify God in your body and spirit which are God's."—1 Cor. 6 : 19, 20. "So, then, every one of us shall give an account of himself to God."—Rom. 14 : 12.

7. I never had the light.

Thy Word is a lamp unto my feet, and a light unto my path."—Ps. 119 : 105.

8. I do not believe it is wrong to dress as one pleases.

"If we believe not he abideth faithful; he cannot deny himself."—2 Tim. 2 : 13. "We ought not to please ourselves . . . for even Christ pleased not himself."—Rom. 15 : 1-3.

9. Why, I never think of these little ornaments.

Well, if you never think of them, why do you remember always to put them on? "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."—2 Cor. 5 : 17. "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things."—1 Cor. 13 : 11. (R.V.)

10. It makes no difference how you dress if your heart is right.

You
much yo

Th
the Can
of sins,
parel, w
avoid, s
truly aw
Rules,"
who we
many w
awaken

Th
ister on
M

a strong
ing suc

Yo

faithful

sinfulne

and un

verted

faith?

as a fa

above

to see

I

and I

ing to

You might as well say, 'It makes no difference how much you lie if the heart is right.'

The "General Rules" of the M. E. Church, also of the Canada Methodists, after mentioning a great variety of sins, including the putting on of gold and costly apparel, which the candidate for membership is required to avoid, says, "And all these we know his Spirit writes upon truly awakened hearts." According to these "General Rules," thousands in the Methodist churches of to-day, who wear gold, jewelry, feathers, flowers, etc., including many who profess holiness, are not so much as "truly awakened."

CHAP. 15.—CLOSET PRAYER.

The following letter was addressed to a young minister on closet prayer:

MY DEAR BROTHER: In your last letter you express a strong desire that I would give you my opinion respecting success in your ministry in connection with prayer.

You ask: "If I pray for sinners *constantly* and *faithfully* in my closet, and confess and mourn over the sinfulness of my people before God, will a greater power and unction attend my ministry? And will souls be converted in proportion as I thus act, provided I do it in faith? Do, my brother, speak out on these subjects, as a father in the Gospel to his son. I do not ask the above questions with any other design than to enable me to see my way clear in the work of God."

I am thankful to receive such inquiries from you, and I look to God to enable me to answer them according to His Word.

Since the foundation of the world, all the mighty men of God who have shaken the kingdom of darkness have been men of prayer. Moses pleaded until he had power to turn aside heaven's thunderbolt of wrath, although God said, "Let me alone that I may destroy them; and blot out their name from under heaven." After long and powerful pleading Elijah shut and opened heaven. But, I will not speak of what prophets, apostles, and other inspired men have done through faith and prayer, lest you should be discouraged, although they were men "subject to like passions as we are."

Look, then at Baxter, who stained his study walls with praying breath; and, after receiving a rich anointing from the Holy Ghost, he sent a river of living water through Kidderminster, and was the means of converting hundreds. Luther and his coadjutors were men of such mighty pleadings with God, that they broke the spell of ages, and laid nations subdued at the foot of the cross.

John Knox grasped all Scotland in his strong arms of faith. His prayers terrified tyrants. After much holy, faithful closet pleading, Whitfield went to the Devil's fair and took more than a thousand souls out of the paw of the lion in one day. See praying Wesley, pleading Bramwell, Stoner, Smith and Carosso, each of whom led thousands to Jesus; Ann Cutler and Mrs. Fletcher, whose breath was prayer, and who had souls in every place. In 1820 and 1821 a few plain, holy praying Christians were instrumental in leading 17,000 souls from Satan to Christ. John Oxtoby, with his one talent, sighed, wept, fasted and groined and prayed for sinners many hours, pleading the atonement, and casting them on it by faith's strong arms; then, entering the pulpit, he spoke words of flame, so that hundreds were saved by his means.

It is
evangelist
blessed
let us loo
closet, B
and earth

But
duction.

Just
God has
fear of n
only was
Church,
you can
poor in
hear of
hail! an
can give

If
salvatio
even v
of a sle
I know
of sou
none c
you an
give y
the lo
tudes
many
who
how
They

It is to be deplored that there are not more *soul-saving* evangelists in the present day: I mean men who are blessed in the conversion of souls at every place. But let us look to ourselves. *I feel ashamed of myself!* My closet, Bible, study, family, church, the world, heaven, and earth—all witness against me.

But I must refrain, or my epistle will be all introduction.

Just allow me to say, that I take it for granted that God has saved you from pride, the love of money, the fear of man, and especially from mere party zeal. If you only want sinners converted to gain a great name in the Church, to swell your party, or to show what great feats you can do, God will not use you. Your state of soul is poor indeed. But if you can and do rejoice when you hear of souls being saved in any other Church, then, all hail! and take the following counsel, which is the best I can give you on the subject of your enquiries.

If your heart is burdened and ready to break for the salvation of souls, and you feel willing to be anything—even a fool in the eyes of a God-dishonoring world, and of a sleepy church—so that souls may be saved, then, if I know anything of the matter, you are in a proper state of soul to begin to work for God. And if you have none of this yearning of heart for souls, alas! how are you anything better than a hireling shepherd? But I can give you credit for an earnest desire for the salvation of the lost. To strengthen that desire, look at the multitudes around you hurrying on to a dark perdition. How many thousands within the pale of the professing Church who have nothing of religion but the name! and how many who have renounced even the name! They never open a Bible. They never enter

a church. They never bend a knee. They live as heathens live—as godless and as sensual as the sons of Athens and Rome in the olden time. How sad the thought! You are moving through time to eternity in the midst of a vast mass of perishing souls. They surround you on every side. Go out, like Nehemiah, by night, and survey the desolations of the city. See the dram shops, and the pawn-shops, and the dens of infamy, and the gambling-houses, and the many places of sinful amusement. Count if you can the number of their victims, or realize the amount of the evil which, unitedly, they produce. Death and damnation are moving to meet them. Look, my brother, at the whole mass of sinners, trampling under foot the redeeming blood of Christ, and steeling their consciences against the Holy Ghost: making God's book a stepping stone to hell. See them shut their eyes. Yes! they are emphatically *in earnest* to damn their bodies and souls for ever.

Look at them—*look at them*—LOOK AT THEM! Do you see them? Then you see them on a slippery hill, going down to hell! Think how they dishonor God. Think how they pierce the Saviour. Think how they grieve the Holy Spirit. Think how they damn the rising race. Think how they people the wide burning-pit! See how they push one another off the stage of life into perdition! See, thousands of them have taken all but the last step; so that, if you do not pluck them thence at once, the next step will be hell, with all its remorse and despair, its blackness and darkness, its weeping and wailing and gnashing of teeth, and that forever, and forever! and FOREVER! O, brother, all this is true! and will you not use the weapon which God has himself placed in your hands, and go and wrestle with him to save this people? Think

of the va
pleading
damnatio
increasing
they have
what glor
Spirit, if
Think de
one alte
to God
will empo
salvation
the blood
done, and
has done
forsook

This
murderer
Bunyan,
thieves,
this side
harrowed
into burn
heart, em
before th
their los
their sin
and pray
lost con
ticular i
Like Mo
confess
and mou

of the value of their souls! Think of the bleeding, pleading love they are slighting! Think of the eternal damnation they are going to! Think of the heaven of increasing glory they are all losing! Think of the influence they have in drawing millions after them to hell! Think what glory it would bring to God the Father, Son, and Spirit, if you could be the means of their conversion! Think deeply, earnestly and soberly, that there is but one alternative—either a life of sin; or conversion to God through your prayer—a conversion that will empower them also to become instrumental in the salvation of others. Think of Gethsemane, Calvary, and the blood-sprinkled mercy seat! Think what Jesus has done, and is willing to do for them! Think of what he has done for millions as bad as they, when they repented, forsook sin, and believed.

Think of what he did for bloody Manasseh, the murderer; mad Saul, wicked Magdalene, swearing Bunyan, the infidel Rochester, and millions of others—thieves, drunkards, and the very worst of sinners, on this side of the pit. Nay, think until your soul is harrowed up within you, and melts into pity, or flames into burning charity. Then, with your full, love-stricken heart, enter your closet and bewail the sins of the people before the Lord. Take up a deep lamentation, and bewail their lost condition and their aggravated sins. Make their sins your own, so to speak; that is, feel for them and pray for them, as though you were in their almost lost condition. Yoke yourself in with them. Be particular in confessing their sins. Do not cloak them. Like Moses, Daniel, Jeremiah, Paul, and other holy men, confess them again and again, while you are confessing and mourning over them, continue casting your soul and

their sins on the atonement: recognize the infinite willingness of the Redeemer to save them; and plead with God to do it now. Do not plead to make God *willing* to save them; for he is already *infinitely willing*. But plead because God always answers the pleadings of bold, holy faith. You need not spend your time studying the philosophy of the thing. *It is so*. The Book of God, and every page of Church history say, *It is so*. The success which has always attended such *closet prayers* sets it beyond all doubt. As you are pleading, imitate Moses. When God was about to cut off guilty Israel, Moses pleaded his promise, his oath, his stretched out arm; he pleaded again and again; he pleaded in faith even after God said, "let me alone." Go thou and do likewise. Plead the power of God; plead the love of God; plead the mercy of God; plead the "yea" and "amen" promises of God. Plead the death of Jesus. Cast your strong-nerved arms of faith around sinners, and bring them to the cross of Calvary. Plead heaven, with its everlasting glory; hell, with its darkness, fire, and adamant chains. Plead the shortness of time; plead the length of endless *eternity*. Enter deeply and fully into their awful state. I do not want you to be a mere happy, joyful Christian; but one who drinks with Christ the bitter cup. But mind and do all *in faith, with a single eye to the glory of God*; and, if you plead in this way for hours, you will soon learn the grand secret of shaking any town, and sending a wave of living water over the land. Christ says, "He that believeth, out of his belly shall flow rivers of living water." Believe, then, and flood your district, no matter what stands in the way. If, while you are pleading, you only believe, something great will be effected. O, for a few Moseses, Jeremiahs, or Pauls, to stand in the gap!

My
do it—D
You

P.S.
will be
you will
preach.
then, wh
getting a
the child
crown in
firmament
12: 3—

Page 5,
Page 10,
"C
Page 98,
res

My brother, be the man. *Do something.* Do it—
do it—DO IT—but do it *at once.*

Yours, as ever,

A LOVER OF SOULS.

P.S.—If you attend to this holy closet work you will be anointed with fresh oil for the pulpit, and then you will bring down God's blessing every time you preach. Take up the cross, despise the shame, and then, when the chief Shepherd shall appear, instead of getting a portion with the hypocrites you shall appear with the children whom he hath given you, and receive a crown in which you shall shine as the brightness of the firmament, and as the stars for ever and ever.—Dan.

12 : 3.—*Sol.*

THE END.

ERRATA.

Page 5, in 1st line, for "wotshop" read "worship."

Page 10, in 4th line from the top, for "Chistians" read
"Christiana."

Page 92, in 2nd line of 4th paragraph, for "reverence"
read "reference."

INDEX.

PART I.

CHAP.	1.—Empty Profession	3
"	2.—Spurious Conversions	4
"	3.—Spurious Holiness	10
"	4.—Compromising Preachers	14
"	5.—Toning Down	16
"	6.—Lukewarmness	19
"	7.—Condemnation	20
"	8.—Absence of the Fruit and Witness of the Spirit	21
"	9.—Not hungering after God	24
"	10.—No Salutory Influence in the Life	26
"	11.—An Unbridled Tongue	27
"	12.—Love of the World	28
"	13.—Pride in the Church	31
"	14.—Backslidden in Heart	35
"	15.—Modern Church Entertainments	37
"	16.—Rented Pews	47
"	17.—Sabbath Desecration	51
"	18.—Secret Societies	55
"	19.—Using and Selling Tobacco	60
"	20.—Covetousness	63
"	21.—Dancing	66
"	22.—The Church Walking with the World	69

PART II.

CHAP.	1.—Repentance: Its Nature and Necessity	75
"	2.—Conversion: What is it?	79
"	3.—Marks of a Justified State	81
"	4.—Salvation from Sin	85
"	5.—Does Rom. 7. Describe Christian Experience	89
"	6.—No Smuggling in Heaven	96
"	7.—Purity Not Obtained by Growth	99
"	8.—Saved to the Uttermost	103
"	9.—Consecration	104
"	10.—Bible Answers to Questions on Holiness	106
"	11.—Testimonies to Full Salvation	120
"	12.—The Extent to which we must Glorify God	124
"	13.—Questions for Professors of Holiness	127
"	14.—Bible Teaching on Dress	128
"	15.—Closed Prayer	133

SAVATION BOOKS & TRACTS

The City of Toronto, and all other parts of the Province of Ontario

SS

REF
CIR

SR

REF
CIR

TO THE

REVEREND

THE

MINISTERS

OF THE

CHURCH

OF

THE

PROVINCE

OF

ONTARIO

IN

THE

CITY

OF

TORONTO

ON

THE

15th

DAY

OF

SEPTEMBER

1880

AND

THE

15th

DAY

OF









