

# Practical Papers.

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## THE HIGHER CHRISTIAN LIFE.

BY REV. W. E. BOARDMAN.

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### PART I.—WHAT IT IS.

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#### CHAPTER V.—A STUMBLING-STONE.

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“Gather out the stones.”—ISAIAH lxii. 11.

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**H**EN a ponderous train of cars is under way, rushing, roaring, thundering along at the rate of thirty miles an hour, it may indeed be thrown from the track by a trifling thing, a block or a stone, and dashed to atoms; but it can be brought safely to a standstill only by reversing the engine and applying all the powers of the brakes. But when standing all still, silent, motionless, a mere pebble before a single wheel will defy all the mighty force of the locomotive to move the train a hair. Just so when fully convinced of the reality and value of the experience exemplified and fairly on the stretch for it, though there is danger even then of being switched off thy track, or thrown from it by some malicious obstruction placed in the way by our wily adversary; yet no light matter could stop the earnest inquirer from the successful pursuit of the great object in view. Not so, however, in the outset. Then a mere trifle, a misapprehension, a doubt, a fear, a name, one word, may be the pebble on the track, will prevent a single step being taken.

“*Perfectionism!*” This one word, perfectionism, has kept, and is now keeping, thousands from examining into the matter at all. It is high time this stumbling-stone was gathered out of the way. It may indeed become a beacon light to show the mariner in his heavenward voyage the hidden rock where noble souls have struck in days gone by, and so warn him of his peril, and induce him to give it a wide berth as he passes safely on; but it has no place by right in the way. There is not the least necessary connection between the experience described and perfectionism. It is true that some have connected the two things, but they are entirely distinct and widely different from each other. The experience is a fact, and, as a fact, it has been exemplified in the instances we have referred to, and thousands besides, in which the theory of perfectionism has not so much as a thought given to it; or if a thought or a word, it was a word of denial, as in the cases of Luther and D’Aubigne. Perfectionism, on the other hand, is a theory—a notion or system of notions—which may have place in the head, either with or without the experience in the heart. Doubtless there have been many who have accepted the theory of perfectionism, and also come into the experience of full salvation by faith; but there are many also who have taken up the idea of perfection-

ism, and held it strenuously without having come into the experience at all. The two things, therefore, have no necessary connection whatever, or the examples must go for nothing.

Two illustrations may serve to make this entirely clear. In a little book, which at the time excited some attention, and induced an answer from the late Venerable Leonard Woods, D.D., "*Mahan on Christian Perfection*;" the author, in a narrative near the close of the book, very naively informs us that, first at Oberlin, at a time when there was deep and increasing religious interest, he himself and Mr. Finney became deeply impressed with the necessity of greater holiness of heart, and after a period of intense anxiety and earnest struggling, first one, then the other, came out into the light to see that the Lord Jesus Christ must be, and was their sanctification, as already they had before received Him as their justification.

They began, then, to preach the full Gospel as they then for the first apprehended it. Power attended the preaching. Many were impressed in like manner, and many in like manner came into the light of this second conversion. So the matter went on for *six months*, while as yet *there was no adoption of either the theory or the name of perfectionism*. Six whole months it was a nameless experience, or at most called second conversion. After a while, like the Israelites in the wilderness, when the bread of heaven was given them in the dew of the morning, they began to say one to another, "Manna! Manna! What is it? what is it?" Then, as the author informs us, there was quite a shock given them—a thrill of revolt, when one asked in one of their meetings, "Is this Christian perfection?" They hushed the question, but hugged it. A thousand pities that they had not dropped it! But no. By and by, when college vacation came, they two, Mr. Mahan and Mr. Finney, took the question to New York with them—as yet, three months after the experience received, an open question to be discussed and decided. While in New York, after long deliberation, they accepted and adopted the name Christian perfection, or entire sanctification, and elaborated their own peculiar theory according to their own peculiar philosophy and theology; and with this returned to Oberlin to make it the headquarters and stronghold of the system we have named the Oberlinian.

Now this fact proves one thing beyond the possibility of successful controversy, viz., that in their own case the experience they described and the theory they imbibed are and were separate and distinct, having no necessary connection whatever with each other.

Another, a very different case, will serve to make the separation wider and plainer still.

One, who in these pages shall be nameless, though known to the writer, became deeply interested in the subject from reading the memoirs of eminent Christians—James Brainerd Taylor, first of all. By and by he came to associate the terms of the Wesleyans and the ideas of the Oberlinians with the experience narrated by Taylor. At first it was a hard matter for him to gain his own consent to accept these terms and ideas, and still harder to be willing to acknowledge it. But he did it. The experience he believed to be true, and saw to be excellent. His heart yearned for it. He was not satisfied with what he felt in himself, and saw in others. He was sure there was something better within hopeful reach, in the gospel. And, alas for him! perfectionism was thrown square in his way. He must accept it and acknowledge it—so he verily thought—or fail of the blessedness he saw in prospect and longed to enjoy.

As God in mercy would have it, this obstacle did not stop him as it has stopped thousands—stopped them, to use a paradox, before they had started. He urged his way onward. The struggle was long and severe. His was the

blessedness at last, however, to overcome. He conquered. He fought his way to the tree of life in the midst of the paradise of God, and gained the hidden manna, and the white stone with the new name, known only to himself. But now came instantly an entire change of view about the whole matter of perfection. In the experience, his own utter vileness was shown him, just as Isaiah saw his in the vision of the Lord on his throne; and like Daniel in his vision of the glorious Redeemer in his amber purity and sunlight holiness, he felt his very comeliness turned into corruption. While at the same time he saw the fulness of God's glorious grace, and felt that Jesus would be with him evermore, to keep him and work in him by the Holy Spirit his own holy will. And then came instantly the question, "Is this the perfection I have been seeking?" The answer was irresistibly, "No." He had been seeking and expecting to be wholly sanctified in a moment by divine power, and made fully conscious that he was absolutely and entirely holy. But, instead of that, he had his eyes opened to see his utter unholiness, and to see that Christ must answer wholly for him, and clothe him altogether with his own (Christ's own) righteousness, and keep him by his own mighty power through faith, and change him as by the Spirit of the Lord from glory to glory in his own image. He rose, therefore, from his knees, not to profess himself perfect, by any means, but to say and to feel that Christ was all in all to him, while he was nothing but sin in himself.

At once and for ever he dropped the theory of perfectionism, and the terms, also, as misnomers of the experience, while from that day onward until now he has rejoiced in full salvation, through full trust in Jesus.

Here then we have two illustrations that the theory of perfection, and the fact of the experience in question, have no necessary connection. In the first, the experience was gained first while the theory was unthought of, and indeed shocking at the time, and adopted only after months of delay and speculation.

And in the second, the theory was adopted first, months before the experience was gained, and then thrown aside as at variance with the experience in the moment when that was gained.

Another and still different illustration may not be without use.

This whole subject, experience and theory together, had been forced upon the attention of one who had been then three years or more a cheerful, decided, happy Christian. It was disagreeable to her, not because she was not anxious to gain all that such an one as she might reasonably hope for. Already she had found more in religion, than in all the round of the gay world most fully tried, and really enjoyed by her. The nectar of love sipped from the lily of the valley, and from the rose of Sharon, had been too sweet to her to be turned from with disgust, or disrelish even. But heresy! the fear of heresy! or of fanaticism, or extravagance! She shrank from the approach of anything threatening in the least to drive her into ultraism. She could not bear the thought of separation between herself and the Christian world, in which she had found such sweet and happy fellowship. Every book upon this subject was avoided. All conversation about it carefully eschewed. At last, however, in a leisure, and yet a sacred hour, one Sabbath morning, when kept from the house of prayer by slight illness, her eye fell upon the story of another's experience of this second conversion, or, as he called it, Christian perfection. The narrative was simple, sincere, and truthful. She saw it to be true and real, and she saw it to be as blessed as true, and as necessary as blessed. In that hour her resolution was taken. She gave up her fears; resolved nobly to take the truth, and take with it whatever of loss or cross it might bring. The struggle was severe but short. The Lord graciously led her to believe in Jesus most fully, and she found rest. Peace as a river, joy in its sweet fulness,

love inexpressible flowed in from Christ the fountain, and she was beyond measure happy. Her conversion had been bright, but not brighter than this her second conversion. At once the desire that all might know of this the Christian's precious privilege, rose like the waters of a spring newly opened, filling her heart to the brim, and ready to overflow. She sought opportunity to make the matter known. But now arose a practical difficulty. What should she say she had experienced? A few friends were to meet socially, a parlour gathering, to talk by the way of what the Lord had done for them in bringing them hitherto in their pilgrimage. She became perplexed, really distressed with the question, "What shall I tell them? Shall I tell them I have experienced entire sanctification? I never felt my unholiness more or so much. Shall I say I have been made perfect? That would indeed prove me perverse, for I never saw my imperfection so clearly, or felt it so deeply. I see Christ a perfect Saviour, and he is mine, and all I want; but I am a perfect sinner, needing a perfect Saviour indeed. I cannot say I am perfect. What then shall I say? For I must witness for Jesus. I must try and get others to trust fully in him."

In her perplexity she appealed for advice to a friend, who wisely counselled her that she had nothing at all to do with the question of perfection, least of all to profess herself to be perfect. She had only to tell what a sinner she herself was, and what a Saviour she had found.

This gave her relief at once and for ever. And although now for many years she has been a constant, faithful, earnest, successful witness for Jesus, testifying the things, and none other than the things he has done for her, she has never felt herself under any necessity to profess Christian perfection, nor yet has she felt her joys and comforts or her usefulness one jot the less for steering clear of that profession, but greater. She has the *liberty* as well as the *fulness* of the blessings of the gospel.

The purpose of these illustrations is not controversy with those who hold the Oberlinian or the Wesleyan views of this matter, but simply to take up a stumbling-stone out of the way of the many thousands in Christendom, who are deterred by it from gaining the higher heights and deeper depths of the knowledge and love of Jesus, as a Saviour from sin. If it were not for this, the question of perfectionism might sleep for ever, without one word of awakening from the writer. And now his object will be fully gained, if in these brief remarks and few illustrations, the facts shall be clearly and fully made known, that none need fear the necessity of running into perfectionism, in pressing for all the fulness of the riches of the grace of God.

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NEAR GOD.—Lately I have experienced a very sweet sense of God's presence. It is as if He was in the same room with me—the same as a friend might be; and although I might not be speaking directly to him, or even thinking of him, yet I should know that he was there, and would hear all I should say. It is just the same with God. I feel to be living constantly by His side; and although I may not be praying to Him every moment, yet I feel that He is with me, supplying my every need, and that I can turn and speak to Him far more easily than to any human being. For is He not more truly my friend than anyone else?

I like to be on speaking terms with Him, and not feel that I need a tremendous amount of preparation before I can go to Him.—*The King's Highway.*

## SCRIPTURAL CHRISTIANITY.

## A MEDITATION FOR WHITSUNDAY.



HE glory of Christianity is the sacrifice of a Redeemer. In the death of Christ was hidden treasures of paramount interest. When the supernatural darkness which overshadowed those betrayers and murderers of the Prince of Life disappeared, a still greater darkness was left enveloping the minds of both friends and foes. Orders were strictly given to make things secure in sealing the stone of the sepulchre and setting a watch, while the disappointed hopes of his disciples were muttered one to another, "we trusted it was he which should have redeemed Israel." They ought to have known their own Scriptures and the signs of the times better, then they would have understood that God had before determined not to suffer his Holy One to see corruption. The grave—it was impossible for him to be holden of it,—death hath no more dominion over him. Before his death he said many great things to his disciples when they were able to bear them; and during his forty days of going in and out among them, he upbraided them for their dulness of apprehension in understanding the Scriptures; "and beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke xxiv. 25.\*

The great design of the death of Christ was to remove the curse due to sin, and to open a way whereby the mercy of God could get out to the sinner, and restore him to that filial relationship which he had forfeited by transgression. This he accomplished to the full satisfaction of the eternal purpose. When he had finished his work, his great attraction was heavenward; the world seems incapable any longer to retain him,—the law of gravitation can no longer control him. In opposition to one of its first principles, he is found to disconnect himself from earth—leaves the accustomed pathway—and rises higher, and yet higher, until the clouds receive him out of sight. Of what took place behind the screen, which separated him from their gaze, nothing is said; but David (Ps. lxxviii. 17, 18), who in spirit spake of him, says "the chariots of God were twenty thousand, even thousands of angels; he was hailed with acclamation by all the hosts of heaven (Ps. xxiv. 7-10; see *Wesley's Hymn Book*, 554.) "Tarry ye in Jerusalem until ye be endued with power from on high," was an injunction, so full of importance, that either to evade or neglect it, was imperiling to their success, whether as apostles or otherwise. This is evident from the conduct of Peter, and his co-partners in business—who were also Apostles—who in a mixed condition of faith and fear, hope and despair, impatient of waiting,—Peter, as the leading spirit, said "I go a-fishing," and they said, "we also go with thee," and immediately they took ship and went. But they were unsuccessful, as people may always ex-

\* The reader will do well to consult the references.

pect to be when they disregard the counsel of the Lord. It is emphatically said, "*and that night they caught nothing*" (John xxi. 3.) To meet their present need, and as an evidence of the success which attends implicit obedience to his commands, he interposes. Provisions are supplied and cooked, when, after eating, Peter—as a representative of ministerial character and work—is thoroughly tested by Christ as to his qualification and intention, before confirming him in office and duties. He appealed to him as an Apostle and a man of business, by asking which he loved best—business or religion. "Lovest thou me more than these" ships, with their associations of profit and loss, storm and calm, the love of which has drawn thee away from my chosen work. "Lovest thou me more than these?" three times so emphatically put, until "Peter was grieved" to think that his sincerity should be suspected, decided at once and for ever by a solemn appeal to his omniscient Lord: "*Thou that knowest all things, knowest that I love thee.*" Then, "feed my sheep" (John xxi. 15, &c.) was the crowning reply.

After this, the last lesson was given them to wait, and—"not many days hence"—the long-expected blessing should come (Acts i. 8.) With this, the whole church agreed to meet at Jerusalem to arrange matters, and prepare—by prayer and supplication—for the auspicious hour. Everything now appears to be ready for the Christian economy,—in the amplitude of its provisions, and the loftiness of its hopes,—to be brought in. The preparatory dispensations had waited their intended end. The eternal purpose of the Father—and we may reverently say of his incarnate Son—was to make the new dispensation one of inward spiritual life and power, by the sending down of the Holy Ghost. So glorious was it to be, that the Saviour spoke of it as far surpassing that of his bodily and visible presence with his people. Up to this time religion had chiefly consisted in carnal ordinances,—a sensible service. Christ had appeared in a sensible and tangible manner; but the Holy Ghost would not be visible, as his work would be in the heart,—influencing the will, the judgment, and the affections; the effects upon the character and habits of men being equally visible and convincing of its divinity, but far surpassing all former periods.

At length the day arrived,—that memorable first day of the week,—as they were assembled with one accord in one place, there came suddenly a sound from heaven as of a rushing mighty wind, filling all the house where they were sitting, and an unearthly flame—the symbol of the Divine presence and power—appeared among them, and assumed a tongue-like form, resting upon every one of them. They were all filled with the Holy Ghost, and began to speak, in languages which they had never learned, to the assembled multitudes attending the great festival of the Pentecost, and in their various dialects the wonderful works of God. All the disciples of Christ were known to be unlearned men and women, but they all spake with tongues as the Spirit gave them utterance.

Its mighty effects are manifest in the greatness of the change of character presented. Peter, bold and daring, professed supreme love to Christ, draws his sword in his defence; but a few hours after, at the insinuation of a ser-

vant girl, "denies him," and curses and swears that he does not know the man. After its descent, he does not hesitate to declare the claims of Christ before kings and governors, and charges the death of Christ upon the Jewish rulers, and although they—as the professed builders of the house of God—had set him at naught, he was, in fact, the Head-stone of the corner, and was so by Divine appointment. From the copious baptism of the Spirit, the Apostles spake the word with great boldness. Their hearts were so influenced with the love of Christ, that neither life nor liberty was of any account in their estimation, when his glory was concerned. No man could disprove their testimony. In preaching Christ they violated no law,—they injured no man,—but conferred the greatest possible good upon multitudes. While thus engaged they were censured, imprisoned, brow-beaten, and severely threatened. They esteemed public scorn as a badge of honor. Hence their voice was heard in all directions, preaching Christ with a boldness and fidelity that would listen to no denial, nor submit to any compromise.

What a view does the inspired historian give of them when he says, that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Of this delightful theme they were never weary, and they felt they could never exhaust it. "Daily," therefore, when the people assembled in the temple to offer their morning and evening sacrifice, the apostles were there asserting his Messiahship. When the people returned to their homes, the apostles followed them thither, entering every house where they could gain access. Their hearts yearned over dying men sinking into hell, and they labored at all hazards to save them from it.

When the storm of persecution is raging they all come together and address themselves to God in prayer,—not that this work may be suspended, but that they may preach the Word with increased boldness, and that miracles may be continued and extended by stretching forth his hand to heal, and that signs and wonders may be wrought in the name of his holy child Jesus. And the historian goes on to state, that by the hands of the apostles were many signs and wonders wrought among the people (Acts v. 12, 15).

What a scene is here presented: the sick and dying are brought and placed in beds along the streets, where it was known the apostles would daily go to the temple. As the apostles passed these objects of misery the Lord put forth his healing power, disease fled, and the voice of lamentation and woe was changed for gratitude and praise. In the meantime the news spread, and the afflicted from the surrounding towns and cities were brought to Jerusalem to be healed. The public roads were thronged with people bringing their suffering relatives to the apostles of the Lord Jesus, and in no instance were they unsuccessful—"they were healed every one."

In the midst of all this excitement the apostles preached Christ with great power, so that the people magnified them, and believers were the more added to the Lord; multitudes—yes, multitudes—both of men and women. From this time the Christians in Jerusalem ceased to be numbered.

Attempts were again made to arrest their progress by shutting up the apostles in prison; but angels came and set them at liberty, directing them to

resume their labors, until at length Jerusalem was filled with their doctrine, and many of the priests, themselves convinced of the apostolic ministry and miracles, were obedient to the faith.

When it is said, "They were all filled with the Holy Ghost," it is not understood as being confined to the apostles only, but to the entire body of believers. The whole assembly received that spiritual baptism which they had been taught by John to expect, and confirmed by the promise of Christ. Being filled with the Spirit, they were of course emptied of every thing opposed to his mind and nature. It was not now a religion of opinion, speculation, ceremony, and form; but of inward light and purity, of happiness and of holy, active zeal. They dwelt in God by constant acts of faith and love, and he dwelt in them in all the fulness of the Spirit's power.

There was a time when the disciples proposed to punish the people who refused them a night's lodging, by calling for fire from heaven to consume them, but when the Saviour rebuked them by saying, "Ye know not what spirit ye are of." Now that the meekness and gentleness of Christ had been exhibited in connection with his death, and the Holy Ghost was given in all his sanctifying influences, they become examples of meekness and devotion to the Church in all time to come. It may be asked who were they, and what had been their former character and conduct, that they should now present examples of piety and heavenly-mindedness so extraordinary? The greater part of them were Jews who had but recently embraced the truth. Such had been the blindness of their minds, and the hardness of their hearts, that they had neither been convinced by the testimony of John, nor the preaching and miracles of the Lord Jesus. They had not only treated Christ with indifference, but had clamored for his blood. Yes! these very people, who had been little less than fiends in wickedness, no sooner believe in Jesus, and are brought under the full power of the Holy Ghost, than they become like angels in meekness, and giants in devotion. See how they bear insults, scorn, sarcasm, and every form of brutal persecution with gentleness and forbearance, and every affliction with cheerfulness and resignation,—noble models for imitation.

What a blessed state of society does the historian bring before us when he says: "The multitude of them that believed were of one heart and one soul." How different to the assembly of ungodly men when met for some worldly object,—such as mentioned in Acts xix. 32. No angry controversies agitated them,—they were perfectly of the same mind and of the same judgment. Grace had overcome all the vanity and selfishness of their fallen nature, so that none of them aspired to be the greatest, but every one was willing to be the least of all and the servant of all. There was in them such an identity of feeling, and tenderness of sympathy and affection, as the world had never before seen. The joy of one was the joy of all, and the sorrow of one was the sorrow of all. Such was their heavenly-mindedness and brotherly love, that for a season they even disregarded the rights of property, and none of them called the earthly things which he possessed his own, but they had all things common. Neither did they live under a low degree of Divine influence, nor was that influence confined to a few individuals, but "great grace was upon



them," and it was upon "them all." The prayer offered for them (John xvii. 20-23) was answered on them in all its fulness.

There is no contemplation so emobling and elevating as the triumphs of Christianity, as they are described in the New Testament. Behold the Jewish elders, occupying the seat of judgment, with their long robes, their broad phylacteries, invested with all the pomp and power of office. Yet how they quail before two uneducated fishermen, in mean attire, who plead the cause of Christ with a broad Galilean accent, holding up their rough and horny hands, rendered hard by daily toil. The fact is, the fishermen were armed with the truth and Spirit of God, and hence their words of life and power.

We learn here the true secret of the Church's power. It is the depository of the truth of God,—the presence and operation of the Holy Spirit, the ministry of angels, also the grand theory of his providence and grace. Among its members there is *prayer, faith, unity, and love*, and an efficient ministry—such a combination of agencies as renders the Church of God invincible.

Why should we not, in the present day, witness displays of the power and grace of Christ, in connection with the preaching of the Gospel, equally as successful? Is there not a danger lest we should think of the coming of the Holy Spirit, on the day of Pentecost, *simply* as a *past fact* in the history of the Divine dispensations? It is such a fact, but it is more than this. The fulness of the Spirit was designed to pervade all ages,—was to be the heritage of the Church to the end of time. We have not to ask for another Pentecost. We have to claim, in humble faith, the Pentecostal blessing which the Spirit waits to impart.

Is it too much to say that if the universal Church of Christ, since those times, had lived, as had the first Church, for example, that Christianity at this day would have been the one religion of the world? The world could not have stood before it. But Christians were unfaithful. They became worldly in their spirit. They weakened the truth by admixtures of error and unsanctified opinion,—they affected secular greatness,—sought to have them large instead of good,—quarrelled about ceremonies and trifles,—lost their first zeal and love; they grieved the Holy Spirit of God, and in a measure forced his departure from them. They became the scorn and laughter of the heathen for their foolishness. Instead of converting the world, the world encroached upon them; and in many instances, both in individuals and communities, extinguished the heavenly light.

How important that we should return to first principles,—study Christianity as found in the New Testament. Our power to bless the world does not consist in beautiful churches, in a splendid ritual, in secular greatness, in outward pomp, in great numbers; but in deep and solid piety, the effects of the indwelling of the Holy Ghost. This will press into God's service and the Church,—property, influence, learning,—everything that is available for so important an end (see *Wesley's Hymns*, 16 and 707.)

MINIMUS.

## THE ADVANTAGES OF THE ITINERANCY.

BY REV. H. JOHNSTON, M. A.

(FIRST PAPER.)



METHODISM has been termed "a Revival Church in its spirit, a missionary Church in its organization." It was a provisional necessity of the times—a new development of Christianity; and its founder could say, "I neither received it of men, neither was I taught it but by the revelation of Jesus Christ." That the Church has had a marvellous history no one will deny,—its very facts wear the aspect of romance. The magnitude and grandeur of its success as a religious movement, sweep upon us from the years as the sea-wave breaks upon the shore. A movement which, inaugurated by the efforts of a single man, who had no plan, no ulterior design further than to restore primitive Christianity, and raise up a holy people,—without traditional prestige, or the influence of popular respectability, without the support of state, or the patronage of power, or the resources of wealth,—has, in little more than a century, far outstripped many of the older denominations, and presented a growth unparalleled even in the history of Christianity itself, and now embodying one-seventh of the Protestant numerical strength of the world, is gathering to itself fresh elements of usefulness and power, and repeating the Gospel triumphs and glories of the past,—such a movement must be acknowledged a sublime success.

*What are the causes of such prosperity?*—Primarily, all must be ascribed to the grace of God, and the influence of the Holy Ghost; but, so far as human instrumentalities are concerned, we find the proximate cause of success in the providential character of the means used. There is a philosophy running through all the works of God; there are orders of sequences—means adapted to certain ends, and God, who sees the end from the beginning, was pleased to furnish a spiritual machinery at once unique and adapted to the circumstances and conditions of the age.

The most striking and permanent feature of this system is the *Itinerancy*; and to this peculiarity must be attributed much of the wonderful success of the organization. This extraordinary provision for carrying the Gospel to the masses, in all localities, was the product of Divine economy; and the best exponents of its spirit and practice are Wesley and Whitfield themselves, with their co-laborers, who, with their hearts strangely warmed and full of the Holy Ghost, went forth to abundant labors, preaching everywhere—"the Lord confirming the word with signs following." Their very successes developed the system,—the harvest outgrowing the strength of the reapers,—societies multiplying faster than the preachers, and requiring them to travel from one assembly to another. Wesley saw the utility of the system, and after fifty

years' observance of its workings, convinced of its importance, in his "Deed of Settlement," he made this a condition, "that no preacher should remain more than three years in one place." Thus this system has been bequeathed to the Church as a precious legacy which we are to guard and maintain. Here by many is supposed to be the aggressive power of the Church—its working vitality. Let us examine this part of our ecclesiastical economy in the light of Scripture reason and experience. To begin our investigation from the starting-point of the Bible, we ask, Is the system Scriptural? We certainly think so. Jesus of Nazareth, the Divine Founder and Head, did not locate himself at Capernaum or in Jerusalem, but went about doing good. He prosecuted his Divine mission as an itinerant *Kabim* and teacher—he went in search of the lost. Acting in the light of Infinite intelligence, he doubtless adopted the best means to spread "the good news of the kingdom." Here, then, is an irrefragable argument in favor of the method,—it is the Divine plan of spreading the Gospel. As he stood upon Olivet, his hands lifted over his apostles in benediction, he gave the command, "Go ye into all the world, and preach the Gospel unto every creature." The commission is "Go,"—not *settle down* in Jerusalem; go and preach,—not wait for a call. Is not this the essential genius and spirit of the Gospel? "I was found of them that sought me not, I was made manifest unto them that asked not after me." The early apostles and evangelists went forth and preached everywhere, and by their travels and ministry the ground-swell of Gospel truth and power was felt like an electric shock to the ends of the civilized world. Timothy and Titus were travelling bishops. Of what are the chapters of the Acts of the Apostles largely made up but of the itinerant labors of St. Paul? Like a blazing comet he swept over Asia and Europe, preaching from city to city, from shore to shore, the unsearchable riches of Christ. Others caught his spirit, and Christianity reached out its arms of power until it mounted the throne of the Caesars, and swayed the nations. This, then, was the primitive type of ministerial labor.

The general theory of the pastorate contemplates a life settlement; but this is only theory, and can be realized nowhere except in Church establishments. Where the ministry is supported by the voluntary offerings of the people, changes are inevitable. From the very nature of the case they must *and will* occur. All the churches have, *de facto*, an itinerating ministry, and *differ from us in this respect only*,—their ministers change *irregularly*, ours regularly, and at appointed times; the argument, then, lies in a nut-shell.

Is not orderly and systematic change, under some directing authority, better than the individual changes that are often made without reference to the welfare of the whole Church? Let the many vacant pulpits, and unemployed preachers of sister denominations all over the land, give the answers. Changes among us occur naturally and peacefully; among others, a dismissal often engenders discord and bitter feelings, and a removal often gives a wound to the cause which years cannot heal.

In discussing the advantages of the Itinerancy we shall, in this paper, view these advantages in relation to the Church itself.

1. In the first place, the system gives scope for Church activity and extension. Every Church organism should favour diffusion. The Ministry is the aggressive agency of the Church, and any influence which localizes and fetters them trammels the aggressive spirit of the Gospel. The itinerancy is but a vigorous system of Church extension. It is a provision for the great moral exigencies of the world. It carries the good tidings of salvation to the people of city and hamlet, extending itself with the extending population. It does what is impracticable in the local policy. A large area, and a scattered population, present peculiar difficulties to all attempts at supplying their spiritual wants. The Church that adapts itself to this country of such magnificent distances, must not only occupy the chief centres of influence, but "sow beside all waters," and cannot well obviate the necessity of a travelling ministry.

2. Again, the system helps to preserve the unity of the Church. Whatever individualizes congregations, and makes separate interests, is a serious defect in the constitution of any Church, and a hindrance to its full efficiency. Whatever preserves a common interest in every society, and gives unity to every effort, must be hailed as a source of great moral power. The itinerancy gives a homogeneous character to every society, and a homogeneous spirit to the whole ministry. It makes the Church *Connectional*. Local prejudices and local attachments are grooved and ground down by the interchange of laborers from different sections, and broad general views are given. Separate interests are not made in the same community of Christians, as often in the settled policy, where each congregation regards the other as its rival. "Ephraim does not envy Judah, and Judah does not vex Ephraim," for each preacher feels a common interest in every society of the whole Church, and each society has a common claim upon every preacher.

3. The system gives to the whole Church the diversified talents of the entire ministry. The ministry belong to the Church,—“whether Paul, or Apollos, or Cephas,”—and no section has a right to monopolize any one ministerial gift. The itinerancy puts in circulation ministerial talent, and distributes it,—not according to the demands of selfishness, but the interests of the cause,—and that a change of teachers is best who can doubt? By it the Church is best edified. The minds of the people are made more sound, and vigorous, and independent, under the teaching of many well-regulated intellects, than when under the influence of but one mind. The honey gathered from one flower is poor and scanty; that gathered from the blossoms of valley and hillside, forest and garden, is rich and mellifluous. Wesley, with profound philosophy and true observation, says, “No one whom I ever yet knew has all the talents for beginning, continuing, and perfecting the work of grace in a whole congregation.” If the pastor be superficial, the flock pine in hunger; if he be a man of profound intellect, they allow him to think for them, and merge in him the right of private judgment; or if he be popular and powerful, he stamps the people with his own complexion of thought and fashions them after the pattern of his own peculiar identity. In whichever case the teaching

is too shallow, or too profound, or one-sided and partial, not full-orbed and complete as that obtained from "a diversity of gifts, but the same spirit." It also gratifies the different tastes, different habits of thought and feeling in every congregation. Minds are like spheres; they have not many points of contact. No minister is adapted to please all, yet every one will gratify and please some part of every community. One man admires the logical acumen, the argumentative sweep of Paul; another is charmed with the classic beauty and fervid eloquence of Apollos,—his speech is a "river of flowing gold," his tongue like that of an angel; another is overwhelmed by the impassioned earnestness of Peter; another melted by the sympathy of Barnabas, a "son of consolation;" another shaken by the thunder of a Boanerges; and another won by the tender spirit of a loving and beloved John. Thus all the talents of the ministry are brought to bear upon the several tastes of the hearers, and the whole Church is built up and edified. This is one reason why revivals are so frequent in our Communion. All classes of minds are in turn reached and acted upon by the varied talents of successive ministers.

4. The system is adapted to the Church which is for the *masses*. It is not a detraction, but a crowning honor to Methodism, that she brings all the power of her organization, all the zeal of her enthusiasm, to act upon the classes that most need the Gospel. "The poor have the Gospel preached unto them;" this was the earliest and most distinguishing of feature Christ's Kingdom. And happy is the Church which can say, "the Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the poor." By means of the Itinerancy, Methodism lays its hand upon the heart of the people; and the Church that is to live, and thrive, and grow, and bless the world, must have a deep sympathy with, and a strong hold upon, the toiling, surging masses of humanity.

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"ALL RIGHT NOW."

An interesting young lady, whose appearance indicated that she was in friendship with the world and might be loth to give it up, "came forward" again and again, unable to obtain the witness of her acceptance. Knowing the willingness of God to bless, I assured her that the difficulty must be from an unwillingness on her part, to do something that God might require. Inasmuch as it stands written that "If in anything ye be otherwise minded, God will reveal even this unto you," I insisted on her asking immediately, that God would reveal the reason why she was not blest with a sense of acceptance. She did so. As I approached her on the evening of the same day, I observed her countenance beaming with joy, and she exclaimed "all right now!" She afterward told me, that on asking, the Lord revealed to her, that though she was willing to come out, to confess before the people at Church her resolution to follow the Lord fully, she had not expressed her resolve to her relatives at home; and it was this that had hindered her access to God. Soon as she did this, Christ revealed Himself as the Altogether Lovely.—*Guide to Holiness.*

## ADVICE TO THOSE WHO ARE PERFECT IN LOVE.

BY REV. J. A. WOOD.

## WHAT ADVICE WOULD YOU GIVE THOSE PROFESSING HOLINESS?



KEEP up a daily, or rather a perpetual, consecration of all to God. Search and surrender, research and surrender again, and keep every vestige of self upon the altar under the consuming, sin-destroying flame. Sanctification cannot exist one moment without keeping all upon the altar. "Submit yourselves, therefore, to God."

2. Remember, the life of a Christian is a life of faith. You were justified by faith, you were sanctified by faith, and you must stand by faith. There must be a continuous act of faith. The faith of the sanctified soul becomes in a sense a state of his mind—a habitude of his soul. You must give up all idea of resisting temptation or of acceptably performing any service for Christ by the mere force of your own resolutions. This is to be your victory, "even your faith." "The life which I now live in the flesh, I live by the faith of the Son of God."

3. You must acquire the habit of living by the minute. Take care of the present moment. Trust in God now; do God's will now; do not offend God now. You are to act for the future; but act by the minute. "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."

4. Live in the constant use of all the ordinary and instituted means of grace—prayer, meditation, studying the Scriptures, the sacrament. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

5. Do all you do in the name of the Lord Jesus and to the glory of God. The Saviour expects you to eat, drink, dress, spend your time, talents, and property, and transact your business with reference to the same objects for which you pray, read your Bible, and worship God. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

6. Avoid sinful lightness and levity on the one hand, or moroseness on the other. Be cheerful, but not frivolous and vain; sorrowful, but not sour or gloomy. Maintain the dignity, the purity, and the sanctity of the Christian character. "Be sober, grave, temperate, sound in faith, in charity."

7. Cultivate the deepest reverence in your approaches and addresses to God. Never allow yourself to use light or irreverent expressions of God, or of His great work, however joyful or ecstatic you may be. You are "a temple of the Holy Ghost;" therefore be careful, and walk softly before God. "I am the Almighty God; walk before Me, and be thou perfect."

8. Study the Bible. Be a Bible Christian. Let your holiness be a Bible holiness in theory, in experience, and in practice. Make your honesty, justice, veracity, and self-denial harmonize with the teaching of the Bible. Avoid encouraging in others, or seeking yourself, any mystical experience not explicitly taught in the Bible. Be satisfied with increasing love, power, and communion with God, and avoid all those mystical things and unscriptural

"isms" which have wrought disastrously against the doctrine of holiness. "Search the Scriptures; for in them ye think ye have eternal life."

"Blessed Bible! how I love it!  
How it doth my bosom cheer!  
What hath earth like this to covet?  
O what stores of wealth are here!

"Yes, sweet Bible! I will hide thee  
Deep,—yes, deeper in this heart;  
Thou through all my life wilt guide me,  
And in death we will not part."

9. Redeem your time. Imitate the example of Christ; rise early in the morning, and while others are slumbering around you, pray, "search the Scriptures," and commune with God. Make every day, hour, moment tell upon your best interests and the cause of God. "Redeeming the time, because the days are evil."

10. Acquire the habit of constantly watching against sin. The tempter is a vigilant and insidious foe, ever on the alert, and full of artifice. In an unguarded moment you may lose what has cost you years of toil, and what you may never be able to regain. "Therefore let us not sleep, as do others; but let us watch and be sober."

11. You must absolutely refuse to comply with temptation, under any circumstances or to any degree. In the greatest temptations a resolute "No!" and a single look to Christ will suffice to overcome the wicked one. In the strength of God you must say "No!" to the tempter every time. Be careful and distinguish between temptation and sin.

(1.) A sinful impression or suggestion, resisted till it disappears, is temptation, and only temptation—not sin.

(2.) A sinful suggestion, courted or tolerated, or at length complied with, is sin. "Resist the devil, and he will flee from you."

12. Endeavour to preserve a perfect consistency between your profession and practice. Your profession will raise reasonable expectations, which you must meet. Be exemplary in all things. Be careful about small matters, and "abstain from all appearance of evil." Mr. Wesley says, "He that neglects little things shall fall little by little." "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

13. Be sure that your profession of holiness is vindicated in your life by all "the fruit of the Spirit." As it cannot be taken simply upon its own strength, it will go for nothing without "the fruit of the Spirit." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

14. Be careful how you consider impulses and impressions as the teachings of the Spirit. We are to be "led by the Spirit," but it is principally by its illuminations. The man who is "led by the Spirit" is filled, not with impulses and impressions, but with light. At least, never allow any impulse to lead you to any course not in perfect harmony with the Bible. Mr. Wesley says: "Some charge their own imaginations on the will of God, and that not written, but impressed on their hearts. If these impressions be received as the rule of action, instead of the written Word, I know nothing so wicked or absurd but that we may fall into, and that without remedy." "For as many as are led by the Spirit of God, they are the sons of God."

15. Read the best writers on sanctification. We mention Wesley, Fletcher, Mahan, Finney, Lady Maxwell, and Mrs. Phœbe Palmer. But the blessed Bible should be first, last, always. "Give attendance to reading, to exhortation, to doctrine."

16. Do not let the adversary lead you to dwell upon some one subject, to the exclusion of others—such as faith, dress, pride, or formality. Make no hobby of any one thing in particular, but of a symmetrical holiness in general. Follow the Bible: it has no hobby but holiness.

17. Be careful not to disparage the blessing of justification. This is unwittingly done sometimes, and is fruitful of injurious results. Justifying grace is always to be highly prized, and should never be depreciated. "Walking in all the commandments and ordinances of the Lord blameless."

18. Avoid an unwarrantable extreme in allowing this one subject to become entirely absorbing. The following are some of the indications of this extreme:—

(1.) A disrelish for any other theme or the accessories of holiness.

(2.) A desire to avoid hearing those discourses which dwell upon other Bible topics.

(3.) A conscious aversion to that experience which falls short of the highest Gospel standard.

(4.) A distrust in the religion of those who make no special efforts for the promotion of holiness.

(5.) Feelings of inaptitude and disqualification for labor that aims directly for the conversion of souls. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

19. In the profession of holiness avoid all ostentation, display, and affectation. Let your testimony be artless, simple, easy; let it exalt Christ and humble you. Cultivate a due sense of your unworthiness, and let every thought, and look, and word partake of the spirit of holiness. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

20. Do not seek to be conspicuous. Seek no prominence for your learning, talents, piety, person, or possessions. Avoid all display; keep a single eye. Your great business is to glorify God. Let your dress administer to your comfort, convenience, decency, and modesty. "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."

21. On the other hand, do not (through a desire to avoid being conspicuous) neglect to "stand up for Jesus." Wesley says, "Your holiness will make you as conspicuous as the sun in the midst of heaven." While on the one hand you are not to seek it, on the other, do not think you can avoid it. "Ye are the light of the world." A holy, active, zealous lover of God and man will be seen of men. Stand up for God; speak, pray, and live to please Him. "Let us go forth, therefore, unto Him without the camp, bearing His reproach."

22. Avoid all evil speaking. Never talk about the faults of an absent person. We are encompassed by this sin on every side, and are in great danger of being carried away by the torrent. Watch over your lips and "speak evil of no man." "Speak not evil one of another, brethren."



23. Do not allow yourself to talk much about the opposition you meet with from ministers and Christians. Do not pray for yourself or others as if you or they are persecuted. Especially, do not this in public. Do not suffer your mind to dwell upon the opposition you meet with, lest you should be "overcome of evil." "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

24. Avoid a censorious, fault-finding spirit. This will sour and ruin your soul. You may grieve, but never fret. You may sorrow over the condition of things, but do not scold. While you must be plain, truthful, and searching, yet be patient, kind, and forbearing. "Warn them that are unruly; comfort the feeble-minded; support the weak; be patient toward all men."

25. Be careful to treat with the utmost kindness those who have not reached this exalted state. Do not fall out with them on account of their dullness to learn or their slowness to believe and seek for holiness. Avoid all tartness of expression and all undue severity, even though they should contradict and cavil. Have patience, and be not discouraged. "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves."

26. Learn to account in the most charitable manner for the opposition you meet with. Consider how long you were in bondage to sin and a slave of prejudice. Remember, the opposition you suffer may originate in mistake or misapprehension on the part of your opposers. Put the best and most charitable construction upon everything. "Charity suffereth long, and is kind . . . seeketh not her own . . . thinketh no evil . . . beareth all things, believeth all things, hopeth all things, endureth all things."

27. Never withdraw from the church to which you belong because of any opposition you may meet with in it. In the church is the very place for you to let your light shine and work for God. Do not separate yourself from those who are in the dark in respect to this glorious doctrine. It is true, if you "stand up for Jesus" and profess holiness in some of our popular, proud, formal churches, you will find but little sympathy, and may have to stand alone. According to your day so shall your strength be. Remember, all heaven is in sympathy with holiness. Live in the church, do your whole duty in the right spirit and at a proper time, and if you are excommunicated, as some have been, let the responsibility be with others, and not with you. "And ye shall be hated of all men for My name's sake; but he that endureth to the end shall be saved."

28. Avoid controversy. Few persons can engage in it without sooner or later getting into a bad spirit. Avoid becoming excited, and getting into a scolding and vociferous manner of speaking. Avoid all sweeping condemnations in speaking of the Church. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."—*The King's Highway.*

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THE GREAT MAN.—The great man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menace and frowns; and whose reliance on truth, on virtue, and on God, is most unfaltering.—*Channing.*

## SANCTIFICATION THROUGH THE TRUTH.

BY REV. JOHN BRASH.



THE Holy Ghost is the sanctifier of the saints. It is important, however, to understand the nature of His work. So far as we can see, it is no part of His office, in this age, to reveal truth. All that is necessary to know in order to salvation He has revealed already, through the "holy men of God" who wrote the Scriptures. He who imagines he has been taught by direct revelation some new truth respecting the character and moral government of God, or the way to be saved, is certainly mistaken. He is becoming a victim of spiritual pride, and is on the highway to fanaticism. There is scarcely any error more dangerous than that of a blind, unreasoning faith in mere impressions. We are commanded not to believe every spirit, but to try the spirits whether they be of God. But how can we do this otherwise than by bringing them to the test of the written Word?

The doctrine of the New Testament is, that while our redemption from the power and pollution of sin is the work of the Holy Spirit, that work is wrought, not by the *revelation* of truth to the *mind*, but by the *application* of truth to the *heart*. He is the Source of all purifying influence; the truth is the medium through which the influence flows. "Sanctify them through Thy truth; Thy word is truth."

"To us at this day this Word has come, and to us at this day the anointing of the Holy One flows down. For you, for me, (thank God!) the teaching of the Spirit remains. It remains for the servants and the handmaids; and many an obscure and lowly brother in the streets around us can say for himself as truly as St. Paul could say, 'I have received the Spirit that is of God, that I may know the things which are freely given to me of God.' But one who thus speaks can know that his convictions are really the teaching of the Spirit of God only so far as they correspond with the eternal types of truth, which ascertain to us what the teaching of the Spirit is. Now, as in the apostolic days, he which is spiritual can show that he is so only 'by acknowledging that the things which' these appointed teachers 'wrote to us are commandments of the Lord;' for the gift of the Holy Ghost to others is not a gift whereby they originate the knowledge of new truths, but a gift whereby they recognise and apprehend the old unchanging mystery, still receiving afresh the one revelation of Christ, ever approaching, never surpassing, the comprehensive but immovable boundaries of the faith once delivered to the saints. This is the gift which makes the written Word a living Word, which fills a church with joy, and seals a soul for glory."\*

The Scriptures will be to us a dead letter or "a living Word," according to the state of heart in which we read them. Many readers of the Bible fail to obtain from it either light or comfort, because their hearts are not honest. They are not walking in the light already given. They are conscious of resistance to the will of God. It may be in a little thing, but it is important enough to make the eye evil. No wonder that the whole body is full of darkness. "It is worthy of notice," says Professor Upham, "that we have in this Book abundant promises that those who will sincerely seek to obtain knowledge shall have assistance. God says in various forms of expression, Try to know, and I will help you to know; seek Me, and ye shall find Me."

\* Bernard.

Let a man, however ignorant, receive the Scriptures as the Thessalonians received the preaching of the apostle, "not as the word of men, but, as it is in truth, the word of God;" renouncing every forbidden thing, and fulfilling every known requirement, and the Holy Ghost will soon show him Christ as the propitiation for his sins.

Let him, after he has been filled with joy and peace in believing, "follow on to know the Lord," and the Spirit of truth will guide him into all truth. Seeing, more clearly than before his conversion, how "exceeding broad" is the commandment, extending, not to his words and actions merely, but to his thoughts, his desires, his motives, he will discover the corruption yet remaining in his nature, and will long for deliverance. Nor will the Spirit leave him here. But as with an obedient heart he continues his search for truth, floods of light will fall upon the sacred page. Everywhere he will see promises, precepts, exhortations, inspired prayers, all teaching him that his longing desires may be fulfilled, and directing him to Christ as a present Saviour from all sin. His timorous spirit is ready to shrink, at the thought of the self-denial, the cross, the singularity, the confession; but stronger than all his fears is his desire to be pure in heart, and he resigns his whole being into the hands of his Saviour. His confidence in Christ's love and power and promises is too strong to allow him to question whether or not the offering is accepted; nor has he room for a doubt whether an offering which Christ accepts can remain unholy. Such faith is never dishonoured. He is sanctified—entirely sanctified—through the truth.

But the believer who has been made perfect in love must grow in grace. Growth is a necessity of his spiritual life. His growth in grace, however, will only keep pace with his growth in "the knowledge of our Lord and Saviour Jesus Christ." And this knowledge can be increased only by a reverent and prayerful study of the written Word. No books, however earnest and spiritual their tone, will serve the Christian as substitutes for the Word of God. There probably never was a time when a caution on this head was more needful. The press teems with religious literature. There is some of it that it is almost necessary to read. There is much more that is stimulating and helpful. But there is danger lest in our eagerness to read it we should neglect the sacred oracles, reading them hastily and thoughtlessly. It is said of Henry Martyn that "so deep was his veneration for the Word of God, that when a suspicion arose in his mind that any other book he might be studying was about to gain an undue influence over his affections, he *instantly* laid it aside, nor would he resume it till he had felt and realised the paramount excellence of the Divine oracles." Can anyone doubt that this was the secret of his intense devotion to the cause of his Master?

It is of such a man that the Psalmist speaks when he says, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Those who neglect the Bible are like trees planted at a distance from the river. For the most part they are unfruitful. Now and then, when special showers descend, and the river overflows its banks, they show signs of life and bear some fruit. But when the special visitation is over and the river falls to its ordinary level, they are as barren as before. Who would not rather be a tree planted by the river, bearing fruit in his season; deriving, through the written Word of God, comfort in sorrow, submission in trial, patience under provocation, deliverance from anxious care, strength to overcome the world, grace to resist temptation, fellowship with God, power to offer prevailing prayer, sanctification from all sin?

"And for their sakes I sanctify Myself, that they also might be SANCTIFIED THROUGH THE TRUTH."—*The King's Highway.*

## A WORD TO THE WAVERING ONES.

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 BY H. W. S.
 

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OD'S unalterable plan, in all his dealings with the souls of men, is, "According to your faith it shall be done unto you."

The awakened sinner, seeking the forgiveness of his sins, may wrestle, and agonize, and plead with all the fervor and earnestness of which he is capable, but, until he believes, he cannot find peace. God does not deal with him according to the amount or fervor of his wrestlings or pleadings, but according to his faith. The moment he has faith to be saved, that moment he is saved, and never until then. The reason of this is, that God's salvation is not a purchase to be made, nor wages to be earned, nor a summit to be climbed, nor a height to be attained, but simply and only a *gift* to be received;—and nothing but faith can receive any gift from God.

But if this is his rule with regard to the poor awakened sinner, how much more must it be as regards his own family of children, who have been born of the Spirit, and upon whom He has bestowed all the riches and treasures that are in Christ. To them most assuredly, his word is, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them."

When, therefore, the child of God begins to be dissatisfied with the failing, halting experience, which is the too general condition of the Church, and begins to hunger and thirst after that higher life of victory, and of abiding rest, which he sees some other Christians enjoying, and which he realizes is his privilege also, what is an absolutely necessary condition to his entering into the blessed experience he seeks? Of course, the first condition is consecration, because none but the fully consecrated soul can fully believe. In order for the Lord Jesus to heal us, we must be willing to be healed, and must give ourselves up to his healing power. But I presuppose all this, and address only those souls who are conscious of being fully given up to the Lord, as far as they have light to see. And surely to such the rule applies with even greater power than to the unconverted, if that could be, that, according to their faith it shall be unto them.

But this principle is not always clearly recognised, and the result is, that many longing souls are delayed for months, and even for years, from entering into the land of rest, whose borders they have long before reached.

Satan understands this matter perfectly. He knows what God's plan is, and therefore his principal attacks are directed against our *faith*, and he knows how to come in such a garb as completely to deceive the unsuspecting soul.

In the first place, he occupies such a soul with itself, with its own goodness or badness, with its frames and feelings, with its fervour or its coldness, and thus effectually hinders it from looking at Jesus, and seeing in Him a Saviour able to save to the very uttermost.

And then, in the second place, when, through the grace of God, the believer has been brought out of this snare, and has been enabled for a blessed moment to take a definite step of faith, and to cast himself wholly upon the Lord Jesus, believing that He does receive him, and does indeed save him from the power as well as from the guilt of his sins; then Satan, baffled in his first purpose, endeavours to make this faith a wavering, intermittent faith. Thus he effectually hinders onward progress or increasing light. It is of this point especially I desire to write just now, because I am sure that much, if not

all, of the unsatisfactory experience of those who are really walking with God arises from this cause.

I address myself, therefore, to the dissatisfied rather than to the seekers. You have sought and found this rest in Christ at one time, dear Christian, and for a while you rejoiced in it greatly. But a cloud seems to come over your experience, and you cannot discover what has caused it. Your sky is not clear, your communion is interrupted, your victories are intermittent. And yet you are not conscious of having taken back any part of your consecration, nor of being at present in the indulgence of anything contrary to the will of God.

If this is *not* the case, and you have a secret feeling in the bottom of your heart of some want of conformity to the will of God, then, of course, I am not addressing you, and for you there is one step absolutely necessary before you can possibly take any other. You must step on to believing ground again before you can again believe, and this ground is that of entire consecration to God. But you know this, and I need not dwell upon it.

At present I have to do with only those who desire, above everything else, to be altogether the Lord's, but who seem to find a veil which hides the fulness of Christ from their gaze, and who are hungry and thirsty in the very presence of the perfect supply. To such I can only say, "According to your faith it shall be unto you." Your difficulties all arise from the wavering character of your faith. You do not hold the beginning of your confidence steadfast unto the end. You have not believed steadfastly that which you believed at first. The definite trust in the Lord Jesus which you exercised then, and which brought you such wonderful victory and rest, has become indefinite and uncertain. Satan has been turning your attention to yourself. He says to you, "Look at your heart and at your life. See how cold you are, how indifferent, how far from being what you ought to be. How can you for a moment dare to believe that Jesus saves *you*, and makes you holy?" And you have listened to him, and, turning your eyes off Jesus, have begun to doubt. And doubt can have but one result. If it is to be to us according to our faith, then, of course, it will also be according to our doubt. And your very doubts have produced just the results you dreaded. Jesus cannot fully save a doubting soul. Remember this. And the moment you find yourself beginning to doubt, stop right off short, and think of what will be the inevitable consequences. If you doubt, your consecration is fruitless, your efforts are unavailing, your pleadings are unanswered. God has said it, that unless we ask in faith, nothing doubting, we need not think to receive anything from the Lord. Doubt is fatal. And yet, so completely has Satan blinded your eyes on this point, that you, it may be, look upon it as an almost necessary condition of your nature.

How often we hear a child of God say, even with complacency, "Oh, but I am such a doubter!" as though this peculiar weakness of theirs excused them for all their other shortcomings; while we never hear a Christian say complacently, "Oh, but I am such a liar!" and make that an excuse for his failures. And yet, in the sight of God, to doubt is, in some cases, as displeasing to Him as to lie; sometimes I think almost more so, because it is so dishonouring to his faithfulness. No form of wickedness ever hindered the Lord Jesus, while on earth, from doing his mighty works, except the wickedness of unbelief. And you, dear Christian, are as completely hindering his mighty work in your soul, by your unbelief, as His own neighbours hindered Him by theirs. I am sure, if you realized this, you would not dare to doubt. But is it not true? Do you think God has made a mistake, and that the man that doubteth, *can* receive something from the Lord? Have you not invariably found that doubting has brought you into darkness and unrest, and finally into sin?

But you ask, "How, then, can I get rid of this doubting?" I will tell you. Consecrate your power of believing to the Lord Jesus, just as you have consecrated all your other powers, and trust Him to keep you trusting. You have so absolutely yielded yourself up to the Lord to obey his voice, that you would not dare to disobey Him. Yield yourself up to Him now, to believe his word, in the same absolute and irrevocable way, and you will feel then that neither do you dare to doubt. Make your believing as inevitable and necessary a thing as your obedience is. You would obey God, I believe, even though you should die in the act. Believe Him also, even though the effort to believe should cost you your life. The conflict may be very severe, it may seem at times unendurable; but let your unchanging declaration be from henceforth, "Though He slay me, yet will I trust in Him." When Satan comes with his suggestions of doubt, meet him with more positive assertions of your faith than ever you have made before. I say, when Satan comes, because all doubts are from him, and all discouragements also. The Holy Spirit never suggests a thought of doubt or discouragement to any soul. Never! Settle this matter once for all, and you will find the way wonderfully cleared.

Your doubts, then, are all from Satan, and you know he has been a liar from the beginning. Do not give heed to them therefore for a moment. Turn from them with horror, as you would from blasphemy. You cannot help their being suggested to you. You cannot help hearing the swearing of boys along the street, but you can help stopping to listen to it; and you can equally well help listening to these suggestions of doubt. A very good practical way to baffle Satan in this matter, is to go at once and confess somewhere or to some one, your faith that Jesus does save you now fully, and that his blood does cleanse you from all unrighteousness. Or if this is not possible, write it in a letter, or else confess it aloud to yourself and to God. Satan always flees when the precious blood of Christ is trusted in and confessed. But however you do it, of one thing make sure, that you never doubt again. According to your faith it shall be unto you; and while you are trusting Jesus to save you from sinning, and to make you pure in heart, He is absolutely pledged to do it. He cannot fail. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

I want to be very practical, because I am sure many a heart is going bowed down in secret from this fatal habit of doubting. Many of my readers could, I am convinced, testify to the truth of this. They know that their wavering faith is the cause of their wavering experience. One day they have believed that Jesus did indeed save them from sin and from sinning, and it has been so in their experience. But the next day they have looked at themselves, and have begun to doubt, and their experience has corresponded to their doubts. Let all this be past, and from henceforth start out on a path of unwavering, steady faith. Believe steadfastly, through everything, no matter what comes, just what you believed at first, upon your entering into this blessed life of entire trust. And never doubt it again. If the step of faith you took then, was to reckon yourself to be dead unto sin, continue thus to reckon, without wavering. If it was to believe that the blood of Jesus cleanseth you from all sin, go on believing this steadily and without any compromise. Or if it simply came to you as a faith that Jesus saved you fully, exercise that very same faith now, and keep exercising it continually without intermission. Or whatever it may have been, hold it steadfast, even unto the very end, for "We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end," and there is no other way. Let nothing shake your faith. Should even sin unhappily overtake you, still you must not doubt. At once on the discovery of it take 1 John i. 9, and act on it, "If we confess

our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Confess your sin, therefore, immediately upon the discovery of it, and believe at once that God does forgive it, and does again cleanse you from all unrighteousness; and go on believing it. Believe it more firmly than ever. Believe it, because he says it, and not because you feel it, or see it. Believe it, whether you feel it or not. Believe it, even when it seems to you that you are believing something that is absolutely untrue. Believe it actively and persistently, and according to your faith it shall be unto you.

Oh that my words could save any poor doubting soul from its sad and weary experience! My heart yearns over all such with a tender sympathy. I know how sincere you are, and how earnest, and how hard you struggle to reach the abiding experience, which your conscience tells you is the only true one. And I know also, how that fatal habit of doubting effectually holds you back. In order to have abiding rest, there must be an abiding faith. An intermittent faith always brings an intermittent rest. Oh! when will you learn this lesson?

Would that I could write in letters of light before your eyes God’s unalterable rule—according to your faith it shall be unto you!—*The Christian.*

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“THE CHASTISEMENT OF OUR PEACE WAS UPON HIM.”



ARKLY rose the guilty morning,  
When, the King of Glory scorning,  
Raged the fierce Jerusalem:  
See the Christ, His Cross up-bearing,  
See Him stricken, meekly wearing  
The thorn-platted diadem.

Not the crowd whose cries assailed Him,  
Not the hands that rudely nailed him,  
Slew Him on the cursed tree;  
Ours the sin from Heaven that called Him,  
Ours the sin whose burden galled Him  
In the sad Gethsemane.

For our sins, of glory emptied,  
He was fasting, lone, and tempted,  
He was slain on Calvary;  
Yet He for His murderers pleaded,—  
Lord, by us that prayer is needed:  
We have pierced, yet trust in Thee.

In our wealth and tribulation,  
By Thy precious Cross and passion,  
By thy blood and agony,  
By thy glorious resurrection,  
By Thy Holy Ghost’s protection,  
Make us Thine eternally.

## Miscellany.

### SELECTIONS.

#### JESUS.

My spirit is not weary,  
And yet my eyes are dim  
With the long and earnest gazing  
To catch one glimpse of Him:

Of Him whom my soul loveth,  
Of Him who loveth me,  
Whose step is on the threshold,  
Whom I thirst and yearn to see.

For He hath been the glory  
Of every happy day  
This weak and wandering spirit  
Has known through life's sad way.

He, He has been my Saviour,  
From sin, from self, from care;  
Himself hath been the fulness  
Of every answered prayer.

And as His love has borne me  
O'er wave, and wave, and wave,  
His arms have been around me,  
Those mighty arms to save.

And standing now a moment,  
His arms around me still,  
I look with tearful longing  
To that last, that blessed hill—

That hill of God's salvation,  
With light and glory crowned,  
Where those of every nation  
Their perfect rest have found:

Have left the school of faith below;  
Have seen the Lamb who died;  
Have wakened in His likeness,  
And so are "satisfied."

And my soul goes forth to Jesus;  
Oh, when will Jesus come?  
Lord, fill me with Thy fulness,  
But take me quickly home!

#### "I AM THE DOOR."

With no sparing hand Thou sheddest  
Blessings on Thy children, Lord;  
Ample is the feast Thou spreadest  
To refresh them, in Thy Word.

Free and full the invitation  
To each hungry, fainting heart;  
Now in grateful admiration,  
We would come to take our part.

By the "Way" by grace provided,  
Through the open sacred "Door,"  
With affections undivided,  
May we come, nor wander more.

Well our sinful hearts Thou knowest,  
Knowest how our steps would stray;  
By Thy love the "Door" Thou showest  
Ever open, night and day.

Through this "Door" to pastures living,  
Thou wilt guide Thy helpless sheep;  
First, salvation freely giving,  
Then, Thy grace, near Thee to keep.

Jesus! thou our need discerning,  
Bidd'st us help from Thee receive,  
Seest each day our wants returning,  
Each day wilt those wants relieve.

Is our conscience sorely burden'd?  
Lost our peace, our comfort fled?  
Jesus tells us we are pardon'd  
For His sake, for He has bled.

Is our heart oppress'd with sorrow?  
Once again to Christ we come,  
From His joy He bids us borrow,  
Songs He gives to tongues once dumb.

By His loving, gracious Spirit,  
Love on loveless hearts He pours,  
Shows the kingdom they inherit,  
Says, "Through Christ, all things are yours."

To those living pastures leading,  
May we listen to Thy voice,  
On Thy words of mercy feeding,  
Let our souls in Thee rejoice.

More than all we ask, Thou givest,  
Far above our thought, Thy love—  
Love which gives because Thou livest,  
Life abundant, life above.



INSTANCES OF THE VALUE OF TRACTS.

BY ANNA SHIPTON.

"Wait on the Lord; be of good courage, and He shall strengthen thy heart. Wait, I say, on the Lord."—PSA. xxvii. 14.

I.

I was lately distributing tracts and books in the establishment of a large hotel. After a little conversation with the house-keeper, I offered to her a tract, which she received with much apparent interest. I then requested her to allow me to see the servants, for the same purpose, to which she gladly assented. She expressed so much gratitude to me, that I said—

"Do you never get tracts and books given you?"

"Oh yes," she replied, "the ladies who come here often give us a tract on leaving, but they never speak to one about these things. It is pleasant to feel that *any one feels everybody is somebody!*"

The door was open for me to speak of the blessed hope laid up for those who trust in Jesus, and not without blessing. I feel assured the tracts received their value from the fact of the interest awakened in the hearts of the receivers. When I related the circumstances to a lady as an encouragement to distribution, she replied—

"Oh, yes, we are too apt to quiet our consciences by giving a tract, and thinking we have done some good."

I thought a conscience was soon contented, if giving a tract could soothe it. I am more than ever convinced of the loss of blessing to those who scatter carelessly, unprayerfully, or in a half-cowardly spirit, the gospel, which is, or ought to be, infolded in every tract, and which it is a privilege to offer.

A few pointed and striking verses of a hymn or poem are valuable at the close of tracts. I am strengthened in this feeling by the remarks of an intelligent navy, whom I asked if anything had arrested him in his course of sin? He replied, "Yes, a verse on a tract"—

"Stop, poor sinner, stop and think,  
Before you further go;  
Will you sport upon the brink  
Of everlasting woe?"

He went on to say "You do not know the worth of some of these tracts with a verse at the end. The men at their work will chime the poetry over and over again. And don't you be down-hearted if they don't take when you offer. Leave them near them, and go your way, for when your back is turned, there will be a scramble for them. The best scholar is called on to read them at dinner, and many a time the verses are said and sung at the end."

II.

A Christian gentleman had tarried at Tunbridge Wells for his health. The day previous to his departure he was grieved to think that he had not taken one opportunity of serving the Lord, and as he sat on the heath he confessed his neglect of Him who had restored him to his wonted health. On putting his hand into the pocket of his overcoat, he discovered one tract which had escaped his notice, and kneeling down he placed it on a seat near him, and prayed that the Lord would accept this poor service, with confession of his negligence, and that he would bless that little tract to the salvation of some poor sinner.

Before the sun had set the prayer was answered. A gentleman in great distress of mind rested on the seat, and was attracted by the folded paper. He read it, found in it the remedy for all his fears, sorrows and sins. He rose up rejoicing over the love which had guided the message of salvation to his hand.

III.

In the first days of my conversion, I was puzzled to find some service for the Lord, by which I could set forth the good news which had rendered me free. Unable to write, read, or even think, from long-continued attacks of neuralgia, every door seemed closed by which I could go out to sow. On a soft, mild Sunday afternoon, I went with the intention of distributing tracts. It was the first time I had ever set forth with that object. I gave one or two, timidly enough, to some quiet-looking people,

and felt very much obliged to anyone for taking them, when, on turning the corner which led towards the cliffs, I found myself in the centre of a group of rough youths, numbering, perhaps, a dozen, or even more, all bent on mischief or sport. One of the rudest pulled away his companion, saying, "Get out of the way, here is a lady coming, who will give you a tract, if you don't," at which they all broke into hoisterous laughter. I am not at all sure I should have done so, for courage I had none. I trembled from head to foot. All the youths were laughing and shouting, and every eye was turned on me with scoffing. I felt I would rather go on, and not give a tract; but, like a voice within, came the gentle question, "Why not give?" Because I fear. Fear what? Fear whom? A few wretched Sabbath-breakers! This is being ashamed of Jesus! "Ashamed of my Lord!" I repeated to myself, with a cry for help. "No! I am not ashamed of Jesus," I said almost fiercely to my coward heart, and walking into the midst of the group, I offered a tract to the ringleader. Abashed, he held down his head, while I spoke to him, listening, without one look or word to offend. Distributing my remaining tracts to the late unruly meeting, they were received not only with silence, but with a degree of solemnity that amazed me. God was there, and He had blessed me. I went on my way home happier than Alexander when he had no more worlds to conquer, for in the strength of the Lord God I had conquered Satan and my own coward heart. That day was decisive for me. I knew my Rock and my Refuge, and the faithfulness of Him who never calls his soldiers to the warfare at their own cost. I began to learn that all our service will avail little unless the Spirit of God has called the heart into an experimental knowledge of Himself.

#### IV.

The prayer that follows the tract given, and the word spoken, may give life and wings to the little messenger long after it has been received. There is nothing past with God; all is now. Let us, then, press forward in his name, looking unto Jesus.

I know a place in a Roman Catholic country, where tracts were distributed wholesale. They were gathered indis-

criminatedly by the peasants and destroyed, and this occurs frequently; while one or two, given in watchfulness and prayer, might be seen to be otherwise than unfruitful.

Once I had lodgings in a very obscure village, neither a place of resort for invalids, nor for strangers. Almost the only apartments in the place had been occupied by a young lady recently dead. Why she had been advised to winter in such a locality I cannot tell, for excepting a large old garden, it had no advantage to offer. She was quite worldly in every sense of the word. Excepting a cough, of which she spoke lightly, there was no cause to suppose she was an invalid. She had travelled from London with a lady who spoke to her of eternal things, at which she only laughed, not, perhaps, in scorn, but with the endeavour (but in vain,) to parry the effort of the lady to draw her into conversation. Before they parted, the stranger told her of the greater joys of those who have the only true source of happiness, adding—

"You may say you are not ill, but I think you are worse than you apprehend; at any rate, life is uncertain; take this little book, and I shall pray that some day it may be a comfort to you!"

The young lady accepted the book rather to please her travelling companion than in any other spirit. But shortly afterwards she fell sick. The cough, that seemed of little consequence, was the forerunner of death. She was confined to her bed; it was then she recollected the little book, the traveller's gift. It was one of James Smith's. That book was scarcely ever out of her hands. She read and re-read it during the last days of her life, and she died resting on Jesus. As I turned over the leaves, literally worn out, and so folded that it opened itself on those passages of Scripture most precious to the shrinking sinner, who would fain lay hold on Him who hath redeemed us with His precious blood, I have no doubt that she had found the "strong consolation" of those who have "fled for refuge to lay hold on the hope set before us." Could the Lord's dear servant have seen that a soul was led to Jesus resulting from her witnessing for Him, and the fruit of her prayer, she would have been of good courage, and have seen how good it is to wait on Him.

THE TENDER MERCY OF OUR GOD.

The following event should strengthen the weak faith of all Christian parents:—

By the train which arrived at Geneva from Paris yesterday, April 29th, there travelled in the same compartment of a first-class carriage, my aunt, with a Belgian lady, a nurse, and a dear little boy, eighteen months old. In the tunnel between Bellegarde and Geneva, the child pushed against the door, which had not been closed, and fell out of the carriage. The state of the nurse and mother can be imagined. My aunt was able to restrain them from jumping out, and having faith in God, was able to say that He could preserve the child from all harm. The cries of the women, endeavouring to have the train stopped, succeeded when it had proceeded six miles from the spot where the child fell out.

Now mark the gracious care of our God. There was a luggage-train waiting on the up line, where the express was stopped, and the "*chef de gare*" at once ordered that the engine should proceed with the mother and nurse to the tunnel, men going before on foot with lanterns. The express went on to Geneva. But there was a train due from Bellegarde following the express, which ought to have left that station soon after it. My uncle was awaiting my aunt's arrival at Geneva. She told him what had occurred, and he at once ran to the "*chef de gare*," and requested him to telegraph to Bellegarde to stop the train. The "*chef de gare*" gave the order, but, at the same time, looking at his watch, said, "It is too late; the train is in the tunnel." It was not too late. He who took off the wheels of Pharaoh's chariots is "the same yesterday, to-day, and for ever." At the moment the train in question reached Bellegarde, something in the tender broke, and the train could not proceed until it was repaired. This caused delay until the telegram arrived. As one of the officials remarked, "If men cannot see Providence in that, they can see it nowhere." Had the breakage occurred before the train reached Bellegarde, there would have been an accident.

The child was found in the tunnel, by the driver of the engine and the passen-

gers, quietly sitting upon the rail, its little head between its hands, and entirely uninjured. The breakage of the tender of the following train, had thus prevented its being crushed to pieces. Every one expected it would have been killed by the fall from the carriage, but the angels of God can do his will in tunnels as elsewhere, and little children are as dear to the Lord Jesus now as when he was upon earth.

Not only in these two particulars was the tender mercy of our God shown—the father came to the station to meet his wife and child; and although there was much excitement, and every one else was at once made acquainted with what had happened, he was kept in ignorance of it. Not meeting them, not even seeing his own luggage on the platform, he went and telegraphed to Paris whether they had left. An hour afterwards his wife arrived with his precious child, and told him what had taken place.

I have had few sweeter pleasures in my life than playing to-day with this only child, a lovely boy, and seeing the happiness of its father and mother. "O give thanks unto the Lord, for He is good, and His mercy endureth for ever!"

"JESUS."

Passing through the wards of a hospital, stopping at each bed to speak a word for Jesus where we can, we pause before the bed of a young German girl.

"Well, Mena, are you suffering much?"

"Yes, oh yes! so tired, so tired—five long months in this hospital."

"Five months!" we dreamily answered, and looking around we thought how homeless and sad to be in this unhome-like place alone.

"Do you love the Saviour, Mena?" we said.

"The Saviour, the Saviour! What was He? I know not what you mean."

"Why, the Saviour, the dear Saviour, who died on the cross!"

"I know Him not; I know not what you mean."

Sad, doubly sad, we thought, to be here and not know Him.

"Why, Mena," we said, "you must have heard of the dear Saviour."

"No—no!"

Suddenly we remembered that Jesus was the familiar word in all languages. We made one more attempt.

"Jesus, Mena—the dear Jesus."

What a smile, what a look of joy passed over the face of that poor tired child!

"Jesus, oh, Jesus! yes, I love, I do love Him! I tell Him all my troubles, and He sends me many friends. Oh, Jesus! I could not bear all pain without Him."

Poor child, how His dear love was resting her. We opened our little Testament, and read, "Let not your heart be troubled," etc. When we finished, she looked up with a sweet smile and said—

"Will you please find that in my New Testament, and mark the place, so I can read it for myself when you are gone away?"

We found it gladly, and again read of the "many mansions" He had gone to prepare for his loved ones.

And then we prayed—a simple, child-like prayer, that the dear Jesus would be very near His suffering child, and bring her safely to the heavenly mansions, for we knew that she would never again need an earthly one. When we ceased, tears of joy were coursing down the cheeks of the poor young sufferer.

"Oh, come again; oh, come again!" she murmured; "that was so sweet!"

Strange that the hospital no longer looked dreary. Jesus had been there; His dear presence had brightened those dreary walls, and would continue to brighten them for that poor child, until her eyes rested on the walls of the New Jerusalem, and her feet walked its golden streets.—*Christian Weekly.*

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## OUR LOVEFEAST.

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### EXPERIENCES OF LIVING WITNESSES.

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MEN remember their past lives by certain dates or epochs. Some men date by sorrows, some by joys, and some by moral changes or intellectual revolutions. But the real dates in a man's life are the days and hours in which it came to him

to have some new idea of God. To all men, perhaps, but certainly to the thoughtful Christian, all life is a continual growing revelation of God. We may know no more theology this year than we did last year; but we undoubtedly know many fresh things about God. Time itself discloses Him. The operations of grace illuminate Him. Old truths grow; obscure truths brighten.

About two years ago, the Holy Spirit gave me a new view of Christ as my Sanctifier. What a spiritual revolution it produced in my soul! I had known Him long—and very sweet at times did the knowledge prove—as my justification. I knew that it was by faith and not by works that I was justified; but somehow I could not rid my mind of the idea that sanctification could only be obtained by a mixture of faith and works; that is, that I must work and grow, and that Christ would do the rest. I used to say, Now do this and you shall have peace; be diligent and active, and your chains shall gradually melt away. But in that blessed day, March 9, 1871, the order of things became reversed. The blessed Spirit said, "You are saved, entirely saved by the blood of Christ; your chains are all destroyed by the Almighty Spirit of God; you are free now, you can be diligent and active—now you can use your liberty." Old specifics had failed: but now the good Physician had come, the old nostrums were thrown away; my faith touched the hem of His garment, and immediately I was made whole.

Two years I have enjoyed this liberty. Two years I have been kept by the power of God through faith. I have not always been preserved from mistakes; but the Holy Spirit has taught me day by day my own weakness, and His strength; my own ignorance, and His wisdom; my own unworthiness, and Christ's abounding righteousness. When the devil tempts, and doubting Christians murmur and dispute, and the way grows dark, I wrap my Saviour's robe closer about me, and press His dear hand with a more earnest grasp, and hasten on with a song upon my lips, "Mighty to save! mighty to save!"

"Dear dying Lamb, Thy precious blood  
Shall never lose its power,  
Till all the ransomed Church of God  
Be saved to sin no more."

I desire to live and die proclaiming the

efficiency of Christ's blood to cleanse and keep the soul.—REV. DR. LEVY.

THREE weeks ago I felt powerfully impressed with the possibility of being cleansed from all sin. I began trying to lean on Jesus, but heavy business troubles came upon me, my mind was depressed. I thought everything was against me. Desire for full salvation vanished. The belief in pardoned sin and a pardoning Saviour grew dim. Nay, I found myself on the verge of doubting every good thing, even God Himself. I was wretched. On Sunday week Mr. B. preached about the sorrows of Job and his bearing under them. It did me a deal of good. I went to chapel on Wednesday evening with this feeling: "Now I know Mr. P. will have something to say about holiness. I'll listen closely." I tried to eat every word. I tried to see what I wanted. During the sermon I thought, "Now, if at the close Mr. P. asks those who want a clean heart to acknowledge it, I'll go, if nobody else does." Glory to God! I went. Satan buffeted me strongly. What a fool I was! So many older people content! So few possessing any more of Jesus than I did myself! Temptation burdened me, and all the time I was there I felt cold and dead, excepting the struggle raging within. I couldn't pray, I couldn't think. I came away feeling I had done all I could. On Thursday morning I had conversation with dear mother G., who encouraged me to lie at the cross, expecting and trusting that Jesus would come. I felt a quiet peace, and all day I just leaned on the promises. On Saturday morning, while reading the experience of the Rev. Anthony Taylor in *THE KING'S HIGHWAY*, I felt carried out with the words he uses—"Thou hast promised to do it, &c. Thou dost it now!" Praise the Lord for that moment! I had power to believe fully, and rejoiced in Jesus as my Saviour from all sin. I felt sure that, whatever it was, I was Christ's and He was mine.

I have just begun reading "Gladness in Jesus." O to be like Him! To be all His! To walk in the light of His countenance! He will keep us to the end. It cheers my heart to think that God will keep me and the blessing too. I am afraid of being deceived, of doing

anything that will take the evidence away. But, praise the Lord! Jesus prays.

I HAD realised the efficacy of the blood of Jesus to cleanse, and moment by moment trusted Him to keep me from falling into sin, when God showed me my need of something more. He said to me, "Friend, come up higher." I had intense longings that led me earnestly to plead that I might "be filled with the Spirit." I saw it was His will concerning me. I was fully convinced that if he could stoop so low as to use me in His service, it was essentially needful that I be thus filled. Again and again was the thought suggested, "You do not fully understand the subject. How is it possible, then, to attain it?" But I still urged my plea, "O God, Thou seest I want teaching in this matter. I am very dark and ignorant. I know I am unworthy. Apart from Thee I am one mass of pollution. But I am Thy child. Give me an increase of light, love, faith, humility, and power. I believe Christ hath died not only to redeem me from all iniquity, but to purchase for me all the new covenant blessings, and now offers them as His own free gift. I plead Thy promise, 'Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them.' Thy word is truth. Thou art a faithful, covenant-keeping God. I believe Thou wilt fulfil Thy promise." It was not long before I received an answer. I found rest—sweet, blessed rest in Christ; peace, deep, full, and abiding. Praise God for His unspeakable gift!

It seems so clear to me now that faith is a receiving grace, and that the reason I did not receive the blessing before was because my faith was defective. The language of my heart now is—

"Confound, o'erpower me with Thy grace,  
I would be by myself abhorr'd;  
All might, all majesty, all praise,  
All glory be to Christ my Lord."

Henceforth may my life be "hid with Christ in God," and may my every pulse beat for Him!—*The King's Highway.*

## Editor's Portfolio.

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### LOST OPPORTUNITIES.

OPPORTUNITIES of doing good are lost from other causes besides prostration. Death entered the family of a man who had never manifested any interest in the subject of religion, and had manifested his disapprobation of any efforts to awaken an interest on the subject in the minds of his children. They were not permitted to attend the Sabbath school, though they were desirous of doing so in company with their associates. One of the children, a girl nine years old, was taken with scarlet fever, and died. Her death deeply affected her father, for she was his favorite child. The sympathy manifested by the children of the village was grateful to his heart. A teacher of the Sabbath school thought of requesting him, while his heart was thus softened, to allow his remaining children to attend the Sabbath school. But the teacher was afraid of giving offence. He hesitated, and debated the matter within himself, till it was too late to make the request with any prospect of success. Through *fear of giving offence*, he lost an opportunity of doing good to a family of children who had none to teach them the fear of the Lord.

A Christian was travelling in a stage coach. He found among the passengers a young man who was to be his travelling companion for two days. In an unguarded moment he got into an altercation with one of the passengers, evinced a temper, and uttered language inconsistent with the Christian character. Subsequently he was alone with the young man for half a day. He desired to speak to him respecting his soul, but the recollection of his inconsistent behaviour restrained him. He lost an opportunity of doing good in consequence of *losing his temper*.

A young man, a stranger to religion, and not an habitual attendant upon any place of worship, one evening entered a church in one of our large cities. The discourse made a deep impress on his mind. He left the church an awakened and anxious sinner. He knew

not where to go for counsel. At last it occurred to him to call on the preacher whose words had carried conviction to his heart. He found out his residence and was shown into the parlor. The minister was in the back parlor with one or two clerical friends. The folding doors were ajar. The young man could hear every word that was uttered. He was apt waiting while the minister gave utterance to a jest that was not "convenient." The effect on his mind was very unhappy; he could not open his mind to the minister. He retired from the house with less anxiety than he entered it, and soon became more careless than ever. The minister lost an opportunity of doing good in *consequence of jesting*.

Reader! How do you lose opportunities for doing good? Many seem to think they are chiefly responsible for the wrong they do. They are equally responsible for the good they fail to do. In the account of the judgment-day peculiar stress is laid upon the sin of *not doing*: "Inasmuch as ye did it not."—L. L.

### THE REWARD.

AT Worms, when Luther had returned forsaken and dispirited to his hotel, a servant entered bearing a silver vase filled with refreshing beverage, the offering of the aged Duke Eric of Brunswick,—a powerful lord belonging to the Pope's party. As the Reformer—touched deeply by the kindness—drank, he said: "As on this day Duke Eric has remembered me, may the Lord Jesus Christ remember him in the hour of his last struggle." The servant took back the message to his master. The aged duke called to mind these words at the moment of his death; and, addressing a young man who stood at his bedside, said: "Take the Bible and read to me." The youth read the words of Christ, and the soul of the dying man took comfort: "Whoever shall give you a cup of cold water to drink, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

SOLUTION OF DOCTRINAL DIFFICULTIES.

A WORLD of difficulty and of theological controversy might be saved, if the mind—instead of employing itself upon particular points—could be conducted at once to the grand source of the solution of all difficulties. Many have difficulties about the doctrine of election, or the sovereignty of God, or the terms of reconciliation to God. These difficulties seem to inhere only in the intellect, and it is natural to think that verbal explanations may remove them; but as they result from the blindness that is in the heart, the only effectual way to remove them—is to secure the removal of that blindness. This remark may have illustration in the recorded experience of Merle D'Aubigne, the historian of the Reformation. When a student in Germany he was perplexed with doubts, and applied to an old and experienced teacher with a detail of the difficulties of which he wished a solution. The teacher refused to touch them, saying, "Were I to rid you of these, others would come; there is a shorter way of annihilating them. Let Christ be really to you the Son of God, the Saviour, and the Author of eternal life, and the light of Christ will disperse all your darkness, and the spirit of Christ will lead you into all truth." The enquirer says, "He had shown me the way, I saw it to be right, but it was hard to follow it; but afterwards, when studying the Epistle to the Ephesians with two others, we came to that passage, 'Now unto Him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us,' &c.; the expression, '*exceeding abundantly*,' he says, fell upon his spirit like a new revelation. They all knelt in prayer, and their supplication, deep and thrilling, penetrated the heavens. "When I arose in that room," he says, "I felt as if my wings were renewed like the eagle's. From that time I comprehended that my own syllogisms and efforts were of no avail, and that Christ was able to do all by the power that worketh in us. The habitual attitude of my soul was to be at the foot of the cross." The experience of Dr. D'Aubigne in this case has been the experience of thousands.

For the solution of all our difficulties, Christ offers himself, through his Spirit, as our effectual teacher, who shall lead us into all truth. He says, "I am the way, the truth, and the life." He is the teacher of the truth, in that he is the life. In giving us Divine life He

opens a light upon the soul which dispels its darkness. His Spirit is the living soul of the whole system of Christian truth. Christianity it not simply a doctrine, or a theory, or a habit,—it is a life; and its doctrine comes effectually to the mind only as it comes along with the life, and life comes only from Christ's Spirit of life. It is the law of the Spirit of life in Christ that sets us free from the law of sin and death. Life only can produce life,—as it is fire that kindles fire. The transformation of the soul, and with it the true enlightening of the mind, is by "the power that worketh in us." The soul that receives Christ receives him as a sun, throwing light over the new creation. The Spirit—in new creating the soul—fixes its attention upon Christ, and sheds abroad the glory of Christ. He first prepares the heart for the discovery of Christ, and then makes that discovery open upon the mind as a rising sun. The preparation consists in convincing the mind of its sin and misery. After this conviction comes the discovery of the work of Christ in its true glory. The work, then, of solving difficulties of doctrine is properly a work done upon the heart by the Spirit of God. It does not follow from this that ministers should never attempt the solution of doctrinal difficulties, but rather that they should attempt it in a way to direct the sinner to the true source of all effectual relief and satisfaction in such perplexities.

—P. R.

FRAGMENTS.

What a marvellous Gospel is that which opens a free portal to friendship with God for every sinner who will; and into which, if any sinner enter, he will find purification as well as peace!—*Chalmers*.

I resolve to neglect nothing to secure my eternal peace, more than if I had been certified that I should die within the day, nor to mind anything which my secular duties demand of me, less than if I had been insured I should live fifty years more.—*M<sup>c</sup>Cheyne*.

We never better enjoy ourselves than when we most enjoy God.—*Dr. Whitchote*.

Let thy afflictions be ever so many, yet they are not so many as thy mercies, or so many as they might have been had God consulted with thy sins, with thy deserts, or with his own justice.—*Boston*.

Every place is alike to him who goes nowhere without God.—*C. Winter*.

**OH, SING OF HIS MIGHTY LOVE!**

REV. F. BOTTOME.

1. { O, bliss of the pu-ri-fied! bliss of the free! I plunge in the  
O'er sin and un-cleanness ex-ult-ing I stand, And point to the

QUARTETTE. *Light.*

crim-son tide open-ed for me! } O, sing of His migh-ty love,  
print of the nails in His hand. }

Sing of His migh-ty love, Sing of His migh-ty love—mighty to save.

2. O bliss of the purified, Jesus is mine,  
No longer in dread condemnation I pine;  
In conscious salvation I sing of His grace,  
Who lifted upon me the smiles of His face!  
"O, sing of," &c.
3. O bliss of the purified! bliss of the pure!  
No wound hath the soul that His blood cannot cure;  
No sorrow-bowed head but may sweetly find rest,  
No tears—but may dry them on Jesus' breast.  
"O, sing of," &c.
4. O Jesus the crucified! Thee will I sing!  
My blessed Redeemer! my God, and my King!  
My soul filled with rapture shall shout o'er the grave,  
And triumph in death in the MIGHTY TO SAVE!  
"O, sing of," &c.