

Practical Papers.

THE HIGHER CHRISTIAN LIFE.

BY REV. W. E. BOARDMAN.

PART I.—WHAT IT IS.

CHAPTER IV.—THE FACTS AND THE PHILOSOPHY OF THE FACTS.

“Wisdom is justified of all her children.”



IN these sketches and references the first and great fact is that of *full salvation* through *full trust* in Jesus. This fact needs no proof. It is at once the provision and demand of the gospel, and is, of course, the privilege and duty of all. The Apostle Paul lived in it himself, and commended it, and commanded it, to others. The apostles and primitive Christians generally enjoyed it from the day of Pentecost onward. There were exceptions certainly. The Galatians seem to have been turned aside from the fulness and simplicity of the faith. Having begun in the spirit, they thought to be made perfect by works, and the apostle wrote them with all plainness and urgency of speech to induce them to look to Christ and Christ alone for holiness, telling them that he *travailed in birth for them again*, until Christ should be formed in them the hope of glory. And there were other churches besides those of Galatia where, through the blindness of unbelief, they failed of the fulness of God. But, as a general thing, we hear only of the same life of faith in its fulness, and fulness of joy in all, until after the death of all the apostles, save John, and he exiled from the churches and shut up in the lone Isle of Patmos. Then, when the apostles were gone, and the days of miracles were ended, and inspired teaching ceased in the churches, and Satan began to be loosed,—then, in the epistles of him who walks in glory amidst the golden candlesticks, we have the first intimation that the light of the candles was beginning to grow dim.

And surely Luther and Baxter, Wesley and D'Aubigne, full and rich as their experience of grace and salvation was, had not outstripped Peter and John, Paul and Apollós! Neither have the Lutherans, as we have named them, or the Wesleyans, or Oberlinians, got beyond primitive Christians! Nay, if we shall carry the comparison back to the bright cloud of witnesses, who passed off before Christ's coming upon earth, as they are called up in array before us in the beautiful citation by the apostle in the eleventh of Hebrews, we shall hardly find the brightest of moderns outstripping these worthies of old, either in fulness of faith, or fulness of salvation. Going about, therefore, to prove that there is such an experience would be but a fool's work! If any

one doubts, with the Bible in his hand, surely the rashlight of any other proof in the face of this noon-day blaze, would go for nothing!

Neither does this fact need explanation any more than it needs proof. It is simply the result of the gospel received in its fulness. Christ is set forth as all in all for the sinner's salvation, and the sinner who receives Him as such, and abides in Him, has full salvation. But there is another fact which should be explained; the fact that in the instances given, as in others not referred to, there is a *second experience* distinct from the first—sometimes years after the first—and as distinctly marked, both as to time, and circumstances, and character, as the first—a *second conversion*, as it is often called. Baxter speaks of this in his case as quite as important as the first. So does James Brainard, Taylor, and many others also; while in such cases as Luther's and D'Aubigne's, both the experience and its importance are so marked as to speak for themselves. Some have tried to account for this fact by denying the reality of the first experience. "These people were deceived," say they, "and not converted at all, as they suppose, in the first instance."

But if Luther was not converted, who then is? If D'Aubigne was deceived in the first instance, who then is not? If to have been convinced of the deep depravity of the heart by nature, and led to accept Jesus as the Son of God and Saviour of sinners, and to have experienced the joys of the new birth, is not to have been really converted, but deceived, tell us, then, what conversion is? No, no: this supposition does violence to truth and common sense. It will not do. We must have a better solution, or none.

Others have thought to solve the problem by calling the second experience simply a return from backsliding. But in each of the cases given, we have the testimony of the witnesses themselves, that it was more than this, a *deeper work of grace*, a fuller apprehension of Christ, a more complete and abiding union with Him than at the first. The witnesses themselves being judges in their own case, this solution is not the true one. We must go deeper for it. Thousands in every age since the primitive have backslidden and returned again without any such great and permanent advancement in the divine life as that set forth in the examples before us. In Luther's experience, as he describes it, there was that which made the Bible a new book to him. Already, in his conversion, a key had been put into his hand to unlock vast treasures of truth in the Word of God, but it was only after his final and full apprehension of Christ as his sanctification, superadded to his knowledge of Christ in the forgiveness of sins, that the abundance and wealth of the Bible became the reformer's. And D'Aubigne tells us that after that scene in the inn-room at Kiel, he went through and through the Bible anew, gathering up innumerable passages full of new significance to him. His description recalls another very like it, under like circumstances. One who had but just then passed through a similar "second conversion," compared himself to a child sent on an errand, but finding by the wayside so many beautiful flowers and luscious fruits, now on this side, now on that, inviting the hand to pluck them, as to keep the child busy all day long, forgetful of the errand. "So," said he, "has it happened to me with my Bible. I have set out to find some desired passage, and so many things beautiful and new have caught my eye in passing along, as to tempt me to dally, and pick, and eat, and drink in their sweet fragrance all the day long, forgetful of my errand. And then, too," he went on to say, "when I kneel down to pray, praise only swells my heart for all the glorious things of Christ." Ah, there is vastly more in such an experience than mere return from backsliding! Then, too, above and beyond all this, it is never the returning backslider who comes into the fulness of this experience. Indeed, if backsliding and returning would really bring men into this gospel fulness, pity but the whole Church would backslide and

return. It would be a grand thing for the cause of Christ, and for their own comfort and joy. But in point of fact, in every case, if the reader will examine, it will be seen that it is only the earnest and the active Christian, the working, struggling one, who comes to the knowledge of Christ in His fulness. The backslider returns only to the point attained when he turned back at most, and hard struggling for that! But the work in question is a higher height, and a deeper depth, in the comprehension both of the love of Christ, which passeth knowledge, and of the way of salvation by faith.

Neither of these solutions is the true one. The true, however, is not difficult. Mark it well: It is in perfect harmony with all religious experience. What we call experimental religion, is simply this: The sinner is first awakened to a realisation of his guilt before God, and of his danger, it may be too. He really *feels*, that is, he *experiences* his need of salvation, and becomes anxious and eager to do anything to secure it. Tries perhaps all sorts of expedients, except the one only and true, in vain. Then at last his eyes are opened to see that Jesus Christ is set forth to be his salvation, and that all he has to do is, just as he is, without one grain of purity or merit, in all his guilt and pollution, to trust in his Saviour, and now he *sees and feels*, that is, he *experiences*, that Jesus Christ is the Way, the Truth, and the Life, the very Saviour he needs. In Jesus he triumphs and exults. In Jesus he revels and rejoices. Jesus is the one amongst ten thousand, altogether lovely. The only one in heaven or on earth to be desired, filling all the orbit of his soul with faith, and hope, and love. This in substance is the sum of all religious experience. All may be condensed into three words: the first expressive of the sinner's necessities—SALVATION; the second expressive of the gospel provision for the sinner—a SAVIOUR; and the third embodying the condition of the sinner's entire deliverance—FAITH.

And now to account for the two distinct experiences, each so marked and important, and so alike in character, we have only to consider two facts, viz., first, that the sinner's necessities are twofold and distinct, although both are included in the one word, salvation. We express the two in the words of that favorite hymn, Rock of Ages, when we sing—

"Be of sin the double cure,
Safe from wrath and make me pure."

And the Psalmist makes the distinction in the second verse of the thirty-second Psalm, saying, "Blessed is the man to whom the Lord *imputeth not iniquity*; and in *whose spirit there is no guile*."

The Apostle Paul generally includes both in the one term, "righteousness of God," as "to all, and upon all that believe," but in the thirtieth verse of the first chapter of First Corinthians, he separates them and marks them by the distinct terms, "righteousness" and "sanctification;" and now of late the whole Christian world has come to distinguish them by the now limited and definite terms, "justification" and "sanctification." Luther used the term "justification" as including both; in the same way that the Apostle Paul used the expression "righteousness of God." Justification in the great reformer's sense was, *being made righteous*; that is, being *reckoned* righteous before God, and being *made* righteous in heart and life. Nevertheless, the two things are distinct and different in their nature, and are expressive of two great and equal wants of the sinner. He must be *just* in the eye of the law, *justified before God*. And he must also be *holy in heart and life*, or he cannot be saved.

This is the first fact to be taken into account in coming to an understanding of the two separate and distinct experiences, so clearly marked in

such cases as Luther's and D'Aubigne's. Another is that, practically always perhaps, and theologically often, we separate between the two in our views and efforts, to secure them to ourselves, until we are experimentally taught better. We have one process for acceptance with God, that is faith; and another for progress in holiness, that is works. After having found acceptance in Jesus by faith, we think to go on to perfection by strugglings and resolves, by fastings and prayers, not knowing the better way of taking Christ for our sanctification, just as we have already taken Him for our justification. We see and believe in Jesus as our atonement on earth, and our Advocate and Mediator in heaven, but we fail to see and receive Him as our ever-present *Saviour from sin* now here with us in the hourly scenes of the daily journey heavenward. The consequence is, that as in the first instance we tried all sorts of expedients except the right one, and failed in every one, until at last the Lord opened our eyes to see both our own folly in all these vain attempts, and at the same breath to see the wisdom of God in giving us His Son our Saviour as *the Way*; even so now again in the second, we try all, and all in vain, until again in this new and equal necessity we find anew that all our ways are vain, and that Jesus is *the Way*.

These two facts will account for these cases of "second conversion." Let it not be supposed, however, that in every instance there must be two distinct experiences, separated by a gulf of vain strugglings. It is not necessary that there should be one even. Let Jesus be received as the all in all, and that is enough! Whoever can say, "Jesus is mine, and I am His—that He is complete, and I am complete in Him," and say the truth, has the experience, whether he has an experience to relate or not. He has the Rock of Ages for his foundation, and all the driving storms, and beating tempests, and swelling floods of time and eternity will not sweep it from under him. Christ, without any marked experience whatever, is all-sufficient; but the most brilliant experience without Christ would be only quicksand in the day of trial. Loyola's experience was as brilliant as Paul's, and Mohammed's was even more wonderful than either, just as some counterfeits are really finer in appearance than the genuine; but that did not make the great Jesuit a saint, except in his own eyes, and in the Romish calendar, nor the false prophet an angel anywhere outside of his own sensual paradise.

Some voyagers heavenward trouble themselves all the live-long voyage, clear to the very entrance of the haven of rest, with doubts whether after all they have really set sail at all or not, because they had not the same struggles and difficulties in hoisting anchor, and getting the canvas spread to the breezes of heaven, that others describe! Surely it should be enough that they are on shipboard, with anchor up, sails set, steam working, outward bound, ploughing the deep at the rate of fifteen knots an hour! What if they did set out in the night time, or in a fog? Is it not enough that the captain and pilot knew how to find the way, and that they are now out in the sunlight, on the open sea, and bounding over the billows to the desired haven?

This by the way. It is certainly pleasant to have distinct recollections of one's conversion, and also of the moment and the circumstances when full trust for full salvation was first reposed in Jesus; but this is by no means indispensable. To be in the way, to have Jesus for the all in all, is the great thing.

There remains yet one thing more to be done before closing these explanations. In the preceding examples and comparisons, certain differences were shewn between the three classes, which, for convenience, we named Lutherans, Wesleyans, and Oberlinians. It will be important to note again, first the points both of agreement and of difference between them, and then to give the reasons of both their differences and their agreements.

It is worthy of special note, again, that their differences are altogether those of opinion, not at all of fact. All are agreed as to the essential facts of the experience in question. The shades of difference in the manner of narrating are not at all essential. All agree especially in the one great matter, that the experience is that of the way of sanctification by faith—that of really practically receiving Jesus for sanctification by faith, as before He had been received as a sacrifice for sins. This may be variously expressed, but this is the marrow and substance of the whole matter in every case, and with every class.

Again, all agree as to the fact that this practical, experimental apprehension of Christ is instantaneous in every case, whether the instant can be marked, as in the cases referred to, or not. However long the struggles beforehand, and however gradual the rising of the light afterwards in the soul, there is a moment when Christ is first seen to be *the Way*, and when the soul leaves every other way and trusts solely in Jesus. In these facts all agree. And it may be added, that in the one essential doctrine of the way of sanctification as by faith and not by works, they all agree, of course, if they agree in its practical reception in the experience in question. Theologically, therefore, they are so far in harmony.

Now the differences are, first, as to whether this experience is that of *entire instantaneous sanctification*, or not. Whether the instant the sinner is given up to Christ to be "sanctified, soul, body, and spirit, and preserved blameless until the coming of our Lord," as the apostle prays that the Thessalonians may be, whether then the sinner is indeed in that moment made perfect in holiness, or not. Or if not, whether in any proper sense he may be spoken of as perfect.

Oberlinians affirm, in the case, absolute moral perfection.

Wesleyans affirm a modified perfection called "Christian."

Lutherans affirm neither, but deny both. Then as to terms descriptive of the experience, there is a corresponding difference.

Oberlinians use freely and without qualification the term "entire sanctification."

Wesleyans also use the word entire in a restricted sense, though their favorite names are "perfect love" and "Christian perfection," as modifying and qualifying the idea of absolute perfection.

Lutherans have discussed the experience less as a thing distinct, and therefore have known it less, and named it less distinctively, than either Wesleyans or Oberlinians.

Cases of it have always occurred in every great awakening, and often also in solitary instances, in the furnace of affliction or under the special influences of sovereign grace and power. Such cases have generally received the convenient name, "second conversion:" but in the standards, as in the "Westminster Assembly's Confession," it is called "the full assurance of grace and salvation," and elsewhere, "the full assurance of faith," while in hymns it is often named, "full salvation."

Now, as to the reasons of these agreements and these differences, it will be easy to see them, if we scan the matter closely.

All agree in the facts of the experience, because the facts themselves are in harmony in all cases. And all agree in the doctrine of sanctification by faith, because in every case that is the great principle received experimentally in place of sanctification by works. And all agree that this experimental reception of Christ for sanctification is instantaneous, because it could not be otherwise. For in every change of one principal of action for another, however long the matter may be under consideration beforehand, the change at last, when it does occur, must from the nature of the case be instantaneous.

But while all agree in this, and thus far—just here the separation begins.

Oberlinians look upon the soul's sanctification as complete, entire, wanting nothing, the instant Christ is accepted for entire sanctification.

Lutherans look upon this, the acceptance of Christ as the soul's sanctification, as the *entrance* merely upon the true and only way of being made holy, as the *first full discovery* of the real and the right way.

Wesleyans take a middle view, indefinite, and therefore undefinable. They do not believe in the absolutely perfected holiness of the soul the instant it trusts fully in Jesus for holiness of heart. They freely admit that imperfections may and do still exist, while yet a sort of modified perfection is attained, as they think.

Now, what is the right and the truth of the matter? Exactly what is attained in this experience?

Christ. Christ in all His fulness. Christ as all in all. Christ objectively and subjectively received and trusted in. That is all. And that is enough.

But what as to holiness of heart? Nothing! Nothing but a sense of self-emptiness, and vileness, and helplessness. Nothing but a sense of unholiness, and a full consciousness that all efforts and resolutions, and strugglings and cries for holiness of heart, are just as vain as the attempts of a leopard or an Ethiopian to bathe white in any waters. This with a sense of absolute dependence upon Christ for holiness of heart and life, just as for the forgiveness of sin, is the sum and substance of the soul's attainment. At the same time while this deep self-abasement and utter self-aborrence fills the soul, there is, on the other hand, just as deep a sense of the all-sufficiency and perfect loveliness of Christ, and a realisation of the fulness of His love, and an assurance of his ability to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us; and a confidence that *He will do it*, according to the plan of God.

Then what follows?

Then follows the work according to our faith.

By faith the soul is now placed in the hands of Christ, as the clay in the hands of the potter; and by faith, Christ is received by the soul as the potter to mould it at His own sovereign will, into a vessel for the Master's own use and for the King's own table.

By faith the soul now is opened as a mirror to the Master, and as in a crystal fount of unrippled face, the Master's image is taken in all its meekness and majesty.

By faith the soul is put into the hands of Christ, like paper into the hands of the printer to be unfolded and softened and printed, with all the glorious things of God. And by faith Christ is taken to the soul like an unopened book, title-page read it may be, and portrait frontispiece scanned and admired, but its leaves uncut, and its treasures of wisdom and knowledge all unexplored, all in reserve, to be gained by daily and hourly reading in all aftertime.

By the power of God, in the light of truth, a new starting point has been gained. A new and higher level has been reached, and in the new light all things take on a new loveliness, and from the new starting point the race becomes swifter and yet easier. A *starting* point it is, however, and not the goal reached, or the mark of the prize won. Let this be specially noted, and kept ever in mind. This being the case, it is easy to see why the Lutherans should reject the terms and ideas of perfection, as attained in this experience, for it is the beginning, not the end; only the entrance, fully and consciously, by the right principle, upon the process of sanctification—not sanctification completed.

When a man sick unto death has become fully convinced of the utter hopelessness of his case in his own hands, and thrown away every remedy devised by himself or recommended by his friends, and sent for a physician who has wisdom to understand and skill to heal his disease, it would be folly to say that at the moment his case was intrusted to the physician his cure was complete. So in the Lutheran view, the transfer and the trust of the soul, for the whole work of sanctification by the Holy Spirit is but the first effectual step in the work. It is the door of the way fairly entered, and the way clearly perceived. So much, no more. The goal and the crown are yonder in the glorious future, and in the open vision and unveiled presence of the King immortal and eternal—but as yet invisible—the only wise God our Saviour.

And it is also easy to see why the Wesleyans reject the idea of absolute perfection attained in the experience, for they see and know that, according to their standard of sinless obedience, it is not true; while, at the same time, it is easy to see how the fact that it is an experimental apprehension of the true way of sanctification, together with the desire to give the experience a distinctive name, has led to the adoption of such terms as "*Christian perfection*" and "*perfect love*," with a disclaimer of any profession of sinless perfection or absolute angelic holiness of heart and life.

For the Oberlinian idea that the experience brings the soul into a state of sinless perfection, or entire sanctification, the grounds must be sought in three things: first, their philosophy of the will, according to which each volition or choice is in itself absolutely holy, or absolutely unholy, and altogether so. So that when God is chosen, while that choice is predominant, the soul is perfectly holy; and when the world is chosen, then, while that choice is uppermost, the soul is perfectly sinful:—This, with their view of the law of God, as graduated to the sinner's condition, whatever it is, not requiring of all alike the same entire conformity to the absolute and unchangeable standard of heavenly holiness, but claiming no more than the sinner's earthly blindness permits him to see, and no more than his earthly weakness permits him to do. And to these two a third must be added: viz., their definition of sanctification, according to which it is consecration only—or setting apart to God—and so is man's own work, instead of God's. Whereas, according to the popular acceptance, sanctification is the work of God in the soul after it is set apart to God by voluntary consecration. These three things taken together, and taken together with the experience, may serve to shew us why and how the Oberlinians adopt the terms and accept the idea of "*entire sanctification*" as attained in the experience.

As a closing remark: Let it be borne in mind that these differences are only differences of opinion. Important certainly; but, after all, nothing in comparison with the great facts in which all are agreed. Not for a moment should they be allowed to keep one back from securing the great and blessed realities of such an experimental apprehension of Christ and salvation as is set forth in the examples given. The experience is a reality. Jesus is freely offered as our sanctification as well as our justification. Faith—full trust in him—will bring full salvation with him to the soul. Let no one fail of the grace of God. "Behold, saith he that openeth and no man shutteth, and shutteth and no man openeth, I have set before thee an open door and no man can shut it."

(To be continued.)

"It may be a sin to long for death, but I am sure it is no sin to long for heaven."—MATTHEW HENRY.

GOING WITH THE MAJORITY.

BY THE EDITOR.



T is a trite saying that God has given us a complex nature ; but there is a closely related truth not so generally apprehended,—namely, that everything with which we have to do here touches some of the secret springs of that complex nature, and leads to courses of action that shape the destiny of the soul. In the material universe there is a process of development constantly going on ; and this is true not only of the universe as a whole, but of each particular creature or thing in it. Development, properly understood, simply means the unfolding of that which was previously folded up. Cowper's lines upon the Yardley Oak express the idea exactly :—

“Thou wast a bauble once, a cup and ball
Which babes might play with ; and the thievish jay,
Seeking her food, with ease might have purloined
The auburn nut that held thee, swallowing down
Thy yet *close folded latitude of boughs,*
And all thy embryo vastness at a gulp.”

The results of this unfolding process depend upon two things,—the base from which the development proceeds, and the external influences which may modify that development as it goes on. The first determines the *nature*, the second the *form*, of the development. It is a universal law that everything develops in accordance with its own nature. If the nature is good, the development will be from good to better ; if the nature is evil, the development will be from bad to worse, unless there are powerful counteracting agencies by which its direction may be modified or changed. There is no finite power which can cause the oak to develop into a cedar, or the bulb of a hyacinth to unfold into a primrose ; but external influences may entirely change the form of the tree, and careful cultivation may even change the tinting of the flower.

These facts have a peculiar force when applied to human life and experience. The unfolding process goes on in mind and morals, as well as in nature, and the human heart is of all things most susceptible of external influences. It is very apt to take its hue, chameleon-like, from its surroundings, and, like wax, to retain whatever image may be impressed upon it. More especially is this true when its surroundings are unfavorable to purity and godliness ; for in human nature the development starts from a base that is not good, and thus, very often, both the internal impulse and the outward influences combine to pervert the character and the life. In view of all this, the importance of guarding against influences that are injurious, and of cultivating whatever will aid in the development of a symmetrical Christian life, cannot easily be overstated.

There is one particular tendency of human nature to which I wish to refer in this connection, that is, the tendency to follow blindly the example of

others—to do as other people do—without waiting to enquire whether the course be right or wrong. This tendency was recognized long ago, and hence this prohibition—“*Thou shalt not follow a multitude to do evil.*” In matters political it seems to be an accepted maxim that the majority must rule. Where there is self-government among a people, it cannot well be otherwise. But it would be an exceedingly perilous maxim whereby to regulate matters of conscience and of Christian duty. *Vox populi vox Dei*, “the voice of the people is the voice of God,” is, with many, a maxim of great weight; but it would be difficult to conceive of one more false and pernicious. Indeed, the cases are very rare, if history speaks true, in which the majority have been found upon the side of truth. When Noah preached righteousness, the multitude laughed him to scorn; and when the Saviour walked among men, the multitude cried, “Away with him! Crucify him!” We would hardly cite these as instances in which “the voice of the people” was “the voice of God.” On the contrary, we may regard it as an incontrovertible fact that so far, in the world’s history, those on the side of right and truth have nearly always been in a decided minority.

It may be set down, therefore, as a principle, that *it is unsafe, in matters of conscience and Christian duty, to go with the multitude.* This is a principle which is capable of very extended application. It will apply, for example, to matters of business; and if faithfully applied in this direction, I am sure it would rule out a great many things that are tolerated now. God has implanted, it is true, in every human breast, an instinct of self-preservation which, in its legitimate operation, leads us to guard against danger, and to make provision for necessary wants; but there is great danger of this instinct degenerating into supreme selfishness, as expressed in the adage, “Always look out for number one.” This, in the judgment of men, may be a dictate of prudence, but it is far from being in accord with New Testament teaching. The injunction there laid down is, “Look not every man upon his own things, but also upon the things of others;” or, in the still more expressive words of the Saviour, “Whatsoever ye would that men should do to you, do ye even so to them.” It cannot be questioned that many indefensible practices in business are tolerated, even by Christian men, simply on the plea that others do the same; and thus they go with the majority,—they “follow a multitude to do evil.” Calm reflection will surely show that such a plea is untenable. Dishonesty, whether by direct falsehood, or by concealing the truth, cannot be justified by the plea that others do the same. It is no excuse for engaging in an immoral business to say that it is customary. It will not justify me in selling the drunkard’s poison to say—“If I do not sell it, others will.” What is it to thee what others may do? Right across all such paths of false expediency stands the prohibition—“Thou shalt not follow a multitude to do evil.”

Let us look at this principle as it applies to public or social recreations. A great deal is said now-a-days about the necessity of amusements, especially for the young; and some go so far as to assert that this is a question the Christian Church must consider: that as there are many social customs and

amusements which she condemns as wrong, she ought to be prepared to put others in their places that are not wrong. I am not disposed to admit such logic. I submit that the purpose for which God put the Church in the world was to bear witness to the truth : to seek by all scriptural means to awaken and convert men ; and I boldly assert that it forms no part of her duty to provide amusements either for her own children or for the children of the world. This, however, does not touch the principle by which we are to regulate individual Christian duty in regard to amusements. The question is not, are amusements necessary at all ? but how shall a Christian regulate his conduct in regard to them ? One thing is certain, he cannot safely follow the example of the majority in regard to such matters ; because the majority are influenced by no higher considerations than their own preferences ; while in many cases customs are followed and amusements engaged in for no better reason than that others do the same. "Everybody does it, and what everybody does must be right," is the short but fallacious argument of many. It is equally plain that a particular rule cannot be framed to meet each particular case. You cannot say, in every instance, this may be allowed, and that may not be allowed ; because what is innocent and lawful recreation to one may be exceedingly irksome—in fact no recreation at all—to another. But there are one or two simple rules, of general application, which may be found of great service. For example,—the Christian may lay it down as a principle that he is not justified in taking any recreation which hinders him from, or unfits him for, discharging the *duties* of religion. The lecture or the concert may be to me a source of innocent pleasure and recreation ; but either will be a poor compensation for the neglected prayer-meeting. The social gathering may be pleasant ; but if it leads to such unseasonable hours, that the duties of family religion are neglected the following morning, it ceases to be innocent. In like manner, a Christian is bound to avoid whatever would unfit him for the *spiritual exercises* of religion. The fascinating volume of fiction may be pleasant, but if it leaves behind a disrelish for God's Word—a lack of appetite for spiritual food—it is not safe. The party of pleasure—the companionship of the unconverted—may have its attractions ; but if it leaves us out of sympathy with the exercises of the class-meeting and the prayer-meeting, it can hardly be reckoned a safe indulgence. The lively game or the public entertainment may be regarded as legitimate recreations ; but if they leave us with a distaste for closet meditation and prayer, they deserve to be looked upon with suspicion. But better than any rules of human devising are those dictated by the Divine Spirit :—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him." "Whether, therefore, ye eat or-drink, or whatsoever ye do, do all to the glory of God."

Now it can readily be seen that in all such matters there is great danger of blindly following the multitude, and thus of falling into evil habits almost before we are aware. Our natural dispositions lead in that direction. It is so much easier and pleasanter to drift quietly with the tide, than to row with sturdy strokes against it ; easier to take our opinions second-hand, than

to think out the truth for ourselves; easier to fall in with customs, and to countenance amusements that other people indulge in, than to stand manfully up against the appearance of evil. Undoubtedly an opposite course is not the most pleasant one, and many are deterred from it by the question—"What will *they* say?" Never mind what they say: "hard words break no bones." Remember, it is one mark of a genuine Christian that he dares to be singular,—not for the sake of singularity, but for the sake of maintaining "a conscience void of offence." The Church needs in her membership to-day more *principle* and less *expediency*,—more of the principle which animated the old Christian Father, who, when one said to him, "Athanasius, the whole world is against you," undauntedly replied—"Then Athanasius is against the world!" "Thou SHALT NOT follow a multitude to do evil."

ENTIRE SANCTIFICATION: WHAT IT IS, AND WHAT IT IS NOT.

BY S. A. Y.



DEAR FRIEND, are you sincerely desirous of understanding what is comprehended in this state of grace, as taught in the Word of God; and have you an inclination to apply the principles involved in it to your own heart and life? Then read prayerfully, and we will try not to darken counsel by a multitude of words; but to present to your mind in the simplest manner, its leading principles, and leave you to enlarge upon these, and apply them to your own particular necessities. But remember, that if you are only seeking knowledge for the sake of the gratification that knowing a thing affords you, God may permit you to understand the matter, but you will be far more likely to come short of the knowledge that you desire, because *spiritual things must be spiritually discerned*. The carnal mind *cannot* comprehend spiritual things; and unless you sincerely desire to have the work wrought in you, all your knowledge-seeking is yet carnal.

First, in point of perfection. It is *Christian perfection*: that is not absolute perfection. God alone possesses that. It is not angelic perfection,—nor yet is it Adamic perfection; for before the fall, man was not subject to the infirmities that came as a consequence of the fall. Here many stumble. They see that those who profess to have been cleansed from all sin, are still subject to infirmities of the flesh and defects of the understanding, and they cannot reconcile this fact with their ideas of holiness, because their ideas are erroneous.

Now, an infirmity is one thing and a sin is another. God has promised to save us from all sin, but not from all infirmity. Therefore we have a right to expect salvation from the former but not from the latter. Fear is an infirmity. We may suffer from fear, but we need not sin on account of it.

To illustrate: a child has done a thing which it knows will very much displease its parent. It suffers most intensely from fear of punishment, yet with all its fear it frankly acknowledges the deed. It has suffered, but it has not sinned; but suppose that fear had led the child to cover the fault or deny it. Then it would have sinned.

We may suffer very much from the fear of what man may think of us, say of us, or do unto us, if we do our duty in the cause of Christ, and many do; but that fear only becomes sin when it leads us to an omission of duty. The bravest man is not the reckless soldier who is dead to all feeling; but the one who, though alive to a great sense of his danger, walks firmly to the front with an energy intensified by the unseen struggle within.

Grief is another infirmity. When some great calamity has come upon us we find it impossible to feel otherwise than grieved; but if we do not murmur, but say in our hearts, "Thy will be done," and allow not our grief to cause us to neglect any known duty, we have not sinned, but have only suffered. And we may be surprised by some sudden event, and thus thrown off our guard, and agitated; losing for the moment that calmness of soul which it is our wont to enjoy. But sin is not necessarily involved in this: or our communion with God, and our conscious confidence, may be hindered by bodily weakness which affects the mind, and we at the same time may be *abiding in Him*.

To be perfect in love is one thing, and to be perfect in understanding is quite another. An error in judgment, in the most holy Christian, may produce an error in conduct, and yet that error is a sin of ignorance, which is properly no sin at all, since it is not a wilful transgression of the law of God, and would have been avoided had the individual understood the mistake under which he labored. We need the merits of Christ to cover these imperfections, in order that we may be presented faultless before the Father; but we no more believe that God looks upon these errors of judgment as sins, than we believe that the most reasonable and loving parent looks upon an unavoidable mistake of his perfectly obedient child as an act of disobedience. Is a little child brought under condemnation with a reasonable parent because it has misunderstood his wishes and done something contrary to those wishes while faithfully endeavoring to fulfil them? It is not; and yet it would sincerely regret having made the mistake: and it is just so with God's obedient children. They will strive after perfect obedience, but they are liable to mistakes.

Second, in point of purity. We may be perfectly pure. "That which God hath cleansed, call not thou common or unclean." Here my soul exults because of our glorious privileges. I cannot write without rejoicing, because

" I once was vile,
But now I'm clean.
Glory! glory! glory!"

While earnestly seeking the blessing of entire sanctification, I had such a sense of my pollution as caused me to loathe and abhor myself, and drove me to utter despair, so long as I dreamed of any fitness in myself; but when the

cleansing blood was applied, I had as great a sense of purity as I had had of pollution. When the Spirit said, "I will, be thou clean," *the cleansing was perfect*. We cannot overestimate the cleansing power. Our only danger lies in failing to comprehend it. It is all of Christ; nevertheless we must be cleansed and kept clean from all vile deeds, from all vile words, from all vile passions, and from all vile thoughts. This is a great thing; but just so great a thing must be accomplished in you, if ever you enter the land where perfect purity alone can abide. "The way is narrow, and few there be that find it;" but come, my friend, and walk thou in it, being able to sing from your own heartfelt experience,—

"There's power in Jesus' blood
To cleanse and keep me clean."

What a joy to think that we may be so purified! Do you not wish to get rid of the old roots of bitterness which, springing up, trouble you? Then you may. Now, I do not say that you can be freed from temptation to these things while in this present evil world, for I know that you cannot; but a temptation to the most heinous sin can in no way soil the soul of one who gives no place to the temptation for one instant, but who hates the thought, and drives it away from him, crying to God for help, and finding no desire within himself to take sides with the tempter. In this sense "that wicked one toucheth him not," because it hath no power over him. So long as we keep Satan outside of us, we are safe. No power from without can ever overthrow us. But dread the inward foe. Ask God to cast him out, and then watch unto prayer that he may be kept out.

Third, with reference to outward conduct. There is no mystery connected with this. All who will may understand what is required. "If a man abide not in me, he is cast forth as a branch, and is withered." Then surely we have no connection at all with him, and are in no sense the children of God. "He that saith he abideth in him ought himself also so to walk, even as he walked." This is just what is required in a state of justification. Let us not deceive ourselves. If we are the children of God we must walk uprightly. We may see a difference in the fruits of the Spirit in a truly justified soul and an entirely sanctified one; but we cannot judge of the two states of grace by the outward conduct; for just what is required in the one case is required in the other. It is no light matter to maintain a state of justification. Look well to it that you forfeit not this state if you are strongly disposed to pick flaws in the characters of the sanctified.

Fourth, as regards temper. We must be of just such a spirit as the Bible sanctions, and none other. We must not indulge in the slightest degree in anger, envy, hatred, jealousy, revenge or any evil temper. We must exercise the graces of meekness, patience, forbearance, long-suffering, charity, with every other holy temper. But wait my friend; apply this to yourself, and not to another. You may be certain of your own spirit, but you are quite liable to mistake the spirit and temper of others. These are matters in which man is too apt to judge his fellow rashly, while a greater sin lies at his own

door. Men arrive at conclusions with reference to the spirit that prompted certain words or acts of another, while their knowledge of the events and causes are very imperfect, to say the least, and often quite erroneous. If you will read your Bible carefully, I think you will find that it condemns the act of passing judgment without knowledge.

But allow me to point out some of the mistake, frequently made with reference to some of these tempers. Some persons seem to think, that when we are sanctified we must lay aside all firmness, and be ready to yield our will to the will of every other person, right or wrong. This is a sad mistake. We are to yield our wills to God and not to man. We often find that the will of man is contrary to the will of God concerning us. In this case we have no right to yield to man. I know that the very persons who require things contrary to the will of God are those who think that we sin by refusing to submit to their wills, and represent to the world that we have exercised unhallowed tempers. But, my friend, you are not required to submit to oppression and wrong. Where you have the power to rid yourself of it, it is your duty to do so. It is your duty to yourself, to God, and to your fellow man. The more you yield to an unsanctified will of man, the more you will be shorn of your strength; and your oppressor will be the more confirmed in his wickedness; and God will be dishonored. *He loves justice still.* But we must see to it that we resist the will of man in a Christian spirit; not with railing or angry words. Here your conduct may be misrepresented, but never mind that. Do your duty, and leave the results with God. Some condemn the exercise of all firmness or earnestness of purpose in a sanctified soul, calling it anger. Such talk very much about meekness, long-suffering, and patience, which means with them soft passivity, having no stability about you, suffering forever, and suffering everything, and at the same time pretending to think that it is right that you should do so, which you cannot think if you have a sane mind; for neither reason nor the revealed will of God teaches any such thing. I have met persons who thought they were exercising great grace in submitting to the will of others, whereas it was really sinful for them to do so.

My friends, I know not where your besetment lies. That depends somewhat upon your natural disposition and temperament. You *may* know it. I know for myself. If you are given to resistance of rightful and righteous authority, you thus resist the will of God. Submit your will to the will of God, and He will teach what to resist and what to yield to. He can correct the temper whatever the error may be. There is one right path and two wrong ones. Stray not either to the right hand or to the left. And then, with reference to forgiving our enemies, we are to do just as our Great Example Jesus Christ did. Love them, pray for them, and maintain a readiness to forgive them fully, and take them again into our favor just as soon as they repent; but we are nowhere in the Word of God taught to forgive a wrong while the offender continues in the wrong, or till he repents. To do so is in the nature of things an absolute impossibility. We are simply to maintain a spirit of forgiveness. God requires the exercise of just such a spirit in his

creatures towards each other as He manifests towards them. Study the Divine model! God forgives no man till he repents. He forgives as soon as man does repent. He is always ready to forgive. He forgives freely. He forgives fully; and He forgives the greatest wrongs. We must do the same.

Fifth, its attainability and enjoyment. It is attainable now, by the weakest as well as the strongest; by the young convert as well as the aged Christian. Why not, since it is the gift of God, received upon certain conditions, which conditions we are all able to meet? If you are making account of the time that you have been in His service, your faithfulness, or your growth in grace, you are in some measure depending upon your own works, which have no merit at all. Oh, cast these away, and depend upon the cleansing blood! You can never be saved in any other way. You can no more grow into a state of sanctification than you could grow into a state of justification; and none of you think of such a thing as that. Growth is good in preparation for either state; but your growth may be so rapid that you shall regard it rather as a sudden expansion. And we are inclined to think that this is God's usual method. Get the cleansing, and then you will be prepared to grow in grace. How can you grow while you are so diseased, and will not first submit to be made whole? Do not think it is above your reach. How is it that children and persons of weak minds have the work wrought in them? We know that they sometimes do, while their strongly intellectual friends fail to grasp the idea. I knew a young woman who had been an invalid for years, and never having possessed a strong mind became in most matters exceedingly weak and silly. I once heard her scoff at the Word of God in a manner that made my blood run chill, at the same time that it led me to pity her imbecility. But by the grace of God her heart was regenerated. About two years afterwards she was cleansed and baptized with the Holy Ghost, after which time she was in many respects a profound theologian; though in temporal things as foolish as ever. She is still living in the state of Pennsylvania; and living to convince every candid person who sees her, of the reality of this state of grace, and of the fact that God has hid these things from the wise and prudent, and revealed them unto babes. Why has He done so? Because they receive the truth in simplicity.

This is a state of higher enjoyment than a simply justified state. At the same time we make a great mistake if we attempt to define our position by the amount of our enjoyment. We are sometimes called to walk by faith, and the trial of our faith is precious. The witness of the Spirit is the test. Have you that witness or have you not? The Spirit does witness to the fact of our sanctification just as clearly as to our justification, and in the same manner. How? When we ask this we know that we are asking according to the will of God, for "This is the will of God, even your sanctification;" and having asked according to the will of God, we believe the promise that such shall receive the things for which they ask: having met all the conditions, we believe that we do receive. The witness of the Spirit comes as the result of an act of faith in relying upon the promise. May the Spirit teach you, and lead you to a firm reliance upon the promise of God.

EARNEST CHRISTIANITY.



ARNEST Christianity is *normal* Christianity, for it is nothing else than the imitation of its author—Christ, and He was intensely earnest. There was a strong purpose in all his doings, a purpose of good to man. No shadow of selfishness dims the patent purity of His motive, as evidenced by any act of His recorded career. No single act of His can be shown to have proceeded from the motive of desire of human applause, or even deference to popular whim, far less subjection to popular will as such. His *words* are words of fire, words of power, words of life,—words coming from the fountal source of life,—words carrying life to all souls that hunger for moral development and exaltation. His words bear upon them the stamp of a life that needs no credentials, that carries its own witness in itself. As the acquisition of a new truth in science quickens and expands the intellectual in man, so do the words of Christ quicken and expand the moral and spiritual in human nature. There is in them earnestness to *show* to man his duty, to *aid* man in the performance of that duty,—earnestness to kindle within man's heart a holy ambition to scale the heights of perfect moral purity,—earnestness to unveil to man the solemn alternatives of glory without a shadow, and ruin without a remedy. When men are in great earnest their words are few but full of meaning, and that characteristic is present in the words of Jesus in an eminent degree. It is only necessary for the reader to open any one of the four biographies that we have of Him to find this in any of His words. It is true that the words of Christ have upon them an oracular aspect which does not strike the reader quite so forcibly in the words of God's subordinate agents. We hear a difference of tone in his speech from that which greets us in the mind-mastering argument of Paul, the sanctified sincerity of Peter, the holy satire of James, or the spiritual decisiveness of John. With the Apostles, Christian zeal was a novelty,—a thing imparted and bestowed; a new enthusiasm, which created a ferment in the soul; was felt as an impulse from God. The stream of holy inspiration running in the shallow channel of the human, produces the more noise and demonstration; but in Him, the vehicle as well as the thought was divine,—He speaks from the calmness of self-sufficient Deity, and the consciousness of a perfect knowledge of man, and it is only when we pause and ponder on his sayings that their wondrous depth of earnestness impresses the soul. And in His *works*, those miracles of love which make his career unique in the history of man,—wonderful for the omnipotence they revealed, wonderful for their number and vast variety, but presenting one unvarying aspect of mercy to suffering man,—do they not impress every observer as exhibitions of earnestness in the work assigned to Him? How many were the homes that He made happy by the chasing away of chronic and loathsome diseases from some of the inmates? How many were the sorrow-stricken parents and partners to whom He gave again a husband, a wife, a son, or a daughter, healed, restored, and happy? While on some occasions He exerts His miraculous power at a distance from

the subject, He usually goes amongst the people as a sympathizing friend, as one who is earnest to know and see the woes that afflict His suffering brethren. And when "they brought unto Him all that were diseased," from many a mile of surrounding country, "He healed them all." The supreme deity of the Hindoo is represented as reposing in self-sufficient but inactive dignity, independent of, and indifferent to, the weal or woe of man; but our incarnate God "has compassion"—weeps over Jerusalem, hastes with eager feet to assuage the grief of the sisters of Lazarus, walks until weary to enlighten a Samaritan woman, bears the privations of a pilgrim life, teaches laboriously the thronging crowds who follow His footsteps. Surely, if we ask an example of *earnestness*, we have it in Him who "went about doing good." And if His life in work and word illustrates the quality of earnestness, how much more gloriously does it shine from the cross and the sepulchre. The death of Christ, with its attendant facts—the resurrection and ascension—unlocks many mysteries, subserves many great purposes of God, teaches many grand lessons to our race,—lessons which, though all-important to man, are not in the line of this essay; but it certainly carries on its front the greatest exhibition of *earnestness* the world has ever seen. The amount of sacrifice that men make to accomplish their ends is taken as a guage of their earnestness. Who will guage for us the earnestness of Him "who His own self bore our sins in His own body on the tree, that we being dead to sins should live unto righteousness, by whose stripes we are healed?"

Earnest Christianity is *normal* Christianity, for it is Christianity consistent with its own essential elements. What are its essential elements? Besides the character of its author, is there not the salvation or damnation of man,—the tremendous importance of death as a crisis in human history,—the revealed existence and character of the devil and his angels,—the possibility of man being instrumentally the Saviour of his fellow,—the character of the Christian's reward paling all the glories of earth by its magnificence,—the character of retribution, making the deepest sorrows and horrors of the present life seem like blessings and beauties by comparison,—the ETERNITY which, with its dread over-mastering mystery, seems to make all sublunary importance "less than nothing and vanity,"—eternity attaching unmeasured value to every moral effort, unmeasured vengeance to every unrepented sin, the eye of a never-sleeping God, the heart of an ever sympathetic Saviour. O, what things are these! Who can appreciate these things and be indifferent? Who can live by faith in view of these realities without *earnestness*? without an intense enthusiasm,—an earnestness that

" Would the precious time redeem,
To spend and to be spent for them
Who have not yet my Saviour known,—
To point them to the Lamb of God,
And quench the brands in Jesus' blood."

Earnest Christianity is *normal* Christianity, for that is the character of those who first professed Christianity in its completeness. The first Christian Church was the Church at Jerusalem, created by the effusion of the Holy

Ghost on the day of Pentecost. The Christianity of those days was a thing of profound and enthusiastic earnestness.

Look at it as exhibited by the Apostles and their preaching coadjutors. What burning words are those which Peter uttered! Who would face a hostile multitude, and fling out upon them a doctrine so foreign to their modes of thought, so strongly opposed to their prejudices, a doctrine requiring them to worship one whom they had despised, to ask pardon of one whom they had crucified, to take the law of their lives from one who had been disgraced and executed as a criminal, if he were not intensely in earnest? What a testimony was that of Stephen! How earnest on the one hand to enlighten the minds of his auditors; on the other hand to glorify his Master by an unmistakable witness to His claims. They, the first preachers of Christianity, "counted not their lives dear unto them." So overpowering was their earnestness that it was superior to the love of life,—it conquered the *fear of death*, thus mastering one of the strongest instincts of human nature.

Look at it in the *people*. So completely did the new enthusiasm possess their minds, that they "had all things common," "neither said any of them that ought of the things that" "he possessed was his own," and "as many as were possessors of lands" "sold them and brought the prices of the things that were sold," "and laid them down at the apostles' feet." The earnestness of the people conquered the *love of property*, a principle or feeling inferior only to the love of life in the heart of average humanity. The Church of Pentecost and following days presents us with Christianity as Christ would have it to be, for it was founded in exact accordance with His own expressed promise and prescribed condition. The disciples did exactly as they were commanded to do by Him, they waited and prayed as they were directed to do, and the promise He gave was verified truly and fully in the event. We are thus furnished in the first few chapters of the Acts of the Apostles with a specimen of *normal* Christianity—a model for all time to come, and we find in it a *heroic* enthusiasm in the teachers, a *self-sacrificing* earnest aim in the taught, which flashes a condemning light over the leaden ages of the Church's formalism, lukewarmness, and apathy,—a demonstration which we thank God has not been left out of the canon of inspiration, that he who would be a genuine Christian must be an earnest one.

When shall the visible Church be everywhere the "Church militant" in the true sense? The marvellous successes of the first few days of the Church's history,—the continuous advance of Christ's cause in spite of many internal evils, and in the face of mighty opposition, until in three centuries it had moulded the institutions and wielded the sceptre of the mightiest of human empires,—justifies us in believing that if the evangelical Church of to-day were filled with earnest members, Christendom would soon be purified from open vices and infidelity. Mohammedan imposture would evaporate and leave no *residuc*, and Paganism would soon be amongst the curiosities of history, and the human family, regenerated and blessed by the grace of its Redeemer, would enhance the gladness of heaven by the spectacle of Paradise Regained.

B. SHERLOCK.

OUR PENTECOST—HAS IT COME?

BY REV. I. E. PAGE.



OUR hearts have burned a hundred times as we have thought of the outpouring of the Holy Ghost which followed our Saviour's ascension into heaven. How readily we recall the history of those glorious days! First, the thick-gathering events which indicated the nearing close of the Redeemer's earthly mission; the truth, gradually and with reluctant tenderness made known to His disciples "as they were able to bear it," that He was about to leave them; the concentration of their attention and hopes on the promise of "another Comforter;" the sad scenes which ended in the death and burial of Jesus; His various appearances after His resurrection, and the reiterated command to His followers to wait for "the promise of the Father;" the ascension into heaven, and their return to Jerusalem to wait and pray. Then the earnest, united, and joyfully expectant prayers, the arrival of the day, and the glorious descent of the Spirit in living power. To the waiting believers *Pentecost had come!*

Is there not, for those who have chosen the Lord Jesus as their Master, who have on the altar of His cross consecrated their entire being, and in purpose and will "left all to follow Him"—is there not something resembling that which the disciples received when "they were all filled with the Holy Ghost?" To those who have accepted Jesus as their full Saviour comes there not a Pentecost? We know "a brother beloved" whose very name speaks stimulus and hope in our hearts, in whose letters months ago was the expression recurring more than once, "*My Pentecost has not yet come!*" We recall the experience of an evangelist, a portion of whose spiritual history was recorded by us some time ago, who spoke of receiving, *after* his attainment of purity of heart, a distinct baptism of power. "The Highest Christian Life," in our last, treats of the same blessing in another aspect; and in the experience of W. E. Boardman, as related in our *May* number, an example is found of the same thing.

The matter presents itself to us as one of intense interest; and the question to be distinctly faced is this: Is there not for those who are consciously redeemed from all sin a yet greater grace, a fulness of power and blessing promised by the Saviour, and actually within the reach of their faith? and is not this a Pentecostal baptism of the Holy Ghost?

Many of our readers will at once confess their need for such visitations. "We have," they will say, "consciously given up all to God, and are enabled to rest on the Lord Jesus as our full Saviour—a great step in advance of our former experience! Now, peace has succeeded inward unrest, and the gloom of doubt has given place to clear, shining light; depression, which cut the very sinews of exertion, has yielded to joyous elasticity of soul; and this assurance has been followed by a measure of power; but we have felt, and do feel, that something more is needed."

Something more? What is that something? The answer is, The gift of the Holy Ghost to dwell within the soul in fulness of influence—in fact, the fire-baptism which Christ came to send, and which he did send on His disciples at Pentecost. The reception of this gift would meet several wants of which we are distinctly conscious. First, it would give equability and steadiness to our own religious experience. That experience is too often fluctuating; and in place of clear, steady progression, there are times when the feeling is

present with us that the weights have run down, and we need "winding up;" times when we have to seek God, go over our consecration once again, renew in acts of definite trust our faith for purity, and start afresh. The indwelling of the Divine Spirit will give stabler vigor to His whole work in us. Further, we confess our need for a clearer radiancy of Christliness in our lives. A solemn responsibility attends the confession of entire sanctification. There may be the absence of what is inconsistent with the confession, while there is lacking that positive, manifest Christ-likeness, that ever-present love and ever-burning zeal which are the "image and superscription" of an indwelling Jesus. The fuller baptism of the Holy Spirit, and this alone, can accomplish in us this glorious elevation of character. Moreover, such a reception of the Spirit would impart fitness for service. God has a great work in His vineyard to be done, and wants suitable instruments. His Spirit is working among His own people; inquiry is being made for the "green pastures" of perfect love; and attention turns not only towards the doctrine, but toward those who speak of it. It is evident that to lead other believers onward to holiness, a man must himself enjoy and exemplify a high degree of its blessedness—perfect humbleness and self-abnegation, pure zeal, heavenly light, and, accompanying all and pervading all, an undoubted Divine influence. How few possess these qualifications! But the gift of the Spirit in His fulness will fit us for *all* the work God may call us to undertake. And power! O how we need power! There are those who thought that the attainment of full salvation would be followed immediately by results such as the baptism of Pentecost brought to the preaching of the apostles. This has not been the case; and it has become needful at times to look at the real advance resulting from the trust for purity to assure the soul that there has been no self-deception. The endowment of power for success in soul-saving is given to those who, by full consecration and whole-hearted trust in the Redeemer, are prepared for its reception.

Let our readers ask themselves, "Has *my* Pentecost yet come?" With many of us it has yet to be sought; and we shall do well to remember what one has said, that "it may be stated as a general principle of the Divine administration, and especially with the gift of the Spirit, that no such blessing is conferred until its value is appreciated, until there is faith in the provisions and promises of grace in respect to it, and until it is specifically sought as a supreme good." We are many of us, in relation to this gift, much as Elijah was on mount Carmel before the close of his prayer. The altar has been reared, and the wood placed in order; we have with solemn sincerity of purpose laid ourselves as a sacrifice upon it; while in the presence of the All-knowing God we have avowed our belief in the rightness of His claims, and yielding up ourselves in obedience to His word, have kneeled, and cried,

"O that the fire from heaven might fall!"

But *has* the fire fallen? Have we "received the Holy Ghost since we believed?" Has our Pentecost come? It is manifest that if we are to become, in power and fitness for holy service, what we really long to be, it must be by the operation upon us of a Divine power. What are vows and purposes, plans for enlarged devotion and heartier service, access to holy men or their works? We cannot be transformed and filled by these. We want to come under the full power of a grand impulse from without, which shall take up our whole nature, as the sea-tide takes up a vessel, and carry us clear away from all self-trust and self-seeking; and which shall inspire our will, affections, mind, our prayers and efforts, with fulness of power. All this is comprised in the gift of the Holy Ghost. And may we have it? Yes, every one: "the

promise is to us." *But how?* This is the question asked by thousands. Men who have received the gift are followed and scrutinised; books on the subject are eagerly read; and much thought and prayer are brought to bear upon that question, How shall the baptism be obtained? The promise is here, the blessing is nigh, how shall we realise it?

LET US PRAY!

Each for himself, in our closets, praying in faith, waiting in faith, as "they that watch for the morning." Yonder in heaven the Saviour lives. Have we forgotten His last words? Did not He promise to bestow this grace as He spread out His hands to bless His disciples? "Reader, from beneath those sacred hands, uplifted to bless us as well as them, those never-to-be-forgotten words, 'Go,' but 'Tarry,' come directly and personally to you and to me. Eternity is lost to us if we go not as bidden, and barrenness and spiritual blight will rest upon us if we tarry not as required. But the light of God shall attend us, and glory infinite shall encircle us at last if we do go forth as bidden on the one hand, and tarry as required on the other."*

—*King's Highway.*

HOLINESS A LIFE.

BY REV. J. C. GREAVES.



HOLINESS a life! Not simply a blessing to be exulted in, talked about, lost and regained—a precious pearl; but an habitual, inward, and outward conformity of the soul to God. This practical view is suggested and demanded by the GREAT EXAMPLE, the holy commandments, and the career of the best of men.

We propose, therefore, to rise higher than delightful emotion and rapturous sentimentality can carry us. We want to approach the Divine ideal. We want to be like God. The more we think of him, the more we are impressed that the great question is not how we feel, but how we live. Living specimens of righteousness and true holiness are the mightiest arguments for the truth. When the angry council would have silenced Peter and John, the notable miracle wrought at the beautiful gate proved to them an awkward fact; "and beholding the man that was healed standing with them, they could say nothing against it." We should not hear so much against holiness if all who speak of it as a present attainment were to live it out. The Church would fall in love with its beauty, and the world would confess its power.

Some have lost the *blessing* because they were not sufficiently mindful about the *life* of holiness. They were all for the experience, it was so pure and blissful, it was everything. It would have been better with them if they had bent all their energies to live for God, rejoicing in those sweet, hallowed experiences as He was pleased to give them. Others, avoiding this error, rush into another, thinking little of holiness as a blessing, and regarding it simply as a well-meant, heaven-directed effort. But THE KING'S HIGHWAY is broad enough without going to either extreme. Plain things must be said about practical godliness, but we strongly believe in being made *all right first*.

We cannot insist as some do on the distinction between sin in the heart and sin in the life; because our life includes everything within as well as everything without. The outside of a man is not his life. Outwardly he

* Mahan's "Baptism of the Holy Ghost."

may seem to lead an exemplary life, while inwardly he cherishes motives utterly at variance with the will of God; he may sacrifice all he has, he may "give his body to be burned," and may prove a cipher after all. *Our life* is more within than outside. We are invisible beings—spirits, living through, but mostly within fleshly tabernacles. "Filthiness of spirit" is therefore as much sin in our life as filthiness of the flesh, and there cannot be purity of inward life until the polluting element is washed away.

Sin in the inner life generally shows itself openly. Subdued by grace, it nevertheless gives a coloring to speech and action. It mars holy work. It precludes freedom. It is a body of death which makes many a good man wretched. It is another law warring against the law of the spiritual mind, thwarting its purposes and desires. Are we to be holy in outward life? How can we until free from this inward law of sin and death?

Holiness is power. It is from above. It is the power of God in man. There are those who to the extent of their ability serve and work and suffer; yet their life is a succession of failures. They make desperate resolves. They proceed with violence; but only to be mortified the more. The fact is, they are trying to do what they are not prepared for; just like an engineer trying to start the engine before the steam is up, or when the machinery is out of gear; it won't go; he must first see all right, and have sufficient motive power. Look at the apostles during the mock-trial of Jesus. Not a man of them to speak a word in His defence, and Peter there cursing and saying he doesn't know Him! Yet not many days pass, and those men are the boldest champions for Jesus and His truth, and Peter the readiest of them all. How was it? They had received the endowment of power—the baptism of the Holy Ghost. Without this they would not have dared to preach "Jesus and the resurrection"; or if they had, the feebleness of their testimony would have exposed them to triumphant scorn, and they would have been driven by the fiercest malice like chaff before the whirlwind. Let us seek to be holy like the most perfect saint; but not by spending time and strength on fruitless endeavors, ever striving, ever failing. Come to Jesus. Spend hours in prayer and patient waiting. It will be time redeemed. The apostles gained incalculably by tarrying for the power from on high. Abide by the throne of grace, at the feet of Omnipotent mercy, until the voice Divine bids you rise, and you are fully ready either for holy service or fiery trials. Then, "strong in the Lord and in the power of His might," the hardest work will become pleasant, the heaviest burden will be light, the greatest sacrifice will be small. Your joy will be full, and its springs will never fail.

A hero pursued by overwhelming numbers, and urged to more rapid flight by his armed followers, calmly dismounted to repair a flaw in his horse's harness. The enemy swept nearer and nearer; but just at the moment when his captivity appeared certain he sprang into his saddle, and flying with greater speed, left them in the distance. The broken buckle was hindering him, and would have made him a prisoner on the field; but by taking time to mend it he escaped, and was soon in the midst of huzzaing comrades. There are broken buckles in many a religious life—resolutions unkept, duties ill-performed or neglected altogether, pollutions of the world not clean escaped, and, what is worse, sinful tempers sometimes raging in the soul.

Pity that so many think to escape by spurring themselves to more tremendous effort in spite of broken buckles and a distempered spirit. It is absolutely necessary we dismount the steed of human righteousness, and trust Christ to repair what is amiss, to take away our sin, and be Himself our sanctification. But the enemy will be upon us! Nay. The mighty Saviour is at hand. The eternal God is our Refuge. "And he shall thrust out thine enemy from before thee. Israel then shall dwell in safety alone."—*King's Highway.*

Miscellany.

SELECTIONS.

LINES

ON THE

DEATH OF CLARA W——,

A lovely little Girl of Four Summers, who, after a brief illness, Died in January, 1871.

'Twas in the winter wild,
We laid the lovely child
Deep in the silent grave:
Then fell the virgin snow,
And wailing winds did blow,
And the dark pine leaves wave.

Ah! many a sigh was there,
And many a flowing tear
Fell o'er that lifeless form,
Which, but one swift short week,
Glowed roses on the cheek,
And then the dreaded worm

Fed on the angel-child,
Nor reck'd the anguish wild
It caused in that lone home.
Now still and vacant are
The little cot and chair,—
The opening flower is gone.

Roll on, ye years of time!
Again the funeral hymn
Shall swell in solemn tone;
And all around shall pass,
Like to the withering grass,
To thee, oh! last, "long home."

But round this sculptured stone
Shall dawn the rising morn,
Then Death himself shall die;
And, glorious to the sight,
An angel robed in light
And immortality.

Outbursting from the tomb,
Again the flower shall bloom
In bright celestial day,
Clothed in her bridal robe,—
The child redeemed with blood
No more shall fade away.

ORILLIA,
March, 1873.

R. F.

DIFFERENT VIEWS OF MR. WESLEY ON ENTIRE SANCTIFICATION.

BY REV. WILLIAM REDDY.

MR. WESLEY was justified in 1738; received the witness of the Spirit later. Between the years 1744 and 1747, he gave his first "conversations" on sanctification. But he subsequently declared that his views at this time were *not mature*. Consequently, those then expressed, and *not agreeing* with those of a *later date*, are not to be taken as Wesleyan authority.

ADVANCING AND ADVANCED VIEWS.

In 1742, after giving an almost unparalleled description of what he afterward calls a clear experience of sanctification, he closes by saying, "whether she was sanctified throughout, I had no light to determine."

Referring to this period afterward, he says, "we did not see this so clearly at first," and declares that, at that time, "he had no distinct views of what the Apostle meant by exhorting us to go on to perfection."

It was not till 1747 that he "saw that holiness comes by faith;" "and that men are justified before they are sanctified;" and it was not till 1758 or 1759 that he was convinced that a sanctified soul could fall.

On this account he was obliged to say, "I retract several expressions in our hymns, which partly express, partly imply, such an impossibility. In 1756 he speaks of having published his "*coolest and latest thoughts*" on this subject. But in 1764 he revised the whole, and added several of his richest pages, and made yet another addition in 1767. The most that his *letters* contain on this subject was written still later. As to the truth of the doctrine of entire freedom from sin, Wesley never wavered. But his views in regard to *seeking*,

preaching, and professing it CHANGED, as also in respect to *losing* it. His early views upon these points were subsequently *abandoned*.

And here is the source of that strange anomaly that has sometimes appeared among Methodists, of quoting *Wesley against Wesley*, and thus creating confusion in the minds of common readers, who have not access to Wesley's works, or have not time to examine the subject for themselves. Only mark the gradations and changes in his views, as light and experience came in upon his mind and heart, and Wesley is easily harmonized with himself.

WESLEY ON PREACHING SANCTIFICATION.

In 1747 Mr. Wesley says, "It behooves us to speak in public, almost continually, of the state of justification, but more rarely in full and explicit terms concerning entire sanctification." But in 1764, after the great revival of holiness, and after he had "learned the way of the Lord more perfectly," he says, "All our preachers should make a point of preaching perfection to believers, constantly, strongly, EXPLICITLY." Mark the difference between the faltering tone of 1747, and the energetic voice of 1764. *Twenty years* of dearth on the subject of holiness had resulted from the early views and practice. After the revival on this subject, and reviewing the preceding period, Mr. Wesley says, "The glorious work of sanctification has been nearly at a stand for twenty years." (See vol. vii., page 376.) On page 81, of (vol. vii.), he says to Mr. Benson, "I doubt we are not explicit enough in speaking on full sanctification, either in public or in private." This was in 1762. About this period he says, "Wherever the work of sanctification increased, the whole work of God increased in all its branches. Many were convinced of sin, many were justified, and many backsliders healed." (Vol. vii. p. 376.)

In vol. iv., page 378, after describing a work of God in which multitudes were converted, he says, "The rise of the late work was this: Mr. Hunter and John Watson, men not of large gifts, but zealous for *Christian Perfection*, by their warm conversation on this head, kindled a flame in some of the leaders. These pressed others to seek it; and for this

end appointed meetings for prayer. The fire spread wider and wider, until the whole society was in a flame."

At "Otley" he says, "The Word of God has free course, and produces much fruit. This is chiefly owing to the spirit and behaviour of those whom God has perfected in love. Their zeal stirs up many, and their steady uniform conversation has a language almost irresistible. I have not for many years known this society in so prosperous a condition. This is undoubtedly owing, first, to the exact discipline which, for some time, has been observed among them, and, next, to their strongly exhorting believers to go on unto perfection." Again, "I hope he is not ashamed to preach full salvation, receivable now by faith. This is the Word which God will always bless, and which the devil peculiarly hates: therefore, he is constantly stirring up both his own children and the weak children of God against it." (Vol. vii., p. 55.) "Went on to Launceston. Here I found the Word of God had gained no ground in this circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust), or they spoke of it only in general terms, without urging believers to go on unto perfection, and to expect it every moment. And, where this is not done, the work of God does not prosper." (Vol. iv., p. 459.)

"I examined the society, and was surprised to find fifty members fewer in it than I left in it last October. One reason is, Christian perfection has been little insisted on; and where this is not done, be the preachers ever so eloquent, there is little increase, either in numbers or the grace of the hearers." (Vol. iv., p. 220.)

These quotations show a material change in the tone of Mr. Wesley's utterances, from the time of his first published "Thought," and furnish a key to the true harmony of his writings on this subject.—*The Advocate of Christian Holiness*.

A MOTHER'S PRAYER.

John R.—lost his mother when he was but twelve years of age. Short

though her life with him had been, it was a valuable one, for she was a pious mother, and with her child's first breath consecrated him in prayer to God. As he grew up, it was her custom to teach him to pray kneeling at her knees, and then she would kneel beside him, and pour out her soul in tenderest supplication to God to prepare him for usefulness in this life, and a glorious immortality in the life to come.

But a few days' violent sickness brought the mother to the gates of death. The family and friends were hastily summoned around the death-bed. "Put my hand on Johnny's head," and then she prayed, "O Lord, into Thy hand I commend my boy. Bless him, and make him a blessing." And after adding, "Farewell, world; welcome, Jesus!" her ransomed spirit fled to be glorified with the Lord. These were trying times for that dear boy

For some years he did well; but, dissatisfied with slow and steady success, he fell in with the crowds that are constantly driving West, and there hastened to become rich. New associations gradually diverted him from the steady habits he had formed in boyhood. He began to neglect the house of God. The Sabbath must then be spent in amusement. Dissipation followed, and he gradually sunk, till in a few years his companions were among the most degraded of a large western city. The lowest dens of vice and sin were his favorite haunts, low rum saloons his home, while the oaths of the blasphemers and the filthy song were music to his soul.

Exhausted with revelry and rum, one night, amid the oaths and laughing of his companions, he sank down upon the floor in a state of stupor. His mind wandered back to better days—the home of his boyhood—the room of death—his mother! All stood before his semi-unconscious mind in panoramic view. Then the thin, cold hand on his head, and the fervent prayer, "O Lord, into Thy hand I commend my boy. Bless him, and make him a blessing."

He started up and rushed to the door.

"Hallo, Jack! what's the matter? delirium again, eh?"

But John was gone, gone never to enter such a place again. Fearful struggles and untold agony racked his almost shattered mind for many days;

but the thin, cold hand on his head, and the prayer sounding in his ear as if it were the voice of an angel with God's own trump, never left him, until another and sweeter voice spoke to his soul the words of grace: "Return unto the Lord, and He will have mercy upon thee, and to our God, for he will abundantly pardon."

It is over fourteen years since that mother's prayers were answered. Prosperity returned to him again; and though a busy merchant in a large city, he finds time enough to pay his vows which he made to God fourteen years ago, that if God would again return to him with His favor and grace, he would spend one-fourth of his time, and one-tenth of his wealth, in missionary effort, to bring the degraded of the city to the knowledge of the Lord. "It was her hand on my head, and her prayer in my ear, that saved me."—*Guide to Holiness.*

"IN AND OUT."

"He shall go in and out, and find pasture."—JOHN x. 9.

I MUST go "in"—to seek my Father's face,
And taste anew the sweetness of his grace;
I must go "out"—a pilgrim here I roam,
A wanderer in a desert far from home.

I must go "in"—my spirit faints with fear,
But stores of grace await the weary here;
I must go "out"—that grace again to spend,
Toil bravely on until my journey end.

I must go "in"—I love the hallowed place
That makes me know a Saviour's love and grace;
I fain would stay—but if it cannot be,
Where'er I go, O Lord, abide with me.

I must go "out"—the tidings glad to tell
Of grace in Christ to save from sin and hell;
I must aloud the glorious news proclaim
Of full redemption free in Jesu's name.

I must go "in"—I wait for power from God,
To show to men my Saviour's precious blood;
Baptize me, Lord, thy mighty Spirit give,
That all may hear thy truth, believe, and live.

I must go "out"—and dare of none despair;
To every soul the gracious message bear;
In patient love allure the wanderer home,
Reveal the gospel feast, and whisper COME!

I must go "in and out" the live-long day,
And thus would pass my pilgrim life-away;
And soon beyond the reach of fear or doubt
I'll enter "in" no more to wander "out."

PERFECTED IN LOVE.

A GOOD Christian friend recently asked us to explain the words at the head of this article, telling us at the same time that it had long seemed impossible to assign any practical meaning to such a phrase. Is there, can there be, any such a thing as perfect love? Are we authorised to use the term? And if authorised, is it wise to use it?

Everything found in the New Testament must be there for some good purpose, and among other things therein contained will be found this phrase. It must have *some* kind of a meaning, and, inasmuch as Christians frequently use it, we should seek to ascertain just what God would have us understand by it. The Church of England offers it up an ever-recurring prayer, "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, *that we may perfectly love Thee*, and worthily magnify thy holy name." A prayer which is thus constantly upon the lips of millions, which is authorised in the Holy Scriptures, and which gives expression to the ardent desire of many hearts, should certainly be understood. Let us therefore see what meaning the New Testament and Christian experience jointly give to it.

The word perfect, as used most frequently in the New Testament, means finished, or completed. It is both a relative and an absolute term. It is absolute, in that it expresses the completeness of a certain quality in an individual, but it is relative when that individual is contrasted or compared with others. A boy twelve years of age, if in a bad state of health, has strength of body, but not perfect strength. When, however, he fully regains his health, we may truly say that his strength is perfect, meaning simply that he has all the strength a boy twelve years of age can be expected to put forth. We do not affirm that he is omnipotent, nor do we maintain that he is as strong as a robust youth of twenty, but we merely say that, according to his capacity, his strength is perfect. Now if the father of such a child requires him to put forth all his strength in some work which he assigns him, we can easily conceive it

possible for the child to comply with a requirement which is at once reasonable and practicable.

Let us now apply this illustration to God's requirement of us to love Him with *all our strength*. If the soul is in a state of holiness, renewed and cleansed by the Holy Spirit, it will find this commandment not grievous, or in any way impossible. It is perfectly reasonable that we should love the Lord our God with *all* the heart, and soul, and mind, and strength, and, according to the measure of our capacity, it is perfectly practicable for us to do so. God never requires impossibilities from his creatures, and He never lays down commandments which have no definite meaning attached to them. He has commanded us to love Him with all our hearts, and nothing can prevent us from obeying the command, unless it be spiritual weakness, an inability to put forth all the strength of our spiritual natures. But the promise expressly states that under the New Covenant Christ stands ready to write the law upon our hearts that we shall be able to meet its obligations. The New Covenant differs from the Old chiefly in this one particular, that, while the latter imposed a burden that could not be borne, the former presented a "light" burden, and an easy yoke. It gave with every obligation the strength needful to fulfil it. Now all the obligations of the New Covenant are concentrated in the one supreme duty to love God and our neighbor, and if this cannot be done with all the strength of our spiritual natures, then a weak point exists in the New Covenant which God has pronounced the "everlasting" one, as fitted for every need and for all times. That Covenant is absolutely perfect, and it imposes no impossibility on man.

As a matter of fact we do not meet many Christians who seem to love God perfectly, that is, with all the intensity and strength of their natures. Most of them confess frankly that they are conscious of not loving Him with their whole hearts, and they feel a certain kind of condemnation for not loving Him more than they do. Some again are in doubt as to whether they love God at all, in the Scriptural sense of the word, although anxiously trying to serve and please Him. In all these cases we find the elements of genuine Christian

character, but, like the enfeebled child, the believer cannot put forth all the strength which his soul is capable of containing. He does not apprehend the fulness of his privilege, the power and willingness of Christ to take away from him everything that occasions him weakness. The New Testament very plainly recognises this state of spiritual imperfection and weakness, and it also points out a higher state of finished holiness. We care nothing for names and phrases, and we would sacrifice a thousand forms for one pearl of shining truth, but we do most earnestly maintain that the child of God may love his Father above, as earnestly and fervently as the prattling child of earth loves his earthly father. Look at that little boy as he stands looking into his father's face. Is there the faintest shadow of doubt in his little heart about his love towards his father? Does he not love him with the whole strength of his filial affection? We think it perfectly reasonable that he should love his parent with all his heart, and yet we start back with a strange revulsion of feeling when any one claims to love God with a corresponding intensity. Is divine love so much less perfect than human, that we must forever be outdone by the children of earth? Is the child of God so far beneath the little ones of this world in the richness of his privileges, that he cannot aspire to the same simplicity of childlike love which every prattling infant exhibits? We cannot believe it. The strongest power in the universe is the love of Christ, and the soul that is filled with its hallowed inspiration can love God with a fulness of power compared with which the child's affection is but a dim shadow. May we all learn the full extent of our privileges, and may we become so rooted and grounded in love, that we "may comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God."—From the *Lucknow Witness* (published at the American Methodist Mission Press.)

RELIGIOUS REVIVALS.

[We are happy to find the following as the first article in *The Congregationalist*,

for January, edited by Mr. Dale, of Birmingham]:—

It is a serious mistake to look upon religious revivals with suspicion. Again and again, in the history of Christendom, the power of God has been suddenly revealed in new and surprising forms. Men have received a baptism of fire, under the inspiration of which revolutions have been accomplished in the moral and spiritual condition of large sections of the Church. There are, no doubt, periods in the history of the Church during which there has been a quiet growth of Christian life. Without any excitement, and in the absence of any extraordinary methods of Christian work, men have repented of sin and trusted in Christ for the gift of eternal life. Parental influence, the quiet and unimpassioned illustration of Christian truth and duty, and the silent yet subtle and mighty power of holy living, have wrought upon the hearts of children and grown upon the hearts of children and grown people, and gradually constrained them to receive the grace of God. These are the periods during which ecclesiastical organizations and theological systems have acquired strength and solidity; and as the peaceful years have glided by, the intelligence of the Church has been cultivated, and its morality purified. There are many who regard with distrust any interruption of this noiseless and orderly progress; but it is clearly in harmony with the divine method that, from time to time, the power of the Holy Ghost should be manifested in more striking and startling forms. The thin veil which separates us from the invisible and eternal world is rent, and the terrors and glories which it conceals are no longer the objects of faith; they are almost visibly revealed to mankind. These revelations constitute a new epoch in the religious life of the Church.

It is a mistake to suppose that religious revivals are transient in their influence, and that in the alleged "reactions" which follow them the deeper religious earnestness which they originated is succeeded by a deeper religious indifference. All great revivals have left a permanent impression on the moral and religious condition of Christendom. The revelation of the power of the Holy Ghost in the twelfth century not only created the Waldensian Churches, and

prepared the way for the Protestant Reformation; it regenerated monasticism; and effected a genuine and substantial improvement in the morality of Europe. The religious revival of the sixteenth century, which we call the Protestant Reformation, gave birth to the Protestantism of the Teutonic races, saved western Christendom from the growing corruptions of the Papacy, and for a time gave new energy to the noblest elements of life in the Papacy itself. Whitefield and Wesley did very much more than give a temporary impulse to the religious earnestness of England and America. As the result of the evangelical revival, an evangelical theology gradually took the place of the cold and unspiritual latitudinarianism which had paralyzed the religious power of the Church of England; the Nonconformist Churches, which had sunk into a condition of great weakness, were inspired with new life and vigour, and out of the same movement sprang the great Methodist communities on both sides of the Atlantic.

Nor is it true that revivals which have had a narrower area, if they were real manifestations of the Divine power, have been transient in their effects, or have been followed by any depression of spiritual earnestness. Thirty years ago, in Scotland, the preaching of McCheyne, of Burns, of Milne, and of the Bonars, was accompanied by most remarkable revelations of the presence of God, and thousands of persons found rest and life in Christ. The excitement was intense for a time, but there is no reason to believe that the churches which it affected suffered any harm. . . . The intervals between these movements have not been periods of coldness and indifference; every new manifestation of the power of the Spirit of God has found the people where the last left them. We need not be afraid. If God came to us in great power, his power would lift us permanently into a higher and diviner region of spiritual life.

A religious revival is a manifestation of supernatural and divine power. The great religious movement of past centuries were not, in any proper sense, the work of the men whose names are associated with them. For the most part, the leaders of these movements knew not what they did. They had no

plan. Some of them would have shrunk from their work could they have foreseen its ultimate issues. Wesley did not intend to found a separate Church. Luther did not mean to rend the unity of Western Christendom. The men were but the agents and ministers of an invisible power mightier than themselves—a power to which they surrendered themselves with loyal and trustful hearts, but which they could not control. In every case the effects far transcended the human cause. No analysis of Whitefield's power explains the evangelical revival. Nothing that can be said of the Reformers accounts for the Reformation. The great power and great zeal of St. Bernard were not adequate to the regeneration of monasticism. Waldensianism is not accounted for by the simplicity and devoutness of Peter Waldo. Some of the leaders of the great Scottish revivals lived long after those revivals ceased; some of them are living still. The reason for the cessation of the remarkable work which has made the earlier years of their ministry for ever memorable is not to be found in any decay of their original energy. A religious revival is nothing less than a special revelation of the power of the Spirit of God.

Under what conditions we may expect such a special revelation to be granted to us is a question hard to solve. It becomes us, however, to acknowledge, humbly and penitently, that we have grieved, resisted, almost quenched, the Spirit by our sins. We ought to remember, as some of us, perhaps, fail to remember, that we could not receive the gift of the Spirit, had not the Lord Jesus Christ atoned for our sins. It is very possible for us to long for the light, and strength, and sanctity which come from the inspiration of the Holy Ghost, and to forget that we are sinful men, whose very deliverance from eternal death is the result of the great sacrifice for the sin of the world. That we should strive earnestly to forsake all sins, and that we should endeavor to enter into more intimate communion with Christ, by entering into nearer fellowship with our Christian brethren, are also obvious duties. While we are refusing to abandon any evil practice, we are refusing to receive the Spirit of holiness. While we voluntarily continue

in estrangement from any who are "in Christ," we are consenting to remain estranged from Christ himself.

The words of our Lord to his disciples remind us that, if we desire this great gift, we should pray for it. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"—*The Christian*.

EXPECTING A BLESSING.

One cannot doubt that those who are "workers together with God" in the present day, are much in prayer for his blessing upon the work; and that a large majority are hoping, nay, longing to see the arm of the Lord revealed, and his power made known in a marked manner in answer to their supplications. But prayers that prevail are prayers that expect—prayers that act upon the expectation, and how little expecting prayer there is, God only knows.

My thoughts were drawn very much the other day to this question: On returning from a meeting where I had been preaching the gospel, I retired to my room to wait upon the Lord for a blessing upon his message, "Come, for all things are now ready." I thought again and again, and I had mentioned it in my address, how that nothing now remained to be done but to accept in Jesus salvation, pardon, life, good works prepared for us to walk in, holiness and power over sin, and also that all things were ready for a blessing except ourselves—are we expecting, looking for, longing for, patiently waiting for, the Lord to work mightily in our midst?

I rose from my knees and opened my Bible, and read where I opened, at the ninth chapter of Daniel—the prophet's prayer for his people. I read it again and again, strove to make it my prayer for my people and my country, strove to make it expecting the blessing.

Should not this prayer be the prayer of the Lord's own in the present time? Oh! if we would only day by day, and hour by hour, pour out our hearts, "confessing our sin, and the sin of our people, identifying ourselves with our country in transgression, and imploring a blessing in the attitude of expectation, "presenting our supplications before God, not

for our righteousness, but for his great mercies," with the words, "O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Oh! should we not, while we are speaking in prayer, find that "at the *beginning* of our supplications the commandment *had gone forth*," and that the blessing was amongst us before we had hardly ended our prayer? May the Spirit of reality and expectation fill our hearts while in prayer, then "God shall bless us, and all the ends of the earth shall fear Him."

—S. W. POYNTER.

REPENT, OR PERISH.

SOME years ago, when changing tracts in my district, as I came to one door, I paused to ask myself this question, "Had I not better cease leaving tracts here?" There were more reasons than one for replying in the affirmative, *but* some hidden whisper, "Persevere" was attended to. A few weeks after, J. S—, on entering his house, noticed the title of the tract, "Repent, or Perish." The Good Spirit used only the title. It arrested him, and demanded an answer. His account of it was as follows:—

"It was just those words that startled me. I could not shake them off. For days I tried hard to forget the question; but I could not. I felt I must decide which it should be. Repent, or perish! At last I was so unhappy that I determined when I went home that I would decide. My wife had gone to bed. I throw myself on the settle and resolved I would not leave it until I had said which it should be. Thank God, He helped me. I went upstairs. I threw myself on my knees, and told Jesus I had decided. I would repent of my past life, and turn to Him; and now, ma'am, I want to tell you this: A man may never say that the Lord will not hear him; let him *fully* resolve to give up that which hinders him, and the Lord *will* save him from his sins, from himself, and from the devil. I had not prayed many minutes when peace came; and, bless the Lord, I have never repented entering his service."

This man is now a useful Christian, and a Sabbath-school teacher.

Editor's Portfolio.

THE FUTURE OF OUR MAGAZINE.



LITTLE more than six months ago, the publication of *EARNEST CHRISTIANITY* was projected by a few brethren who believed that such a periodical was needed, and that, with a reasonable amount of effort, it could be made a success. The result has justified their anticipations. Everywhere our Magazine has been received with favor, and the subscription-list has already produced sufficient returns to meet the expenses of the year.

At the recent Conference Session in London, the Editor called a meeting of ministers who felt an interest in the continued publication of "*Earnest Christianity*." A large number attended, to whom the Editor gave a statement of the position and prospects of the Magazine. After a free conversation, it was resolved to merge the ownership in a Joint-stock Association, and to make such arrangements as might seem needful for the future publication of the Magazine. A large number of Shares were at once taken,—thus placing the enterprise upon a secure financial basis. The Shareholders then proceeded to make the following appointments:—

EDITORIAL COUNCIL.—Revs. A Sutherland, W. W. Ross, Professor Burwash H. Johnston, M.A., T. W. Jeffery, S. J. Hunter, D. G. Sutherland.

SECRETARY-TREASURER.—Rev. John Shaw, Toronto,—to whom all communications must in future be addressed.

COMMITTEE OF MANAGEMENT.—The Editors, Secretary-Treasurer, and Revs. I. B. Aylesworth, J. C. Ash, John Wakefield, J. E. Betts.

The Stock-list is still open; and brethren desirous of taking Shares can apply to the Secretary-Treasurer. The Shares are Ten Dollars each; 10 per cent. to be paid on allotment, the balance in instalments when called for by the Committee. It is probable that not more than one instalment will be called for before 1874.

LINKS WITH HEAVEN.

OUR God in heaven, from that holy place,
To each of us an angel-guide has given;
But mothers of dead angels have more grace,
For they give angels to their God in heaven.

How can a mother's heart feel cold or weary,
Knowing her dearer self safe, happy, warm?
How can she feel her road too dark or dreary,
Who knows her treasure sheltered from the storm?

How can she sin? Our hearts may be unheeding,
Our God forget, our holy saints defied;—
But can a mother hear her dead child pleading,
And thrust those little angel-hands aside?

Those little hands, stretched down to draw her
ever
Nearer to God by mother love,—we all
Are weak and blind, but surely she can never,
With such a stake in heaven, fail or fall.

We may not see her sacred crown of honor,
But all the angels, flitting to and fro,
Pause smiling as they pass,—they look upon her
As mother of an angel whom they know.

ARE YOU CONVICTED?

WHETHER the individuals have all apprehended the fact or not, I do not believe that any one ever yet received the blessing of entire sanctification without having been first convinced of the absolute necessity of that work of grace in their hearts. Neither do I believe that any ever will receive it till they are brought to that state of mind. Our conviction is sometimes more pungent than it was when we were seeking justification. It is quite natural that this should be the case, since we have so much greater light than we had at that time. Many think it is simply a desirable state of grace, and seek it as such; but they never attain unto it till they see their absolute need of the cleansing blood.

It is a blessed thing to have the desire awakened; for, by first desiring, we often afterward come to "groaning after it." If we could but see ourselves as we are, thoroughly steeped in iniquity, our inmost hearts would instantly and involuntarily groan. We should find no rest till we were purged. We should desire—more than life—the perfect cleansing. Our

mourning should never cease till it was turned to joy on account of the great transformation that had been wrought in us.

There is less fear in conviction for holiness than in conviction for justification, but more love and greater desire. May the Lord open our eyes, humble our hearts, and sanctify our souls and bodies. We are apt to reserve the body, and its appetites, and passions; this will never do. If your body is not sanctified your soul is not. The Holy Spirit will not dwell in an unclean temple. Do not think that you cannot be made holy because you are so very sinful. There is no hope of you till you see your sinfulness. That is no obstacle. There is no limit to the cleansing power of Jesus' blood. Your own righteousness is an abomination. You are better off without any. No matter how vile you have been. Will you accept the cleansing now? You have no other hope.

S. A. Y.

"BE HOLY."

REMEMBER that to be holy is to be happy. The two are convertible terms. Holiness! It is the secret and spring of the joy of angels; and the more of holiness attained on earth, the nearer and closer my walk is with God, the more of a sweet earnest shall I have of the bliss that awaits me in a holy heaven. O my soul! let it be thy sacred ambition to "be holy."

BACK NUMBERS.

WE cannot supply any more back numbers of EARNEST CHRISTIANITY. Subscriptions, in future, must begin with the June or July numbers. Persons desirous of examining the Magazine would do well to subscribe for the remainder of the year. FIFTY CENTS will pay till the end of 1873.

We have to apologize to our readers for an interruption in the publication of the articles on "The First Union," and "Eastertide." As soon as the hurry of "moving time" is over they will be resumed.

Will brethren kindly endeavor to procure as many Subscribers as possible for the current half-year,—July to December. FIFTY CENTS will pay subscription and postage.

THE NAME OF JESUS.

Words by JOSEPHINE POLLARD.

Music by MRS. JOS. F. KNAPP.

1.—His name we love to hear, Such joy it can im - part, 'Tis mu - sic to the

car, 'Tis rap - ture to the heart. It fills our songs of praise; We

breaths it o'er and o'er, And dark and cloud - y days return, Return no more.

CHORUS.

To save our souls from death, our dear Re - deem - er came, And

all our hope and ref - uge lies in Je - sus' - Je - sus' name.

2. His name is full of power,
And full of sweetness too,
Each heart, like thirsting flower,
Drinks in the gracious dew.
This world would sink, we know,
In wickedness and shame,
If 'twere not for the word we sow,
In Jesus' name.—*Chorus.*

3. His name we love to hear,
His praise we will repeat,
'Till contrite souls draw near
To Him, with willing feet.
O Jesus, may we all,
Like true disciples be;
For help and strength we call on Thee,
We call on Thee.—*Chorus.*