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ROOTED IN GOD.

BY REV. B. T. ROBERTS.

The goodness derived from a human source, and fed by earthly motives, is narrow in its influence and short lived in its duration.

Living streams flow from a living fountain. If its sources dry up, the river dries up. But if the fountain never fails, the river flows on—ceaselessly, like the mercy of God, scattering blessings wherever it goes. The spot where the waters come throbbing from the earth in endless pulsations, may be hid among the fastnesses of the mountains, like the head waters of the Amazon, yet without the aid of the engineer's skill, these living waters find their way, through rock and ridge to the great source of water—the ocean. But streams which have their beginning in temporary showers, or local rains, become dry when the drouth comes and they are needed most.

So he who, in the divine life, would hold out to the end, must have his goodness fed from the divine fountain. There are times when every earthly incentive to right action appears to fail. It was so with Job. His property was swept away, and that too

without any mismanagement upon his part. His children were torn from him by an untimely and cruel death. His friends came to comfort, and remained to accuse. His wife advised apostasy. Yet this man, thus tried, remained firm. His piety had taken root in God.

David said, ALL MY SPRINGS ARE IN THEE.—Ps. lxxxvii, 7. In this lies the secret of the consistent lives of all the faithful. Can you appeal to God and say, "Thou, O God, art the spring of all my actions?" In particular,

1. Do you seek your strength from God? Or, do you rely upon your talents, your books, your studies, and your church associations? If so, no wonder you fail. Philosophy gives out; but God is unfailling. The human heart is too hard for any fire, but the fire of God to melt. The opposition with which you will meet will certainly overpower you unless you get strength from on high. David's strength would bear no comparison with that of the giant: his courage was no better; his skill not so great; yet he prevailed, for he went to the conflict in the strength of the God of Israel. *Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up*

with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isa. xl, 30-31.

2. Do the motives of your actions centre in God, or are they based on worldly considerations? The very essence of Christianity consists in love to God and love to man. And our love to God is to be manifested, in part, by our doing good to our fellow-men. But if, when you do good, you expect gratitude from those you benefit, you will often be disappointed. Those for whom you sacrifice most will sometimes be most ungrateful. Instead of thanking you for what you have done, they will complain because you do not do more. Moses renounced the highest earthly honors, to benefit a race of slaves. He was unassuming in his manners, and not at all exacting in his requirements. Yet the envious did not find it at all difficult to stir up the mass of the people to take sides against him. Every new difficulty was the occasion for complaints against him; every new hardship called down reproaches upon his head for having led them out of Egypt. The chief men, who should have sustained, conspired against him, saying: *Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord.*—Numb. xvi, 3. Yet the faith and courage of Moses never gave out. Never once did he yield to discouragement. His patience in waiting forty years in the wilderness, keeping the flocks of his father-in-law, until the people were willing to accept deliverance through his guidance; and his long-suffering with them during forty years

journeying in the desert, was even more remarkable than the patience of Job. What was the secret of this fidelity? Paul tells us, *He endured as seeing him who is invisible.*—Heb. xi, 27. He renounced earthly honors, almost the highest, and expected none in return, and so was not disappointed when they were denied. *He esteemed the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of reward.*

It matters not in what channel of human benevolence you may labor, or how disinterested may be your motives, you will become discouraged and retire from the conflict, unless what you do you do for God. He never fails. His promises are exceedingly great. They can be relied upon. Their fulfilment is sure.

3. Are your enjoyments in God? He who derives his happiness from God has no occasion to go to the world for its pleasures. The reason why many backslide is because their religion does not make them happy. Churches that carefully repress every manifestation of religious joy, resort to festivals and sociables in which the worldly can join, in order to make religion attractive. This is a great mistake. The springs of our joy should be in God. Then they will never fail. *The ransomed of the Lord shall return and come to Zion with songs and everlasting joy.*

See to it then that your religion takes deep root in God. Let your doctrines be His doctrines. Let your experience be from Him. Let your motive be a desire to please Him. Look to Him alone for your reward. See to it, that *all your springs are in God.*

"RISEN WITH CHRIST."

A short time ago an intelligent young Christian, who had known and served the Lord Jesus about two years, came to visit us. He spoke freely of the love of Christ, and of his happy service.

I asked him if he knew the full salvation of Jesus, to which he replied. "I have heard it spoken of, but I believe the cases are very exceptional."

"Why should they be exceptional?" I asked.

"Because their experience seems so far beyond our reach."

"But Jesus died to purchase us a full salvation, and why should we not enjoy it? This is the dispensation of the Holy Spirit, and He loves to reveal Christ in us."

Presently I asked my young friend, in speaking of the joy of salvation, when he was going to obtain this blessing?

"Oh, I should like it exceedingly," he said. "I would resign myself wholly to Christ to have it. I see a glimmering of the light in the distance. I wish to be the Lord's fully."

"But when?" I asked again.

"Oh, now—immediately."

"Then make an entire surrender, and you will have it. The Jewish offerer placed his offering upon the altar, and never withdrew it. Why not lay yourself, and all you are, and have, on the 'altar that sanctifieth both the giver and the gift,' and be filled with the Spirit?"

He was deeply interested, and looking upward, he said, "Lord Jesus, I give myself now—body, soul, and spirit, and all I have—unto Thee. Make me thine wholly, and fill me with thy Spirit."

We then fell down upon our knees, and claimed the power which awaits every surrendered soul. Jesus was nigh at hand to breathe a living power through his soul. Intensely occupied with the Lord in spirit, he seemed lifted up into liberty, joy, and love, saying,

slowly and softly, "I am rising. I am with Jesus. The light is increasing. I am filled with the Spirit. Clear light. I am entering into perfect light. I am in the heights above." It was a precious lesson in the presence of the Lord. Then looking upon a sister in Christ by his side, who had long been desiring the same blessing, he entreated her at once to "Come up higher: it is very easy, so blessed!" he exclaimed. "Resign yourself wholly. Grasp it now, it is so easy. Christ is so near. Take Him. Lay hold of Him, He is so willing to be laid hold of. Oh! it is so blessed. Enter into Him." He was literally filled with Christ and happiness and love, his soul resting in perfect peace; and a fortnight later he confessed very sweetly the full power among a party of Christians, saying, on being asked if he felt any remaining darkness, "There is no dark corner left in my heart now. All is light and love within;" to which his countenance beautifully responded.

Dear reader, resign yourself to love immediately, and quietly rest in the sweet embrace of Jesus; it is not trying, nor working, nor feeling. No self-effort can avail anything, but believing in the present power of Jesus and entering by faith spiritually into it. The precious covenant promise is: "His soul shall dwell at ease. The secret of the Lord is with them that fear him, and he will show them his covenant."—*P. N. P. in King's Highway.*

—There is but one thing that can separate us from the love of God. Persecution, or nakedness, or peril, or sword, cannot—nay, in all these things we are more than conquerors through Him that hath loved us. Sin is the separating cause. "Your iniquities," cries the indignant prophet Isaiah, "have separated between you and your God, and your sins have hidden His face from you that He will not hear."

—A man's conduct is only a picture-book of his creed. He acts out what he believes.

CHRIST'S GLORIOUS COMING.

The coming of Christ will be wonderfully glorious. The first coming of Christ into the world was, in most of the circumstances of it, exceedingly mean and obscure. There was very little of outward and visible glory attending it. But now his second coming will be after another manner, it will be exceedingly glorious.—Titus ii, 13; Mat. xxiv, 30. So great will the glory be as the like thereunto never before was seen.

1. All the glorious angels of God will attend upon him at his coming. There is a vast multitude of glorious angels that never sinned against God. They are an innumerable company.—Heb. xii, 22. Now not so much as one of these glorious angels shall tarry behind when Christ comes the second time; all of them shall accompany their glorious Lord (Mat. xxv, 31; 2 Thes. i, 7), and shall all of them be ministering spirits unto the Lord Jesus Christ, executing those orders that he shall give unto them. O what a glorious retinue will this be! The glory of a single angel is so great that in our present state the most holy men are not able to bear the sight of it.—Rev. xix, 10. And if there be so much glory in one angel, what then is there in them all? How glorious a constellation will there be when all those morning stars shall appear together! and how wonderful will their acclamations be!—1 Thes. ii, 16. O the honor that will be put upon Christ by the attendance and ministry of these mighty and glorious creatures!

2. The personal glory of Christ will be fully manifested at his coming. He will appear clothed in all his glory. The glory of his God-head will then appear to the view of all the world. Jesus Christ is the true God, a divine person. Many do not now believe him to be such a one; but in that day every eye shall convincingly behold the glory of his Godhead. Upon that man that shall appear, shall be seen the most visible tokens of his Godhead. The

second appearing of Christ is therefore called the glorious appearing of the great God.—Titus ii, 13. Christ will then gloriously appear as the great God. His divine perfections will be most gloriously manifested. Every knee shall then bow to him, and confess that he is the Lord of glory. The glory of his Mediatorship will then appear.

Then shall be seen and known the all-fullness of his satisfaction, merit and saving power: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation. The glory of his manhood will then also appear. The very body of Christ will shine with a most glorious brightness. It is said concerning the saints, that they shall shine as the firmament, and the stars of heaven.—Dan. xii, 3. And if the members shall so shine, much more shall the Head. The glory that shall be upon their bodies will be only a likeness to the glorious body of Christ, far short of an equality with it.—Phil. iii, 21. When Christ was here upon earth, he was once transfigured before some of his apostles, and then his face did shine as the sun, and his raiment was white as the light.—Mat. xvii, 2. This was a faint representation of the glory that should be upon Christ in his exalted estate. No heart can conceive the glory in which Christ will appear in that day. That day is called the day of Christ.—2 Thes. ii, 2. The first coming of Christ was the night of Christ, a time of darkness wherein his glory was greatly hid from the world. But his second coming will be a day, a time of light wherein his glory will be fully revealed and shine forth.—1 Pet. iv, 13.—*Dr. I. Mather, A. D. 1700.*

—When people are cold they want to draw near to the fire, and when they get warmed they don't want to leave it and go out into the cold again. Just so when you get cold, draw near to Christ and you won't want to go away again.

BEN GLOVER.

The following is given upon the testimony of surviving elders, to whom his memory is full of sweet fragrance. It is pleasant to mark the footsteps of such holy men of God. A tottering old man, in deepest poverty, afflicted and sorely tempted, yet full of comfort, "living well," triumphing everywhere.

Ben Glover was "poor in this world," but "rich in faith." So poor, when an old man unable to work, and with no personal means, he appeared to exist on the verge of starvation: so rich, he was every way abundantly satisfied; treasures of grace poured from his lips and sparkled in his life. Good men in better circumstances thought it an honor when once in a while he came under their roof.

The late Rev. Calvert Spensley, then a young minister in Birstal, where Ben Glover lived and died, once tried in private conversation to ascertain from him how he could live in such trying circumstances, but no confession of poverty could be evoked. "I've always plenty, and I live well," was the only response to his kind inquiries. Yet his daily food was of the very simplest kind, with no variety from January to December. By a most economic use of oatmeal and skim-milk, much cheaper then than now, he made two shillings and sixpence per week—the parish relief—meet his wants, and had always something to give to the cause of God. Christian friends now and then dropped a coin into his hand, but in doing so their hearts were touched not more by his poverty than by his unflinching confidence in God. He was careful not to impose on others' kindness. One gentleman gave him a sovereign whenever he chose to call; and was always glad to see him. Many would gladly have been visited by such a friend, but Glover seldom went. Despite his rough exterior he was a gentleman, and of too self-denying disposition to care much for sovereigns, though few needed them so much as he. Once the interval was

so long that his benefactor sent a servant to inquire after him, and confer the usual gift, and so impressed was the servant with the recipient's desert, that he added five shillings of his own. The congregation was dispersing one Sunday morning when a Mr. H., more curious than liberal, asked what he had given to the collection. "Half-a-crown," was the ready answer. Mr. H. scolded, and declared he himself had given "twopence."

"I've laid it out for the Lord, to the best of my knowledge; and if ever you hear tell of me or my family being in afflictive circumstances, *Come and see if the Lord suffers me to want,*" said Ben.

Soon affliction came, but temporal relief came with it, and Mr. H., and others went to see how in a case of deepest poverty God verified his word, "Them that honor Me, I will honor." Of his little, Ben Glover gave to God, "laid it out to the best of his knowledge," and it was "paid him again" with interest a "hundred fold in this present time."

Some now living delight to tell of his mighty prevailings. Peniel was a frequent resort of his. For many long years there never passed a day in which he could not sing—

"My prayer hath power with God; the grace
Unspeaking I now receive;
Through faith I see Thee face to face,
I see Thee face to face and live."

"Enoch walked with God, and so do I," he once observed in a love feast; and those who knew him well believed he only told a simple fact. One day he made a circle with a mark in the centre, then, drawing the attention of a friend to the central mark, said, "Just so my soul centres in God." It was no small joy to hear him pray. At the gate of heaven he would converse with God, revealing an acquaintance with him far beyond ordinary Christian experience; and when he knew heaven was answering his prayer, he would with exultant voice and wondrous unction, while his face was yet bowed down, exclaim, "Who is a god like unto

our God?" Once he knelt at the bedside of a dying and unsaved woman. He tried to pray, but could not. He went into another room to prevail alone. "Ah," said he after, "what a night I had with God for her, till three o'clock in the morning, when the Lord gave me to know that he had awakened her. Then I went and could pray, and she prayed, and the Lord saved her; and he let me know that he had saved her. Then I went home and it were as if all hell were let loose on me, and I had to cry, 'Lord save!' " He knew what it was to "wrestle against principalities, against powers, against the rulers of the darkness of this world," and how to conquer. For ten weeks he suffered a most terrible temptation, which wore down his physical strength and left him almost in the grave. For twenty years he said the devil had never let him have a whole night's rest: more than seven thousand nights in succession he had to rise out of bed and pray once or twice. These conflicts were the occasions of glorious and perpetual triumph. Soon after his conversion he obtained the blessing of perfect love, when the Lord, to use his own words, bade him "Play the man!" In his old age, referring to this period, he said, "For forty years Jesus Christ and me have never lost a battle."

The world could neither allure nor alarm. He was dead to the world. He used to compare himself to a corpse, adding, "When a man's dead naught will hurt him. The world may call ever so loudly, he'll never hear it, will he?"

He was too pious for his wife. So she made up her mind to leave him. But when all preparations were made, she began to reflect, "Why am I leaving him? What can I say he has done to me? It's all his religion and his praying so much. And this will be a queer tale to tell." She concluded it would be better to stay at home, and soon she herself began to pray.

Ben Glover, poor as he was, inherited the earth, and was one of the rich-

est saints that ever lived.—*The King's Highway.*

TO THE CONTENTIOUS.—We live, my friends, in an age when we cannot but hear much said respecting two dissimilar systems of Christianity which divide the whole religious communities of Europe, and find both of them a home, and sometimes, alas, a battlefield, within the same Church: one resting much on authority and the outward helps of sacramental and ceremonial usage; the other appealing to the individual reason and the conscience, and rejoicing ever to speak of the liberty wherewith Christ has made us free. We hear also much, while earnestly religious men are thus contending, of the steady, onward progress of a materialistic system of unbelief which threatens to trample down both the one form of Christianity and the other; while there stands also, hard by, a sneering or despairing or frivolous skepticism, which refuses to join any side in such discussion, contented to wait for another world before it makes up its mind as to mysteries; patiently confessing, that respecting what concerns things unseen, while here in the flesh, as it knows nothing, it believes nothing. Now, at such a time, it seems to be the especial office of the minister of Christ to urge on men's consciences those great, simple truths of the Gospel about which there is no dispute. My friend, you are a sinner, as I am. Judged by your own standard, be it what it may, you fail, and fail grievously, and as you fail, so do those around you. The world, and you living in the world, are in a bad plight; you fail in doing what you know you ought to do; your failure we, with David and St. Paul, and all the good men who have lived from their day till now, call sin, and sin and suffering somehow are linked together. The Lord Jesus Christ has come to save you from both. Cease your contentions as to forms of religion. Cease from the arrogance of your dry, logical speculations; give up frivolity or cyni-

cism. Go down to the depths of your being in your hearts and consciences. Is there no voice divine speaking within? If there be, though it speak but in a whisper, be sure you listen to it. Think of the reality of things now as men think of them on their death-beds, and then I feel sure you will agree with David and St. Paul; you will feel and know you are a sinner, and this will stir you to help others who are sinners, who are sinners like yourself, but who are not sinners without hope, because Christ was born, was tempted, died, and rose, and lives now, interceding that he may save them and you.

A TAP-ROOT.—No one ever saw a black hickory tree blown out of root. The hurricane may twist it off or break it down, though even that seldom occurs; but it cannot drag it out of the ground. The reason is that this tree, while it sends out plenty surface roots, always sends a strong tap-root straight down into the solid subsoil, and lays hold of the foundations of stone, or clay, or hardpan, as the case may be. There are other trees—the beach, maple and ash—which interlace the surface with a web of roots: but in a storm, especially if the ground has previously been water-soaked, over they go! A Christian is not safe and reliable unless he has sent a tap-root down into hard, strong foundations of Christian doctrine. Surface roots of sentiment and emotion have their uses, but they are not good for much, either in a dry time or in a tempest.

—When Daguerre was working upon his sun pictures, his greatest difficulty was to fix them. The light would imprint his image, but as soon as the tablet was taken from the camera the image vanished. At last he discovered a chemical solution which would fix the image and give him a permanent picture. So the truth is hard to fix in man's heart. It can be done only by giving close attention to the Spirit's leadings, and cherishing the Spirit's operations and impressions upon us.

HOLINESS A NECESSITY.

BY REV. A. V. LEONARDEON.

It is a plain declaration of God, that without holiness no man shall see his face. It is as plainly taught that, they who possess that blessed experience, and are found in that happy state at death, shall see God in glory, and enjoy him forever.

But why so much opposition to that which a man must possess, or perish? We are taught "That if ye live godly in Christ Jesus, ye shall suffer persecution." Has it not thus been in all ages of the church? If you have been made a partaker of his holiness, and *profess, enjoy, practice and enforce* this upon those with whom you associate, it will provoke the opposition of the wicked and stir the hatred of devils. They will seem to admire your spirit, approve of your uprightness; yet men's hearts are so corrupted by the fall, that they will oppose and persecute that which they really admire and approve. And because of this opposition or persecution, many are inclined to take up with something less than what God requires. That this is not only a blessing to be enjoyed, but a state to which we attain, and in which we spiritually live. God says: "Be ye holy," and the reason assigned, "for I am holy." Scripture clearly defines that men are justified before they are sanctified. "If we confess our sins" (actual transgressions against the holy Son of God), the promise is we shall have forgiveness. If we confess our sinful dispositions, we shall be cleansed from all unrighteousness.

Paul, in speaking of the Thessalonian brethren, says: "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. So that ye were ensamples to all that believe in Macedonia and Achaia. For

from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak anything."—1 Thes. i. 5-8.

He also speaks of them as having "turned from idols to serve the living and true God." We are at a loss to know what language the Apostle could have made use of more appropriate to describe the justified condition of these Thessalonian brethren. In this chapter he encourages and exhorts them to go forward in all godliness. His spirit towards them is one of general commendation. They had received the Gospel in word and in power. This power had changed them from nature to grace; had turned them from idols to serve the living God. They were "justified in the spirit;" for they had received the Holy Ghost. Therefore we must conclude that they had been forgiven; had been adopted into the family of God, and were living in peace and harmony, possessing joy in the Lord, living without condemnation.

In the fifth chapter, he continues to talk to these brethren with whom he was so well pleased. "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men." He also exhorts them to "pray without ceasing," to "rejoice evermore," to "quench not the Spirit," to "prove all things, hold fast that which is good," and to "abstain from all appearance of evil." This was the condition of these saints at Thessalonica; this is the standard that Paul founded for the church to attain to in all time to come.

And now, while the heart of the great Apostle was comforted as he saw the prosperous, spiritual condition of this people, he breathes out the affectionate prayer contained in the 23^d verse: "And the very God of peace sanctify you wholly." That is—entirely, fully cleanse you from all remaining sin. The very language implies that there was something still

lacking. Had they been cleansed when they were converted, then this language of Paul's is wholly out of place and has a tendency to confuse. But the Apostle knew what he was saying. They were in a fit condition to be cleansed, or he would never have urged them on to perfection. It is also evident that the work was wrought for them, and he says, as he continues his prayer: "And I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." They received it before death; for they were to be preserved blameless unto the coming of Christ. Adam Clarke tells us that "Christianity has never been extinct in Thessalonica since the year 51 or 52, when it was planted there by the Apostle Paul." See Acts, 17th chapter. So we conclude that some of those saints must have lived to a good old age. Some considerable time must have passed before the coming of Christ to them. "Preserved blameless;"—not according to the many standards that are set up by the unsaved; not according to the whims and notions of men, but blameless in the sight of God.

1. This holiness is love, without any foreign element. Love to God, who is the supreme object of all the affections. This is not the experience of a justified soul. He has a corrupt nature, which needs to be cleansed.

2. This holiness is power—power with God and with men.

"But ye shall receive power after that the Holy Ghost is come upon you."—Acts i, 8. And this power will enable you to witness for Christ at Jerusalem (your own neighborhood), and in Judea (the adjoining neighborhood), and in Samaria, and unto the uttermost parts of the earth, wherever you may go, "They went everywhere preaching the word."

3. This will produce activity and earnestness of life. This do-nothing holiness is not of the Bible.

4. Holiness is a necessity, a require-

ment. "Without holiness no man shall see the Lord." It is as binding on one as on another. It is the qualification for work and for heaven. The Apostle prays that this compound being, in all its parts and localities, which he terms "wholly," comprehending all parts—everything that constitutes man—may be sanctified and preserved blameless until the coming of Christ. Hence we learn—

1. That body, soul, and spirit, are debased and polluted by sin.

2. That each is capable of being sanctified in all its powers to God; made holy.

3. That the whole man is to be preserved to the coming of Christ, that body, soul, and spirit, may be then glorified together with him.

4. That in this state the whole man may be so sanctified, as to be preserved blameless till the coming of Christ. Thus we learn that sanctification is not to take place at or after death. May the God of peace sanctify you, reader, to the end, and to the uttermost, "That as sin hath reigned unto death, even so may grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

ONE RIGHT SIDE ONLY.—Remember that all questions have two sides: one is the right side, the other the wrong side: one is the side of justice, the other injustice. If you take the right side, the just side, ultimately men however much they may oppose you and revile you, will come to your support. Earth, with all its powers, will work with you and for you, and heaven is pledged to conduct you to complete success. If you take the other side, there is no power in earth or heaven that can lead you through successfully, because it is appointed in the counsels of heaven that justice, truth, alone can prevail. This instruction would be incomplete if I were not to add one other that in difference between right and wrong is nothing else than to take the wrong side.—Seward.

THE LORD OUR CONFIDENCE.

BY HANNAH PELTON.

"For the Lord shall be thy confidence, and shall keep thy foot from being taken."—Prov. iii, 26.

The church is here directed to the Lord Jehovah, as her reliance, her wisdom. God expects us to commit our ways unto him, and to seek from him counsel and direction. He has said, I will be inquired of.

This is spoken to those who have a heart to obey. God cannot be our confidence unless we intend to obey him. They who reserve self from God cannot, in an unlimited degree, exercise faith. They cannot rely on God in perfect peace, whatever their circumstances. Many imagine they are trusting God, when they are trusting circumstances. A living Christian makes the Lord his confidence. He has a conscience quick to perceive, and wonderfully sensitive. While some are wholly led by God, others are only in part. Some are blessed with holy joy; others have a modified peace. Some are doubtful and hesitating; while others are speculative.

One of the most attractive features of the Bible, is the prominence it gives to illustrations of the advantages which God's people realized by placing their confidence in him. What reverses, what calamities, what downfalls they experienced when they trusted in an arm of flesh.

The most instructive memoirs of holy men and women are of those who lived with a child-like simplicity in God. God loves and honors those who lead holy lives. God assures us that, if he is our confidence, our foot shall not be taken. We shall not be overcome by sin; we shall not give way to temptation; we shall not think or act in that manner, which will bring reproach on the cause; we shall not enter into any engagement, or enterprise, or partnership, or business transaction, or into any relation of life that will in any way impair our influence for righteousness,

or hinder our honoring and glorifying God.

God often permits his children to pass through trials that seem strange; but if they persist in knowing his will, and are resolute to do it, he will manifest himself to them in some way. "Their foot will not be taken." The experience they have, they will see to be for their good. "All things work together for good to them who love God." When not fully persuaded in our own minds, as to the right, God wants us to seek his direction. It may seem a very little thing. God's providence is over every individual, as over the universe. To him nothing is little or great.

There is nothing so consistent as religion when rightly lived; but how very inconsistent do many make it. The trouble is, they fail to talk with God to know his will in what they do. Intemperance is regarded as the greatest curse of the American people.

Christians look with dismay on the brewery, sending out its poison, carrying misery and death wherever it goes. The farmer (a professor of religion) raises his barley, and sells it to parties that he knows will use it for the manufacture of intoxicating liquor. He has a hand in the matter. The old excuse that others will raise it if he does not, does not alter the matter of guilt with him. "His foot is taken." He treads the enemy's ground. He has leanness in his soul. Oh! for a pure and undefiled religion, that keeps itself unspotted from the world.

Do not be surprised at the multitude of sceffers. Many who profess the religion of Christ are on the enemy's ground. They are "a reproach" to the cause of God. The Lord is not their confidence.

SECRET PRAYER.—"They that are most constant in secret prayer shall be most eminent in open prayer. Such as with Moses converse with God in the mount shall have shining faces. The beauty of the Lord shall be upon them."

AN INTERESTING INCIDENT.

The following incident is taken from the "Memoirs of Rev. Henry Taft, by Rev. D. McAllum," which is both interesting and instructive. It is one of the many proofs of an interfering Providence which has signally marked the progress of the church in all ages, and is therefore of importance in cheering the desponding hopes of many portions of our Zion. The church, in some particular localities, may be in an apparently downward condition; but the true friends of piety may pray in faith; for God will hear his own who cry unto him day and night. What if he calls you hence before the light breaks forth? It is all the same, for God is glorified, and you shall know it all in due time.

Ilkeston is a village a few miles distant from Sandyaere. For many years there was only one Methodist in the place; and though the preachers visited it from time to time, no good seemed to result. At length the old woman sickened and died, and the despisers in the hamlet prophesied that all the Methodism in the place would be interred in her grave. Mr. Crook was then in the neighborhood, and he thought it his duty to improve the event by preaching in the village on the occasion. Accompanied by Mr. Taft, (father of Henry) and another brother, he accordingly went; and Mr. Taft having obtained the permission of the landlord of the inn at which they put up for Mr. Crook to use his leaping-on stone for a pulpit, the news spread that a funeral sermon was to be preached. All that could attend were present, and, among others, the clergyman of the parish. Mr. C. had great liberty of speech, and clenched every nail he attempted to fasten with quotations from the Prayer-book, the Articles, etc. At the close of the sermon Mr. C. received a message from the vicar to wait upon him next morning at 8 o'clock. Accordingly he went, expecting that it was for controversy he was sent. He was met by that gentleman with open arms in the en-

trance of his house. "Sir," said he, "I heard you last night with great pleasure. In what college were you educated?"

"I never attended a college," was the reply.

"Sir," rejoined the clergyman, "I have heard many of the heads of our university preach, but never heard an equally able defence of our establishment. You are welcome to my pulpit next Sunday."

Mr. C. replied that he was not ordained, and therefore, to preach in the church would put the other to trouble, without doing any good. But he proposed that he should stand at the church door and preach to the congregation at the end of the service. The vicar published from the pulpit that a stranger was to address them, and numbers lent a willing ear to our preacher as he dwelt on the solemn words, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." Under that sermon the clergyman was deeply convinced of sin, and next Sunday told his congregation he had been living without God in the world, but was now an earnest seeker of salvation. By his invitation, Mr. Wesley visited the place and preached in the church, and from that time forward, the cause of Christ prospered in Ilkeston."

Dear reader, be firm in your devotedness to God. Follow peace with all men, and holiness. This has long been a settled principle with me,—piety will prevail. Is it not so with you? Though you may be soon called home, yet God will take care of his church; and if you are faithful, I am bold to say that he will not forget your work of faith and labor of love. Your influence will live when you are gone where the wicked cease from troubling, and the weary are at rest.

—Common failings are the strongest lessons of mutual forbearance.

—Of all the passions that invade the human breast, revenge is the most direful.

A YEAR'S EXPERIENCE.

BY MRS. M. E. STONE.

One year ago husband and I left our father's house, by faith, at the bidding of the Lord. He said to us, as he did to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, and come into a land that I shall show thee." So we "went out, not knowing whither we went," only, God had said, "Go South," and, "As ye go, preach, saying, The kingdom of heaven is at hand." We had felt for a year and a half that this was our duty; but there was not, to the eye of human reason, a ray of light in that direction. We had put forth every effort in our power to secure the means which we thought were necessary to go with; but God withheld it. Neither of us were very strong, or accustomed to hardship or exposure. Under these circumstances our friends thought we had mistaken our calling—that it was not our duty to go. They gave us no encouragement. We had many severe conflicts; but praise God for them. They were furnaces through which it was necessary for us to pass, to harden and refine us for the duties before us.

At last we felt that we would lose our souls if we did not go. So we started as we were, husband having only about money enough to pay our expenses the first ten miles. We asked no person for anything; but asked God for everything we needed, which was given. Up to the time we arrived at Martinsburg, West Virginia, our expenses were about fifty dollars, which God freely gave us as we needed it. He also provided food, raiment, and shelter for us, so that we "lacked no good thing."

I would say to any who may be placed in like circumstances; be sure you know the will of God, then do it, though all forsake you, and you die in the attempt. Do not let your friends persuade you to give it up, or your

foes frighten you from your duty. Ask God to keep your eyes closed to all but what he reveals to you, and your ears shut to everything but his voice; and, like Bunyan's Pilgrim, go forth crying: "Life, life—eternal life," which none but the willing and obedient can have.

We have been enabled to hold up to view the strait and narrow way, and endure the temptations and persecutions which followed. God has blessed our labors in the salvation of souls. We have sown the seed in faith. What the harvest will be, eternity alone will reveal.

Within the past year, husband and I have both been sick several times, but in every instance we have been healed in answer to the prayer of faith. God has also answered our prayers for others who were afflicted in body. Praise his holy name!

The Lord has manifested great love and patience in teaching us lessons of trust. He has shown us to trust him for everything; and though he may greatly try our faith at times, yet he will do for us all he has promised. At one time, when in rather trying circumstances, as we spoke of our confidence in the promises, a lady, who professes religion, remarked that God was not going to send any "ravens" to feed us; and we would have to go to man for help.

We continued steadfast in the faith, and the Lord gave us immediate relief. We have not had to, nor will we, depend on man. Our only hope is in depending on God.

The way to heaven is a self-denying, cross-bearing one; but it is dishonoring God when we deny ourselves of what we need, through weakness of faith. One morning last summer, when our cupboard was nearly empty, and husband was up-stairs in bed, I thought I would eat sparingly; for I could not endure the thought of having him lack. I sat down and lifted my heart to God, when he whispered, "Thy bread and thy water shall be sure." I felt so re-

lieved. I ate heartily; and God gave us an abundance.

In October, when the weather was getting quite cool, our fuel was nearly gone; and we had no money. We had used the wood as economically as we could, so that at times we had almost suffered with cold; and now there was only enough left to cook our breakfast. Husband remarked that if we pinched along this way, God would not help us; but if we used what we had and trusted him for more, it would be given as we needed it. So we used the wood, cooked and ate our breakfast; and as we bowed around our little family altar one of our petitions was that God would give us wood. A little after noon, God gave us a four-horse load.

Our experience proves that the Lord wants us to use what we have with perfect confidence that he will give us more when it is needed. Jesus taught us to pray, "Give us this day our daily bread;" and if he chooses to feed us in this way, we have no reason to complain. People suffer more from fear of want than real want. Jesus said we should not "lay up treasures upon earth." He knows that we need temporal things, and he promises to give them to us if we seek first the kingdom of God and his righteousness. This does not mean that, if we profess to be justified, and perhaps sanctified, we are then at liberty to hoard up all of this world that we can, and generously give the Lord a little every year for the spread of the Gospel and for charitable purposes. No, that will not do. Every penny we have belongs to God. We are his stewards; and must give a strict account of our stewardship. We must use all we have just as God directs. Even if he says, "Sell all that thou hast and give to the poor," it must be done. If Christ's cause and kingdom is first in a man's heart, and he feels it is his duty to give up his business and devote his time to winning souls to God, trusting in him alone for all things, he will do it. God has the

first claim upon us. He will not excuse us for doing what is wrong, even if it seems to be the only opening for temporal support. If we depend more on our own efforts or means than we do on God, we have no promise for this life or life eternal; but if we are led by God's Spirit, we have the promise that "no good thing" shall be withheld from us. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Ps. xxxvii, 3. In Phil. iv, 6, we are taught how to get what we need. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." We need constantly to know that we are doing the will of our Father; then we may expect him to do "exceeding abundantly above all that we ask or think."

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TELL YOUR EXPERIENCE.—Much of the want of faith in the promises of God comes from a neglect on the part of Christians to bear witness to the fulfillment of those promises in their own experience. You have been in emergencies when it seemed as though an earthquake were shaking your foundations from under you, and they held you up and comforted you, and you have never borne witness to their sustaining power in the prayer-meetings, at the conference meetings, or elsewhere. There are hundreds of men whose life God has made significant and memorable, and they have never uttered a word about it to those around them. Many and many a time God has brought you out of a great trouble, when you have made no mention of his mercy and goodness to any one. God's promises are not enough talked of. If all the blessings that men are conscious of having had in fulfillment of God's promises should receive tongue, this city would be like the New Jerusalem for shoutings and praises. Too many witnesses of God's goodness in His promises are silent witnesses.

PERSONAL EFFORT FOR GOD.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ecc. xi. 6.

The importance and the blessedness of personal effort, in going about doing good, are illustrated in this truthful narrative.

It was Saturday afternoon, and business was brisk, and the workmen in a certain manufactory were all busy; but Mr. B——, one of the firm, was absorbed in thought, wondering what he could do to serve his Lord, and to benefit his fellow men. Awakening from his contemplations he abruptly asked, "What has become of Cooper, who seven years ago was a prosperous mechanic and a respectable citizen?" In reply to this question, one of the workmen answered, "Cooper is a miserable, drunken fellow, who has turned his daughters out of doors, and is now living with his wretched, heart-broken wife in one of those miserable shanties in the north-east part of the city, occupied by the workmen while building the railroad."

"Can nothing be done to save him?" asked Mr. B——, "and restore him to usefulness and society?" All thought the case a hopeless one except Mr. B., himself, who felt his heart moved within him to make one earnest effort to rescue poor Cooper from the gulf of ruin. He knew that Jesus went about doing good, and that he came to seek and to save the lost; and as a disciple of Christ it was his duty, yea, his privilege, to labor to convert sinners from the error of their ways, and to save souls from death. He resolved to find, if possible, the fallen man, and speak a word of kindness to him. After a wearisome walk he found the hovel of Cooper, which was but little better than a pig-sty. Here sat the wife in rags and wretchedness, and there lay the husband in a drunken stupor.

After some general conversation, in which the husband had become somewhat interested, Mr. B—— said,

"Cooper, you were once a respectable man, a first rate workman, doing a good business, and see to what a condition intemperance has brought you."

"Yes, I know it; but what can I do to change my condition?" asked Cooper despairingly, now half sobered.

"Why," said his visitor, "You are a man yet; you have not fallen so low but that you may recover. Be a man; resolve to help yourself and I will help you. In proof of what I say, you resolve to drink no more, and come to my shop on Monday morning next, and I will find you work at good wages. Will you make the effort?"

Slowly and solemnly Cooper answered with evident emotion, "I will, God helping me."

Before leaving them, Mr. B. urged Cooper and wife to attend the house of God, and seek to share in the blessing which God was then pouring out upon his church. They pleaded their poverty and rags, but he told them to come "just as they were," and seek to be clothed in the robe of Christ's righteousness.

The next evening at a late hour, Mr. Cooper was seen entering quietly the house of God where Mr. B. worshipped, and hiding himself in an obscure corner; and so he did for several nights, after which he was accompanied by his wife. On Friday night of the week following the visit of Mr. B., upon the invitation being given for the inquirers to come forward to be conversed with and prayed for, Cooper came up the aisle of the church, trembling with deep emotion, and like the jailor he fell down crying in the bitterness of his soul, "What must I do to be saved?" He was instructed in the way of salvation, and directed to the "Lamb of God which taketh away the sin of the world," and after passing through fearful conflicts of soul, he was brought out into the glorious liberty of the sons of God.

"The world beheld the glorious change
And did God's power confess."

It was not long before the wife and the two daughters of Cooper were

brought to the feet of Jesus, and to unite with the husband and father in witnessing a good profession before many witnesses.

And now, my dear reader, was not that Saturday afternoon well spent by Mr. B., in leaving his business and devoting it to personal effort for the good of others? And did not a glorious reward attend the effort made, in humble reliance on the promise, "They that sow in tears shall reap in joy?" Who would not rather have the reward of Mr. B., as the instrument in the hands of God in saving this entire family, than the brightest crown that ever decked a monarch's brow!

What he did, you may do. Say not that there are no openings for labor; they are on every side. The poor, blind, and ignorant are to be found everywhere. Go out then into the lanes and alleys, and with words of kindness and deeds of love, seek to bring men to Christ. Our duty is a personal duty; we cannot shift the responsibility on others. We must act for ourselves. Oh, then, Christian, be up and doing; and may God make you faithful, and in the day of final accounts may you hear the Master say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—*Tract Journal*.

—The Rev. Dr. J. Fletcher the pious vicar of Madeley, even when a child, was a constant reprover of sin, and his modest freedom in this respect is said once to have offended a mother he tenderly loved. While she was, on some occasion, expressing in too warm a manner to one of the family, he turned his eye upon her with a gentle reproof. She was displeased, and repaid it with some severity, when, with a look of the tenderest affection, he replied, "When I am smitten on one cheek, and especially by a hand I love so well, I am taught to turn the other also."

—Always bear in mind that this is the victory that overcometh the world, even our faith.

HOLY CONVERSATION.

BY REV. B. WINGET.

"But as he which hath called you is holy, so be ye holy in all manner of conversation."—1 Pet. i, 15.

Perhaps there is no point of Christian practice in which so many fail as in their words. And the reason is, they do not carefully consider the teaching of God's word on this point; and then prayerfully and perseveringly endeavor to obey it.

The text is a positive command, obligatory upon all, and especially enjoined upon professors of religion, who say by their profession, that they abide in Christ, and therefore are expected to "walk even as he walked."—1 John ii, 6.

It implies, negatively, the absence of all unholy conversation, such as, unchaste words. See 1 Pet. iii, 1-2, where the believing wives are taught to win their unbelieving husbands by their "chaste conversation, coupled with fear." All dishonest conversation is prohibited, "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works, which they shall behold, glorify God in the day of visitation."—1 Pet. ii, 12.

All lying and hypocrisy must be put away. "Wherefore putting away lying, speak every man truth with his neighbor. All liars shall have their part in the lake which burneth with fire and brimstone." "Wherefore laying aside all guile, and all malice, and hypocrisies, and envies, and all evil-speaking; as new-born babes desire the sincere milk of the word that ye may grow thereby." Evil speaking is one of the most common forms of unholy conversation, and is the more readily indulged because it meets one everywhere, and persons easily excuse themselves when reproved for it, saying, "it was only the truth." But it is evil-speaking to tell the truth about our neighbor from a wrong motive, and

when the cause of truth cannot be advanced, or served thereby. He who "taketh not up a reproach against his neighbor," has one characteristic of a citizen of Zion. See Psalm xv.

All covetousness is prohibited. How many speak covetously like Ahab, and are rendered continually unhappy by the indulgence of this sin. He had an abundance; but lost sight of it all, in his desire to obtain the little vineyard of Naboth. Covetousness in conversation, shows a covetous heart, which is an abomination to God, because idolatrous. "Let your conversation be without covetousness, and be content with such things as ye have: for he hath said I will never leave thee, nor forsake thee."

The command requires us to leave off all vain conversation. Hence, Christians are said to be redeemed from this. See 1 Pet. i, 18. Paul says, "Let not foolish talking, or jesting, be once named among you as becometh saints, for they are not convenient; but rather giving of thanks."

Bible religion requires us to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and to be renewed in the spirit of our minds; and that we put on the new man, which after God is created in righteousness and true holiness."

Positively, this command requires our conversation to be holy at all times, and in all places. This seems to the unsanctified, like a severe bondage service; but to the wholly sanctified, it is a delight to conform to this Divine command. Men seem to think their words possess but little significance; but God says, "By thy words thou shalt be justified, and by them condemned."

Our conversation should be holy, because Christ our great exemplar is holy. We are to be like Him. The perfection of his image, as manifested by us, determines the amount of declarative glory we shall bring to him. The painter endeavors to have every

tint and hue of his picture correct to nature; and the sculptor, by light and careful strokes in finishing his statue, seeks to make it perfect and complete. It is what some consider little things in Christian practice, that bring out clearly and strikingly the Divine image, and show the transcendent excellence and purity of our holy religion. To take any other exemplar than Christ is to make a failure. We must be like him in our conversation, in all things, then we shall truly represent him, and his holy religion, and men will see our good works and glorify our Father which is in heaven.

How blessed the results! Salvation is the present experience of such. "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God."—Ps. 1, 23. Their peace is like a river, and their words "like apples of gold in pictures of silver," and they fall like healing balm on sin-crushed and sorrow-burdened hearts. They are rays of light shining in the gloom of moral darkness, and pointing the lost ones toward Christ and heaven. Eternity alone can tell how many will be directed to the mansions above by the holy conversation of the righteous. Alas! who can tell how many will be lost for want of a word—a pure word spoken in the right time, and manner. How many persons lessen their Christian expressions, and have to repent of it afterwards.

Would you have your words right, then get a pure heart. Thoughts coming forth from such a heart will be pure, and when moulded into words will bear the same impress. In vain do men try to cleanse the stream, but by purifying the fountain. "First make the tree good, and then the fruit will be good." "Out of the abundance of the heart the mouth speaketh." The "fountain opened in the house of David," is all-sufficient for the purification of all hearts; therefore all may have the prayer of David answered in their experiences when he prays,

"Create in me a clean heart, O God; and renew a right spirit within me."
 "Then," by our words and lives we
 "will teach transgressors his ways; and sinners shall be converted unto him."

SMALL THINGS TEST MEN.—In small things lie the crucibles and the touchstones. Any hypocrite will come to the Sabbath worship, but it is not every hypocrite that will attend prayer-meetings, or read the Bible in secret, or speak privately of the things of God to the saints. You shall find the same true in other things. A man who is no Christian very likely will not tell you a downright lie by saying that white is black, but he will not hesitate to declare that whitey-brown is white—he will go that length. Now, the Christian will not go half way to a falsehood, nay, he scorns to go an inch on that road. He will no more cheat you out of two pence farthing than he would out of two thousand pounds. He will not rob you of an ell. Even a Pharisee will ask Christ to his house to sit at meat with him—he is willing to entertain a great religious leader at his table; but it is not every one who will stoop down and unloose his shoes: for that very Pharisee who made the feast never brought him water to wash his feet, nor gave him the kiss of welcome; he proved the insincerity of his hospitality by forgetting the little things. I will be bound to say Martha and Mary never forgot to unloose his shoe-latchets, and that Lazarus never failed to see that his feet were washed. Look, then, I pray you, as Christians, to the service of Christ in the obscure things, in the things that are not recognized by men, in the matters that have no honor attached to them, for by this shall your love be tried.—*Spurgeon.*

KNOWLEDGE OF SIN.—We cannot go to the bottom of sin without the convincing, searching Spirit of God. If the work is to be our own, we shall deal so very tenderly with ourselves, that nothing can ever come of it.

EXPERIENCE.

BY J. RICHARDSON.

I was born in the town of South Lyon, Oakland Co., Mich., Sept. 20th, 1857. My parents were members of the M. E. Church. In early life, I received from my mother the best religious instruction that she was capable of giving me, and in consequence of it, a desire to be a Christian was begotten in me that never afterwards entirely left me, although I became very wicked. As I grew older, and began to go to school, and to associate with those who were reckless and wicked, the teachings of my mother were quite forgotten, and instead of loving the thoughts about God and eternal things that I formerly had, I was continually thinking to do evil. When about nine years of age I commenced using tobacco, and from this time I went running down the broad way with fearful rapidity. My parents did all in their power, I believe, to make me quit the filthy habit, but to no purpose. The rod was not spared, and often with tears my mother would entreat me to stop using the filthy weed, but I would not. My father would neither furnish me tobacco nor money to procure it; and to satisfy the cravings of the accursed appetite, I learned to steal—would steal either tobacco or anything that I could take to the store and exchange for it. And thus the habit of stealing became so strongly attached to me, that in a short time I would not only steal tobacco and the means to obtain it, but anything that I might wish or could get, merely because I loved to steal. From stealing I went to swearing. My next step took me to the saloon and the bar room. During the summer preceding my 16th birth day, I became intoxicated for the first time. After taking this step I soon became tired of my home, and wished to get away to work so that I could have more means wherewith to gratify my pride (for I was very proud) and lust. Ac-

cordingly I left home and hired out to my brother-in-law. While there I drank very hard. On one occasion, upon accepting an invitation to a dance that was to be held in the neighborhood, I went; but instead of stopping to the party, I went to a neighboring village, in company with another very wicked young man, to fetch a bottle of spirits for the occasion, but before we left the saloon to which we went for the liquor, we became so intoxicated that when we started for home we could walk only by keeping hold of the fence along by the walk, and when we came to the end of the fence we fell to the ground, and laid there until nearly morning, when we arose and went to our homes. That day I never will forget; I was very sick, and in the evening I went home to my father's and returned no more. For some months after this event I drank but little, but was very reckless and wicked, and did much mischief in the neighborhood where I lived. But when the long winter evenings came, I began again to frequent the saloon and bar room, and for some months I drank pretty hard. During this winter I had a quarrel with a young man who lived near my home, and to avenge myself, I committed a crime for which, had I paid the penalty of the law, I would, without a doubt have been committed to the penitentiary for a term of years. In consequence of this, those who had been my friends forsook me, and I again determined to leave my home. But my father, to save me from being so disgraced, sent me to the State Agricultural College of Mich. While there I became more reckless and wicked than ever before, and committed, what I consider to be, the meanest act of my whole life, with one exception. I was roaming with a poor young man from the northern part of the State, who on one occasion wrote home for mears, and not being in the room when the letter came containing the money, it was whispered to me, "Take the letter; there is money in it." I obeyed, and boldly took the letter,

which contained a ten dollar bill. That night I took but little rest. What I suffered from the pangs of a guilty conscience God alone knows; and I promised the Lord that if he would not suffer me to be detected and punished according to the law, I would make it right with the young man. He fulfilled his part, but mine I did not until after I got saved. I did not remain at the college but little more than half of the year, for late hours and hard study, with the habits I had, were more than my already weakened constitution could endure, and I was obliged to return home. I soon regained my usual state of health; but was not contented at home; and in a short time was away again on a farm to work near Ypsilanti, Mich. Here my stay was short, for I became home-sick, and in a few weeks I returned home again. Soon after I returned home, a Free Methodist preacher came into the place, intending to preach but three sermons; but as the congregations were so large, and much conviction rested on the people, it was deemed best not to close the meeting; and it was protracted for several weeks. For some time I would not attend the meetings, but staid at home and said hard things about the preacher, and I really thought him to be beside himself, for never before had I heard a man say that it was necessary for one to live without sin in order to gain heaven. At length, however, I was persuaded to go and hear him preach. The first night I went away convinced that the man had told the truth, and God the Holy Ghost sent it home to my heart; and while going home I did not wish to be in the company of my wicked associates, and went home alone. The Holy Ghost was really at work in my heart. I continued attending the meetings, and my load daily increased in weight. Sleep departed from mine eyes and my bread became bitter. While sitting under the burning truth of God I could not refrain from weeping; but when the invitation was given

for those to go forward who desired religion, I kept my seat for fear of being laughed at. I continued on in this state until the afternoon of December 3d, 1875, when I entered an afternoon prayer-meeting and gave myself to the Lord the best I knew; but was not satisfied, and continued to hold on to the Lord, and in a little time the evidence came clear and strong that I was a child of grace, justified. I now had no desire for tobacco or strong drink, nor for the pleasures and places of amusement which before I had so much loved.

"Jesus all the day long,
Was my joy and my song."

It was not but a little time before the Lord showed me that it was my duty to go back over the whole of my life, and right up old quarrels, and where I had slandered a neighbor make it right, and restore that which I had wrongfully obtained from him. This was the greatest cross I had so far, but cheerfully, I went to work, and the good Lord did wonderfully bless me. Praise his name! But before I had finished the work, I heard of Spring Arbor Seminary, and being desirous to attend school, I concluded to go, and did, so as to commence the fall term, 1876, but how it resulted will be seen farther along. I succeeded in my studies; but soon lost the love of God out of my heart, and the remainder of my stay was one of severe conflict. At times it seemed as if the devil would kill me. Then I would make a desperate effort to get free, and several times did, but in a short time would be in darkness again. The devil had got me to looking here and there, at this one and that one, and for me to get free from the habit—seemed to be almost an impossibility.

The last Sabbath in April, Brother C. Jones being in the place, preached in the evening in the chapel. In his discourse for some time he dwelt upon the necessity of making restitution, and his own words cut me to the quick. That night I went to my room feeling miserable enough, and convinced that it was my duty to immediately go home

and finish the work I had begun. On the morrow I told my troubles to some of my friends, who thought that the Lord would be satisfied if I promised him that I would make my wrongs right at the first opportunity, and remain until the term closed. At length I concluded to do so, but in three weeks the Lord again spoke to me. This was on Saturday, May 20th, and on the following Monday I started for home, where I arrived on Tuesday, and immediately went about the work for which I had come home. I soon expended the means I had, and went to work to earn more. During the summer months, up to the time of the Williamston (Mich.) camp-meeting, I worked very hard; but a considerable part of the money earned had to be expended for clothing. So I did but little towards paying my debts. When the time came to go to the above named camp-meeting, I was exceeding glad, for I was groaning to be delivered; for of all men I was the most miserable. I staid until the meeting closed, but did not get really free. From there I went to the Kelly's Corners meeting, and from there to Saranac, Mich. There I really got to the Lord, and was again restored to the favor of my Beloved. Bless his name forever! After the meeting closed, contrary to the course I had marked out, I went with Brother C. Jones to his circuit, where I remained the most of the time until the Conference at St. John's, Mich. After attending the Conference, I returned to my home, and immediately went to work again by the day, to earn the money to make the restitution. I did not work but a few days, however, before I was taken sick. I soon recovered sufficiently to go about my work again; but in a few weeks, was taken down again, and have but fairly recovered now. The Lord in the mean time opened the heart of my father, and he gave me the money that I needed to make all right.

For some months, my experience has been one of severe conflict. God,

in his providence, put me where I have been exposed to the shots of some of the devil's great guns; but David's God, hath been my God, and he hath delivered me. Bless his name forever! I now enjoy salvation—The old kind! Glory to God! It saves me from the love of the world—its pride, pomp, and show; and I am enabled to love the Lord with all my heart. I love to obey the Lord and keep his commandments, and they are not grievous unto me, My glory is in the cross alone. I am where I love the cross that kills me to the world, and the world to me. Jesus leads me, and I am satisfied. I am resigned to the whole will of the Lord, and do not feel like murmuring at his dealings with me. He has caused me to suffer for a while, but now comes the stabilishing, the strengthening, and the settling down into God. I am "earnestly contending for the faith once delivered to the saints." I prove, by experience, the truth of Paul's declaration: "And all that will live godly in Christ Jesus, shall suffer persecution." But I glory in tribulations also. I ask the prayers of the pilgrims that God will keep me from the evil of the world, and preserve me blameless unto the coming of our Lord Jesus Christ.

♦♦♦

CERTAINTY OF DEATH.—All the successions of time, all the changes in Nature, all the varieties of light and darkness, the thousand thousands of accidents in the world, and every contingency to every man, and to every creature, doth preach our funeral sermon, and call us to look and see how the old sexton, Time, throws up the earth and digs a grave, where we must lay our sins or our sorrows, and sow our bodies, till they rise again in a fair or intolerable eternity—*Jeremy Taylor.*

♦♦♦

—To gain extensive usefulness, seize the present opportunity, great or small, and improve it to the utmost.

—The responsibility of believing is yours: the responsibility of saving you now, fully, for ever is Christ's.

ARE YOU INSURED?

BY REV. E. P. SELLEW.

Is the company in which you are insured safe and reliable? Recent revelations have shown that some companies are not safe; therefore it will be wise in you to inquire into the reliability of your insurance. Does your insurance approximate closely your value? Is the house in which you live insured? I do not mean the house in which you spend a few hours each day; but the house which you never leave until death—not the one made of wood, brick and mortar; but that made of bone, muscle and flesh, in which you more truly live. It may never meet with any serious accident—may never suffer violence, but will it never decay? "This earthly house of your tabernacle" may seem strong now, but will it never be "dissolved?" Have death and the grave no mortgages upon it? Are you insured against disease, death and corruption? If you lose this house are you assured of another one? Can you say with the Apostle Paul: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens?"—2 Cor. v, 1.

A man is more valuable than a house. You are of much greater value than your body. Is your soul insured? To insure is to make sure or secure against a possible loss. That there is a possibility of losing the soul the Saviour taught when he asked, "what shall it profit a man, if he shall gain the whole world, and lose his own soul."—Mark viii, 36.

Are you insured against this loss? Only God can thus insure you and he can only do it because of the atonement. Repentance and faith are the conditions upon which this insurance is granted. Have you truly repented? Have you felt such sorrow for your sins as to cause you to turn away from them? Have you exercised that faith

in the Lord Jesus which makes you a "new creature"—gives you a new heart—a changed nature? If not, you are in danger of suffering the fires of hell—your insurance is good for nothing. If you have this "new birth," which is the policy for the soul's insurance, your daily life is exhibiting it. "Whosoever is born of God doth not commit sin," and "Whosoever abideth in him sinneth not." 1 John iii, 9, 6. Are you living in frequent violation of God's commandments and yet thinking you are saved? Do not be deceived; Jesus "saves his people from their sins."—Mat. i, 23. Do not say your sins are small ones. If your building was on fire in ever so small a place, would you regard it as a small matter? None of God's commandments are small, but if you break one of the least of these you are guilty, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—Jas. ii, 10. What some choose to call trifles the Lord has considered of sufficient importance to give especial commandment concerning. Love of the world and conforming to it, self-indulgence and Christian attire are some of the subjects about which God has given commandments, which are habitually disregarded by many professing Christians. Are you one of that kind of Christians? Dear reader, if the Lord Jesus Christ is not your present Saviour from sin—all sin, your soul is not insured, but is exposed to the wrath of God—to the fires of perdition. "We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not."—1 John v, 18. Are you saved?

—From all fits of doubt, perplexity and fear—whether they respect the body or mind; whether they are a load to the shoulders, the head or the heart—the following is a radical cure, which may be relied on, for we have it from the Great Physician, "Cast thy burden on the Lord, and he will sustain thee."

THE GODLY MAN.

BY T. S. LA DUE.

The godly man has been made experimentally acquainted with God. He commences with him, walks with him, and is a partaker of the Divine nature.

He reverences God's law. Having the God-nature, he will respect what God respects. God says, "The law is holy, just and good." He delivered it amidst the solemnities of Sinai. He has given his Son to "even the death of the cross" to defend it. He has declared that, though heaven and earth pass, one jot or tittle of it shall not fail."

The godly man has supreme respect for that part of the law which especially defines duty to God.

The Ten Commandments were given on two tables of stone. The first relates to God. It begins, "Thou shalt have no other gods before me." It is natural for the godly man to obey this, with God reigning in his soul. What cares he for gods of gold, or silver, or brass, or iron, or wood or stone—whether as now made gods of, in money, or buildings, or ornaments—or such as Belshazzar drank to out of the sacred vessels? What cares he for these, so long as he who wrote *Tekel* on the palace walls of the impious king, writes on the walls of his soul, which Jehovah makes his temple, his "New best name of love?"

This godliness would do away with idolatry. Let the heathen become experimentally acquainted with God, and they would fling their idols to the moles and bats.

This experience would banish Papish saint adoration, Mariolatry, and relic superstition. The godly man having a fellowship with God nearer and dearer than husband has with wife, or parent with child, wants no creature to stand between him and Deity—no priest, or saint, or Virgin Mary. He cannot take God at second hand. Jesus says, "Behold I stand at the door and knock"—

not Mary, nor Peter, nor any "father," nor cardinal, nor pope—and "if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me."

What did Enoch do, and Noah and Abraham and Moses, without Mary? Why, *they walked with God hundreds of years before she was born.* How did Shadrack, Meshac and Abednego do in the furnace without Mary? The form of the fourth, the Son of God, walked with them, and the angel of the Lord—not Mary, but the Lion of the tribe of Judah—held the lions for Daniel.

Mary was a good woman. "Hail thou art highly favored. The Lord is with thee: blessed art thou among women." Peter was a good man, and honored; but the godly man says to them, and even to the tallest angel: "Stand aside; I have seen God. I have felt his presence in my soul, and from this time on forever, nothing but Jehovah is great enough, good enough, and grand enough to satisfy me."

The next command is, "Thou shalt not take the name of the Lord thy God in vain."

The godly man knows God's name. The name of a great and good man excites admiration, and this is measured by our knowledge of the man, so the name of God has meaning to us in proportion to our knowledge of him.

No one can sing "with the spirit and the understanding," glorioc old Coronation, "All hail the power of Jesus name," unless he knows Jesus. A dying man gasped, "Bring." "What shall I bring, father?" said his daughter, "Bring," he gasped again. "Do tell me, dear father," she repeated, "what to bring, and how gladly I will do it?" He gathered his expiring energies, and waved his hands aloft, and cried, "Bring forth the royal diadem, and crown him Lord of all." And then went up to crown him. That man knew Jesus, and the power of his name.

Free Masons pretend that the ineffable name of Deity was graven by him,

in a mystic stone, which was handed to Enoch, who put it in an underground temple, and that this stone was preserved in this temple through the flood, and was finally found in it by those digging for the foundations of Solomon's temple. It was discovered by the divine light radiating from the name, which set the cellar all aglow. Masons, they say, are the only ones who have, through this stone, a true knowledge of the name of God.

We know this is nonsense; but the godly man does know this name. A stone has been given him with the ineffable name on it; for Jesus says, "I will give him a white stone, and in the stone a new name written." And he has this name in a deeper sense, not only on a stone, but on himself; for Jesus says, "And I will write upon him the name of my God."

The godly man looks within his soul and reads God's name there, or realizes the divine presence. The name of God is sometimes put for himself. As Moses said, "That thou mayest fear this glorious and fearful name, the Lord thy God."

As the name in the fable stone shone, and lit up the underground temple, so the name seen by the godly man in his heart shines and lights it up, and it shines out and lights up the world for him, and on and on, beyond the sun and stars, he sees the worlds floating in it, and then he says with Jeremiah, "Thy name is great in might."

He looks again, and sees a light shining from it "fairer than the moon, clearer than the sun," and as the Seraphim see it they cry, "Holy, holy, holy, Lord God of hosts;" and then the godly man says with Isaiah, "For thus saith the high and lofty one that inhabiteth eternity, whose name is holy."

He looks again, and sees the light from this name shining through time to the judgment, and there it shines on a lost soul. That soul calls for rocks and mountains to fall and hide it, but

the light shines through. That soul makes its bed in hell, and there the light pierces, and it shrinks. "If I make my bed in hell, behold thou art there;" and the godly man says with Moses, "Fearful name."

He sees a saint in trouble. The gates of hell are opened, the ungodly assail, afflictions pour, the dogs of evil are let loose, and set their teeth in his soul; but the light and power of this name shine about him, and he hides in it, and the godly man as he sees, says: "The name of the Lord is a high tower, the righteous run into it, and are safe."

He looks once more, and sees a world of sinners, walking in darkness. The pit yawns for them. There, they fall; no, in the light shining from this name he sees the Son of God come down, and then he says, with Daniel, "Blessed be the name of the Lord," and he sings with Wesley—

"Thy name salvation is."

Do you suppose that the godly man, knowing such a name, can take it in vain?

The next commandment is, "Remember the Sabbath day to keep it holy."

One day out of seven is necessary for rest. More can be accomplished temporarily by Sabbath rest. But this is not the chief design. God says, first: "Remember the Sabbath day to keep it holy;" that is, consecrate it peculiarly to the Lord. The Sabbath is pre-eminently God's day—"The Sabbath of the Lord thy God."

Ungodliness, or unlikeness to God, and disregard of him, is a chief sin, and one of the chief objects of religion is to lead men to think of him. Man does not heed the counsel, "Now consider this ye that forget God." To check this forgetfulness, he has set apart a day exclusively for himself. By this a break is made in the mad current of worldly thought and care, and the soul is anchored as it were in a placid haven, which is as the waters of life.

As godliness, God in the soul, and

communion with him, may be said to be the essence of experimental religion; then the Sabbath as a day to be wholly devoted to God, must be one of the principal means of grace in securing worship of, and communion with him; and accursed must be that man who disregards this day.

The godly man, having the God-nature, of course reverences God's day. He reflects—

"This is the day the Lord has made,
He calls the hours his own."

To him this day brings a peculiar sense of Deity. The very atmosphere seems holy; the whole earth seems a temple; and he feels, while a sacred hush comes over him—

"The Lord is in his holy temple,
Let all the earth keep silence."

The noises of secular business on this day, or the sounds of worldly amusement, are horrid discord; they wound his soul. He shudders if he sees the farmer drive his team afield, or the teamster hauling his load, and the gay party, riding for pleasure, seem tricked in the livery of Satan, and moving towards the precipice which hangs over the burning lake. The whistle of a locomotive or steamer on this day sounds like the shriek of a fiend.

The godly man shrinks from any desecration of the Lord's day on his own part, and he cannot bear it in others. And especially awful seems the deliberate, systematic, persistent, and gigantic Sabbath-breaking of railroad and other corporations. He cannot in any way tolerate, encourage, or help it.

The godly man, who keeps the first table of the Law, will keep the second. He who loves God with all his heart, will love his neighbor as himself. He will, in his capacity, love man like the God dwelling in him, who so loved the world as to give his Son, and like the Christ living in him as the temple of the Holy Ghost, who "came not to be ministered unto, but to minister, and to give his life a ransom for many." He who can truly pray in regard to

God, "Our Father who art in heaven, hallowed be thy name," can pray next in regard to man: "Thy kingdom come, thy will be done on earth as in heaven."

The godly man has power to keep the Law—"The power of God unto salvation;" salvation from sin in his own case, and to secure the salvation of others. He has this power in himself; for he has the Almighty God in his soul. I see a great ocean steamer going out of New York bay. She divides the wave like a thing of life. The spray leaps from the prow and glows as she cuts the brine. I see her again, in a storm; night hangs a curtain black as death over the deep. The frightened stars shut their eyes. The sea, made mad by the tempest, his white locks streaming, shakes her in his mighty fists, until every timber groans; and then, with the shriek of the storm fiend whistling through the rigging, flings her to the skies. For a moment, on some foam capped peak she hangs, and then plunges down. There! she goes under. No! up she rises, and moves on, climbing the mountains and sliding down into the vallies, until the port is made. What enables her to do this? There is a mighty power within. So it is with the godly man. He can say, with Paul, as he makes his way over the stormy main of temptations and trials, "Mighty through God," "according to his power which worketh in me mightily."

—True heavenly wisdom doth seem very mean, of small account, and almost forgotten among men, as having no high thoughts of itself, nor seeking to be magnified upon earth. Many, indeed, praise it with their mouth, but in their life they are far from it; yet it is the precious pearl, which is hidden from many.—*Thomas a Kempis.*

—Have the courage to obey your Maker at the risk of being ridiculed by men.

—If we would have God be careful of us, we must be careful of the things he has committed to our trust.

GRACE AND RECONCILIATION.

Even when we have accepted the free, measureless grace of our Lord, it is, alas! hard at times for us to act wholly in grace to others. We daily pray to be forgiven as we forgive,—no more, no less. Do we realize this? The standard is, "As Christ forgave." It is in this respect that we are specially commanded to be perfect even as our Father in Heaven,—perfect in the grace of forgiveness. Let the witness for God in your soul ask, Are you ready to meet this standard? Is there no remnant of ill will or bitterness, no festering, half-recognized grudge toward those who have injured you—broken your very heart, it may be—by slander or cruelty? If so, cut the cancer out. It will fester, it will grow, it may overcome you. I cannot, you say. This is true. But you can in faith take it to Christ, and He will heal it, till from your very heart of hearts you bless them that curse you and fervently pray for those that despitefully use you.

It may be that here, at this point, has been the fatal hindrance to a life of entire trust,—the rankling thorn that has made the best of faith impossible. If so, a very heaven of grace in your heart awaits you when from your heart you forgive, in the entirety of Christ's own pardon to you, the trespasses of your brother.

For some years I had willingly aided a poor man in ill-health and with a large family. At length, I one day heard that he had done a most ungrateful and even malicious act toward me. A few weeks passed and the poor man, being once more pressed by want, came to me for help. Looking at him I said, "I know the evil return you have made for years of kindness, and you presume on my being a Christian to solicit me again. I not only forgive you, but I will give you the aid you need." As I did so, I felt what it was to forgive as I was forgiven. I could never put into words the intense, the exquisite joy of conception, that then came to me, of the

infinite depths of grace of our Lord, who purchased gifts even for the unwilling and the disobedient.

Or if, on the other hand, your brother hath aught against you, and you are fully and entirely reconciled to him, so far as in you lieth, before you can bring your gift, yourself, a living sacrifice upon the altar, you must leave there your offering, be reconciled to your brother, and then bring a whole-hearted gift. You are not to go and tell your brother that he has done wrong. Make no allusion to this. With the microscope find out what you have done wrong. That is your business. Tell him this, and leave his part to his own soul and God. When you have told him in what you were wrong, or removed his wrong conceptions, you may find him readier to tell in what he was wrong. Or if not, you have done your part and you are set right with God, which is the great thing. If your character or actions have been falsely judged, as you have trusted your salvation for eternity with God, so after this effort trust your reputation for time with your Lord.

Let me again illustrate these things from my own experience. Twenty years ago in seeking to help a friend out of difficulty, I seriously offended a person who took a very untrue and unjust view of my act and spoke harshly of it. For many years all intercourse was suspended. At length one day at the communion table my heart was aroused by the word, "If thy brother hath aught against thee, . . . first be reconciled to thy brother, and then come and offer thy gift." It was very hard. I had much misrepresentation to complain of, but I saw that this was in the path of obedience to which I had unreservedly committed myself. I went to him, explained the transaction, and offered to do anything in my power to satisfy him. The cloud was in a moment gone from his mind, and a happy and unclouded intercourse was renewed. I then felt that I could offer my gift on the altar with a free heart.

As in forgiveness to another I most vividly realized grace to myself, so after reconciliation to an offended brother I could with a free heart present myself to God. Most of the difficulties as to realizing the life of full communion with God lie not in the doctrine, which is simple and in all the creeds, but in some unremoved hindrance within the soul of the Christian; and of these, perhaps none are more common than those of our partial forgiveness of injuries, or chafing from the needless alienation of brethren. Acting in grace and reconciliation with the offended would bring the promised life of abiding in Christ to many a weary and distracted heart.—*R. Pearsall Smith.*

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THE DREAM OF THEOPHILUS.—The last rays of the declining sun were shining through the windows of the church, and the pious Theophilus was still engaged in prayer in the solitary sanctuary, though the other worshippers had left it. Sleep surprised him amid his meditations. Suddenly he imagined that he heard a voice which said to him, as did the angels to the apostles of Jesus, upon the holy mount, "Why stand ye gazing into heaven. Go, thou hast still to struggle and to combat." He replied to the voice, "Oh, that I were certain of mine eternal safety. Would that it were permitted me to cast but one look into the Book of Life, and read my name written therein."

"If thou didst read it, what wouldst thou do then?"

"I would live in God and for God."

"So be it. Live in God, and for God, and thy name shall be in the Book of Life. So do, and thou shalt live."

Theophilus awoke, and remembered the words of the Lord Jesus, "Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

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—Many pray who do not worship God.

THE FULLNESS OF CHRIST.

It is just like a great city that faces to the eastward. When the sun is rising, there is light upon the slope of the hill looking to the east, and not one window turned away from the sun-rising by the Great Builder of the city, every window looking eastward, where in a moment the sun would loom up above the mountains and pour itself upon the city, and by-and-by the sun comes up, and at last shows all its glory and pours down upon that city, and finds its way into every window, unless the window has been barred before the man went to sleep behind it; into every window where there is a crack left open, the glory of the sun comes. It creeps across the darkened room, flings itself upon the sleepers, and will wake them if only they have not barred their doors against it by a deliberate persistence in and dedication to sinfulness. I should not know how to believe in Christ for myself, if I did not believe in Christ for every man and woman in this world. If I believed there was one man or woman anywhere on all this round globe to whom Christ had no message, to whom Christ had no revelation, I should not know how to account for Christ, my Christ, for it is simply as a child of God in virtue of my very humanity, it is in virtue of my very being human, in the family of him who made men after his own image that I have any right to that forgiveness and that glorious hope which is given me by Christ. And if from end to end of the world there was one man or woman who, being human, had no Christ offered to him, the spell would be broken, the universality would be gone. I should not know, I should not dare to dream that I found myself among any choice or select number though that number were all the world save one. I should not know but it was all the world save two. So only in believing and knowing that it is utterly all the world to whom the Saviour offers himself have I any right to

know that he has offered himself to me. To look up and see the heavenly vision, and take in the Master for my Master, I give myself to the new life that opens to my own obedience to him. Believe that, believe it, Christians, as you go to other men, not with a doubtful lip nor with a doubtful eye, wondering if there is a soul that God means to save as well as you, knowing by the very faith by which you know that he has saved you, that there is salvation for that soul. Believe it, knowing as you look around upon the Christian world, and show in spite of all that your tongue may say that it is a noble thing to be the servant and the saint of such a Master and Saviour knowing that salvation could not be real for one of them if it were not possibly real for you too—the ninety and nine and the one sheep. If the shepherd had left the one out in the wilderness the ninety and nine would have trembled through the night with fear of the next day, and with the new revelation of how little the shepherd really cared for them. It was because he went after the one and brought it back that each one of the ninety nine laid itself down in peace and slept because the shepherd loved them.—*Phillips Brooks.*

WHITER THAN SNOW.—What could possibly be whiter than snow? We are almost ready to say there is nothing. Yet there is something that is whiter than snow. It is the heart that is washed in the blood of Jesus. Turn to Psalm li, 7: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

—"Immediately, as soon as thou givest thyself to God from thy whole heart, and seekest not this, nor that, according to thine own pleasure or will, but settlest thyself wholly in Him, thou shalt find thyself united and at peace: for nothing can afford so sweet a relish, nothing be so delightful, as the good pleasure of the Divine will."—*A' Kempis.*

ALCOHOL A DEADLY POISON.

A gill of the pure article will kill a man as quick as a bullet through his brain. Do you say that no one drinks it pure? Very true, though more than half of some liquors is alcohol; and if the quantity of the poison taken is less, the work of poisoning will only be more prolonged. Many poisons act slowly, but none the less surely. Alcohol in small doses is one of these.

Alcohol the result of decay.—"But," you say, "alcohol is found in wheat and rye and barley; it cannot be so very poisonous."

You are mistaken sir. The Creator never made alcohol. There is not a vegetable that grows which contains it. Not a single animal, man excepted, ever produced it. It is a product of decay. By means of fermentation, the starch and sugar of grains or fruits are decomposed, alcohol and carbon di-oxide (carbonic acid) being produced as the results. The carbon di-oxide escapes as a gas, leaving the alcohol behind as a fluid. Alcohol, the great destroyer, is itself the offspring of destruction.

Alcohol destroys the body.—Alcohol is one of the most destructive agents that can be taken into the body. Placed upon the skin it raises a blister. Held in the mouth a few minutes it occasions an intense degree of irritation, and so deadens the nerves of the tongue that the sense of taste is nearly lost. When it reaches the stomach it corrodes the mucus membrane of that organ, induces inflammation, and occasions the formation of ulcers. When it is absorbed into the blood, it cuts the delicate corpuscles in pieces as a sausage grinder does a piece of pork. Those which it does not destroy it renders incapable of service in the body. The ultimate effect of this is to injure every fiber of the body, and to shrivel and harden the tissues.

—It is far more important to care for converts than to make it the sole aim of church activity to convert sinners.

EDITORIAL.

FAITH IN GOD.

Have you faith in God? Without doubt many are deceived in this respect. Jesus implies this. He says, "*When the Son of man cometh, shall he find faith on the earth?*"—Luke xviii, 8.

Faith is a most fruitful tree. It bears all manner of fruit, and at all seasons. You cannot have faith and not know it. You cannot have faith and others not know it. A want of faith is a great want. It brings in discouragement and discontent. It weakens the purpose and palsies the arm. It robs the soul of comfort. It makes everything go wrong. It is offensive to God. *But without faith it is impossible to please him.*—Heb. xii, 6.

Beloved, examine yourselves and see if you have faith in God.

If you have faith, you obey God. The idea that faith is a substitute for obedience, is absurd and unscriptural.

A soldier who has the greatest faith in his general, is one who observes most fully the discipline of the army. So our Saviour says, "*If a man love me he will keep my words.*"—Jno. xiv, 23. It is useless to talk of having faith if you disregard plain commands of God. God says, "*Thou shalt not covet.*" Can a covetous man, who is an idolater, have faith? He may have faith in gold; but he certainly has not in God. God says, "*Be not conformed to this world.*" Whatever this may forbid, it certainly must forbid conformity to the world in things which God has prohibited. It may mean much more; but it can mean no less than this. Be the motive what it may, God here forbids the outward act of conformity to the world.

Now, if you are conformed to the world in things which God, by name, prohibits, how can you think that you believe God? How it looks to see a man or woman adorned with gold, or precious stones, or costly array, stand up and talk about having faith in God! Why, if you believed God, you would obey God; not because it

is fashionable, but because it is his command, and he deserves to be obeyed. Dressing to please the world, in a manner which God has forbidden, greatly weakens your faith in God, and the faith of the world in you. Christ asks, *How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?*—Jno. v, 44. When you wear things that answer no purpose but that of ornament, what do you do it for? Is it not to secure admiration?

If you have faith in God, you are happy. This is the common state of your mind. There may be times when you are in heaviness through manifold temptations; but ordinarily you are happy. Your religion not only affords you bright prospects in the future, but it affords you present enjoyment. *In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.* Is this your present experience? Are you resting in mere orthodoxy and morality, or have you now faith in God?

THE NEW GOSPEL.—Carlyle is one of the most distinguished of the literary men of England. He has been a close student during a long life. He thus speaks of the second-hand scientists who are endeavoring to convince the world that there is no God: "Ah, it is a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got to. All things from frog spawn; the gospel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the catechism, which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the chief end of man? To glorify God, and to enjoy him forever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."

FREE GOSPEL.

Last Sabbath afternoon we attended a meeting held in Corinthian Hall, in this city, under the auspices of the Y. M. C. Association. The speaker, a Presbyterian minister, in meeting the objection which many make to attending church, that "they are not wanted," said that, "There is not a church in the city where they would not be welcome." No doubt the speaker thinks so. To a certain extent, and for a limited time, it may be true. But let him continue to attend with regularity, and it will soon be hinted that he is expected to pay for his accommodations. He will be invited to hire a seat and given to understand that his presence is not desirable unless he does it. In short, he is wanted as a customer is wanted—for the profit that can be made out of him. This is expressed plainly in the following from the *Alliance*, copied approvingly into other papers. It no doubt expresses the common feeling in churches where the right to occupy seats during worship is sold:

"The 'church dead-head' belongs to a newly recognized class of worshipers. The male of the species wears good clothes and appears well to the observant eyes of ushers and deacons. The female is even finer in her attire. Consequently they are bowed up the middle aisle in great state and enjoy vast repute for several Sundays. After this there is an attempt made to inveigle them into regular attendance. This is skillfully avoided, and thus people, otherwise respectable, pass from church to church and sponge their preaching. The Boston pastors, being now on the war-path, propose to make it warm for them presently. We once heard the remark that "the man who steals his preaching is not benefited thereby."

Can anything be more insulting? Is it any wonder that the churches with such a feeling fail to reach the masses? If the people are reached, outside meetings will be necessary, until all the seats in houses dedicated to the worship of God are as free as the grace that is preached.

DOING BUSINESS.—When will Christian learn to do business on Bible principles. We met a sister the other day who, with her husband, are in the decline of life. They had been diligent in business, industrious and frugal. At the same time she has always been liberal in her benefactions to the cause of God. But now when about to retire from business they have lost their all. How? By signing for others. Those who wished to be accommodated were old neighbors and friends from childhood. It seemed almost unkind to refuse them assistance—especially when so positively assured that no loss, nor even inconvenience should result from it. But the neighbors failed—with a good deal of property in their possession, so held that it cannot be touched by the creditors, while our aged, conscientious friends, commence life again poor. Many are every year reduced to want from this very cause. And yet the Bible is very explicit upon this point. *Be not thou one of them that strike hands, or of them that are sureties for debts.*—Prov. xxii, 26. *He that is surety for a stranger shall smart for it, and he that hateth suretyship is sure.*—Prov. xi, 15. *A man void of under tanding striketh hands, and becometh surety in the presence of his friend.*—Prov. xvii, 18.

BE COURTEOUS.—Because you are a Christian and use sincerity in your conversation, that is no reason why you should be rough and repulsive. This is not the way to win souls. Without being obsequious, you may be polite. There may be great plainness of speech with the utmost kindness of manner. Be careful and not leave the impression upon strangers that you are self-willed and impatient of contradiction. But not only does our spirit, in a great measure, dictate our words, but our words affect our spirit. Let a man talk in an angry manner and he soon will feel angry. Gentleness in the tones of the voice and in the manners, will beget gentleness of spirit. *Let your conversation be such as becometh the Gospel of Christ.*

TEMPERANCE.—A glorious temperance revival is in progress in this city, and also in many parts of the country. Multitudes have signed the pledge. A new impetus has been given to the zeal of temperance workers. We trust that public opinion will soon be so aroused that intoxicating wine shall no longer be used at the holy communion; and the sale of intoxicating liquors be placed where it belongs—high up in the calendar of crime. He who kills a man by alcohol, should be held to be equally guilty as he who kills by the bullet. The former is the more lingering, cruel death. The victim, first loses his character, the respect of all, his property, his health, his life, and his soul. Many have been rescued just in time to escape a drunkard's grave, and a drunkard's hell. That Christians can, by their votes, uphold a system, whose fruits are only evil, shows how defective is the Christianity of the age.

VOLTAIRE was an infidel; but not an atheist. A writer in the *Church Journal* calls attention to a saying of Voltaire's, which he calls a marvelous prediction of the new materialism: "I do not know but in the course of time there may be found some one crazy enough to assert that 'matter' without thinking produces for itself beings which think. In that case I would maintain that, following this beautiful theory, 'matter' could produce a God." This, the writer points out, is the very *reductio ad absurdum* which Taylor Lewis used in his lectures against the materialistic form of evolution.

GOOD TRACTS CHEAP.—The cheapest and best tracts to be found, are back numbers of THE EARNEST CHRISTIAN. They are adapted to all classes. They contain a great variety of subjects calculated to awaken, to instruct, to edify. We have many testimonials to the good it is doing. We give the following from a brother in Pennsylvania—a stranger to us in the flesh: "THE EARNEST CHRISTIAN is the best journal that I get, and I hope the Lord may give you success in spreading

through it the truths of the Gospel to cheer and to encourage the hearts of the people to do good. I cannot speak too highly of it. I believe the doctrines it teaches are those of the sacred word. It gives me encouragement when I read it. I hope the Lord may bless you abundantly in all your efforts to maintain the cause of Christian holiness, and to enable the believer to have a clear title for heaven and eternal life." We have a supply of back numbers which should be out doing good. We would give them all away if we could afford it. But we will sell them at a mere nominal price—at about what they are worth for wrapping paper. We will send of back numbers of THE EARNEST CHRISTIAN by express—those ordering to pay charges—one hundred copies or over, at the rate of three cents a copy. We thus offer thirty-two large pages of the very best religious reading matter for three cents. They are good for gratuitous distribution at the camp-meetings.

BOOKS.—Look at the reduction in the prices of the books we publish. The bound volumes of THE EARNEST CHRISTIAN ought to be out doing good. We wish to have them scattered. We will sell them till our stock is reduced, at one dollar and a quarter a volume. This offer will not hold good long.

Of the "History of the Origin of the Free Methodist Church" we have only about a hundred copies left. It contains five steel engravings.

We have printed a new edition of the Discipline, and have consequently been enabled to reduce the price. Send on your orders.

NEW SUBSCRIBERS.—We want to double our list of subscribers, to commence with the July number, but you need not wait till then. To those who commence now we will send the June number gratis and this number until they are exhausted. So send on a list of names at once. Five copies for a dollar each in advance. Postage ten cents.

CORRESPONDENCE.

LEIPZIG MUSEUM.

I must write to you of the Scriptural pictures in the museum in Leipzig. The first reached was in a hall, beautifully lighted by a side, alcove window. There are of the frescoes three subjects, the last being the "Creation," with which my interest began. God is always pictured a large figure—but not gigantic, with flowing, white hair and beard, and appearing in the heavens, *excepting when "walking in the garden."* First, as he said, "Let there be light," it seems that from the very words proceeds the glorious halo of illumination, and seeing in the distance the deep blackness, it calls up a wonder what it was before these words were spoken. And so the celestial bodies are portrayed exquisitely, and last, on the 5th day, see the completion—the heavens, earth, mountain and sea; bird, beast and man, and more fully remembering that all is the work of his hands, I exclaimed, "Thou art worthy, O God, to receive glory and honor and power; for thou hast created all things, and at thy pleasure they are and were created. Surely all the kings of the earth shall come and worship before Thee when they hear the words of thy mouth." In the next room but one, is a large portrait of Moses, and near by one of Mahomet, and a more fierce and devilish expression could not be imagined with the brown-red complexion, and flaring, green turban. What a contrast it affords to *Moses' benign, though stern, countenance.* Then follows many Old Testament scenes: Noah and his work, Abraham, Joseph, Samson and his love, David, Solomon, Samuel, etc., till the birth of Christ. The birth, death, burial and ascension of Christ, are four subjects, which have numberless representations; but all seem to resemble each other. The countenance of Christ is, always the same. Such love and pity utterly unexplainable—a fitting representation of the only life ever lived on earth unsinning.

His baptism is pictured, as we read, in a place where there is much water, Jesus standing in the water, which rises nearly to his knees, his hands clasped in the attitude of prayer. John stands near, his staffy cross in one hand, and with the other, lifts the water which runs in glistening, holy streams over Christ's head, brightened by the wilderness of light which always accompanied. "This is my beloved Son, in whom I am well pleased;" and thus did our Saviour sanctify and make the baptism one of the sweetest, holiest rights a Christian can enjoy and fear. And so on through every act of his life, all noble, all God-like, till his death. I seem to witness his persecution before Pilate and the fierce Jewish assemblage, reviling, and mingling with their blows, spittle, and thrusting all upon his holy flesh—yea, holy flesh; and as on the cross I see from his brow the blood! *the blood!* THE BLOOD! trickle down till the entire form is ghastly with horror, and hear the agonizing cry, "My God why hast thou forsaken me;" my heart beats with frenzy; and I realize aright that he was a man subject to like passions as I, yet not sinning—stop! Do you realize it? But more—more; he was crucified—crucified! shed his life, his blood, that I might live. He lives again! Glory to God! He lives and reigns that we may with him dwell. Oh! my soul yearns that I may reach that heaven. I wish not exaltation. My bliss was complete but to be the least inside the gates.

Then the revelations and judgments—that I could express them; the severe plagues; the dying, from the waters made bitter; the lightnings; the beast hurled into hell, carrying in his belly kings and popes, males and females, whose agonizing countenances and display of robes, contrast deathly with the beaming faces and white robes of the saints elect. And oh!—oh! what must I do to be saved! Believe and thou shalt be saved. I believe. Glory! glory! I'll be saved!

'Tis the song of my soul and my heart's deepest depth,

To be filled with that righteousness;

With the tongue of my mouth, and my being's full
breath,

I crave for the gift of the blest.

Yet the promise is plain, the fulfilment is sure,

I shall receive, and am already blessed:

But I gladly would give, could it for me procure—

My life and the blood wherein its embedded.

Will be long withheld from my fond, mortal grasp;

Or till heaven's bright shore? Sure then I can

clasp

This boon of my Christ, in His love light to bask,

Eternally, my hungry heart filled.

How happy when there; neither sin, neither sex!

His immortal infinity, eternally to view,

With the wiles of the devil no more to perplex,

We shall then forever live true.

Glory! glory! glory!

F. H. CLARK.

Leipzig, Dec. 19th, 1876.

LOVE FEAST.

J. OLNEY.—My soul enjoys the elements of heaven to-day. And the evidence of my acceptance of God, is the direct witness of the Holy Ghost. I am proving the word of God true, as I am getting on towards eternity. The path of the just shineth more and more to the perfect day. My feet are pressing more firmly the Rock of Ages. The Lord came with me to this field, and gave me to see his salvation the first time round. Glory to his blessed name forever! A number of hardened sinners, who had grown old in sin, have been captured from Satan's ranks during the winter, and still the work goes on. Some of the converts are getting the second touch of power and purity. Give me our fore-fathers old artillery for real fighting and sure execution, and then you will rout the devil. Victory belongs to our Almighty Jesus—the Lion of the tribe of Judah. We have formed a new class, and the prospect looks good for another. We are preparing to build a new church early this spring. A site is given us with fifty dollars by the donor of the lot. God is stirring this whole land. The end is not yet. If the Lord lets us live till Conference, and gives us as good health as in the past, and continues to bless us, we shall not only be able to report quite an

addition to our numbers, but a call for a new circuit. All glory to our Jesus. Our battle cry is, "Ride on Jesus!" We do not expect to leave the field till we end the war down by the river-side. Amen.

LIBBIE HOYT.—My testimony is that Jesus saves me now. Praise his holy name! The Lord is letting me see what trials mean. O! how I praise him for an experience of my own, that I cannot doubt; and that I can claim that promise. All things shall work for my good, because I love the Lord. Glory to God, for a salvation that will stand the storm. I am determined to trust the Lord more fully than ever before.

"In the rifted rock I'm resting,
Sure and safe from all alarm;
Storms and billows have united
All in vain to do me harm."

MRS. S. R. MATHERS.—THE EARNEST CHRISTIAN, in God's hands, has been a great blessing to me. When it first came to me, it found me under conviction for holiness, although I did not believe in that doctrine at that time; but the intense hungering and thirsting led me to believe that there was a fullness I had not been blessed with. Praise God, after five months of struggling, God revealed himself to me. I began to see men as trees walking. After eighteen months the blessed fullness came. Since then I have had some most remarkable answers to prayer. Glory to God, I can say Jesus saves me now—this moment. My prayer to God is, that he will speed THE EARNEST CHRISTIAN to many hungering and thirsting souls, with the doctrine it makes so plain.

MRS. WM. HALE.—I can say this day that the Lord is my Shepherd; and as long as I trust in him, I shall not want. My feet are planted on the Rock. Glory be to his name for that religion that is better felt than told. It keeps me from all the evils of this world. I am a pilgrim here. I am seeking a city out of sight. I live by faith on the Son of God. Glory be to God in the highest!

WM. F. PLUMB.—After ordering a thousand copies of our tracts, he adds: "I believe that such teaching is needed in the church in the present day. If salvation cometh out of Zion, it is high time she awoke out of her sleep; and knowing it is my calling to sow this seed, and that, too, beside all waters; for Zion's sake, I will not cease my labors; and for Jerusalem's sake, I will not rest until her righteousness goeth forth as BRIGHTNESS, and her salvation as a lamp that BURNETH. I am realizing more than ever that "They that be planted in the house of the Lord shall flourish in the courts of our God, and they shall bring forth fruit in old age, and be fat and flourishing." Glory! glory to our God for ever! In my calling, as a sower, I have sown in the name of the Lord, at Dr. Palmer's, at Fulton street prayer-meeting, and at meetings in churches for holiness. I am told frequently that this is not winning souls by leading sinners to Jesus and salvation. But, thank God, it is written that "Judgment must begin at the house of God;" and "As soon as Zion travailed, she brought forth her children." Also Jesus (bless his name!) taught his disciples that "If he had not come and spoken unto them (the world) they had not had sin; but now they have no cloak for their sin." I love to tell this story of Jesus and his love. He has done so much for me. All hail the power of his glorious name! My testimony this morning is that his precious blood cleanseth me from the power, the dominion, and guilt of sin; from self, from every stain, and I can, and do say with the Apostle, "For to live is Christ, and to die is gain. Oh, hallelujah to the Lamb forever and ever. Amen. Please send along the tracts as soon as possible.

MRS. A. HUNT.—I know that my Redeemer lives, and that I am praising Him with all my ransomed powers. I understand the saying of my precious Saviour: "Strait is the gate, and narrow is the way, that leadeth unto life."

St. John's, Mich.

MRS. M. A. BAKER.—I am glad I can say, I am saved to the uttermost—washed in the blood of the Lamb. Hallelujah! I can now say, "Great peace have they that love thy law, and nothing shall offend them." When the prince of this world cometh, he findeth nothing in me. My peace floweth like a river. I have the victory through our Lord Jesus Christ, Glory be unto his holy name, now and forever more.

MRS. NETTIE ADAMS.—To-day the cleansing blood is flowing on my poor soul. Blessed be the name of Jesus! Any where with Him, is my motto. I find there is reward in labor. The harder I work, the more power I enjoy. The more I suffer, the greater the glory. To die is gain. Hallelujah!

D. A. GOODE.—I am saved through the blood of Jesus. I find him a full Saviour away out here in Kansas. Although we have been destitute of temporal comforts—more than we ever were before, we have full salvation, which is the best of all. Glory be to God! We are trusting in our blessed Saviour. We find work everywhere in the vineyard of the Lord.

G. GRAHAM.—Jesus saves me this morning. Bless his name! I expect to end this war down by the river.

MRS. LUCINDA PIPER.—Truly God is good. I am trying in weakness to serve him. I know I love him. Bless his name!

E. R. MANTZ.—"The blood of Jesus Christ, his Son, cleanses me from all sin." Glory be to his name! I am letting the Lord have His own way with me, and walking in the light as he lets it shine on my path. I do not feel the least discouraged at the way the Lord has led me; for God has given me an experience I am not ashamed of and which I could never have acquired had I not been willing to follow him. All glory be to God!

"While I see a track,
I'll never go back,
But go on at the risk of my all!"