

THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXXV.

MARCH, 1878.

No. 3

YOUR NEW HOUSE.

BY REV. B. T. ROBERTS.

There is not one of you but that, if you knew your house in which you live, would soon go to decay, would feel some anxiety to know what you would do for another. You would not leave so important a matter to chance. You would naturally make as good provision as your circumstances would allow.

Your body is your house. That which constitutes you a rational, moral, accountable being, lives in your body. But it may live without it. The Saviour says so: *And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.*—Mat. x, 28. See also Luke xii, 4. Just as one can destroy your house without destroying you; so one can kill the body without killing the soul.

Paul also teaches the same doctrine: *Whether in the body I cannot tell; or whether out of the body I cannot tell.*—2 Cor. xii, 2. But if a man can live only in the body, he could readily tell. If perception and memory belong to the body, then he must have known that he was in the body, when he was caught up into paradise, and heard un-

speakable words, which it is not lawful for a man to utter.—2 Cor. xii, 4. But as it is the soul which hears and remembers, he could not tell whether he was in the body or out of the body. So to the rich man who, when his body was in the grave, *in hell lifted up his eyes, being in torment*, Abraham said, *Son, remember.*—Luke xvi, 23, 25. So also Paul said, *We are confident I say, and willing rather to be absent from the body, and to be present with the Lord.*—2 Cor. v, 8. The soul exists, then, when it leaves the body.

But the body is going to decay. Never did the skill of man construct so wonderful, so delicate a house. As soon as you begin to use it, it begins to wear out. For a long time it possesses a wonderful power, which no house that man ever built has possessed, of replacing its various parts as they are worn out. It replaces its curious frame, its delicate covering, its inner substance, its firm yet moveable foundation, its self-opening and closing doors and windows. But there comes a time sooner or later, in a few years at farthest, when it loses this wonderful power. When this power is gone, no architect's skill can put it in repair. The body goes to decay. The old house tumbles down about you. It will shelter you no longer.

Beloveds, nothing is more certain.

than that this critical period will soon come in your history. There is no escaping it. Prevention, there is none. Neither strength, nor talent, nor money, nor all combined can guard against it. Come it will.

What provision are you making for a place to go to? Where do you expect to move to when relentless Death ejects you from the body? Can you be so devoid of common prudence as to take no thought about the matter? Have you no care as to what is to be your habitation, or your surroundings, or who are to be your neighbors? I will tell you what provision prudent men have made, and, if you will, you may make the same. Paul says:

FOR 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.

1. How confident the declaration! *We know.* In a matter of so great importance, no thoughtful person wishes to have anything left to conjecture. The wisest of the heathen could only express their belief in a future existence. The most confident of infidels had no better comfort to offer than that, *Death is taking a leap in the dark.*

2. The house is already constructed. He did not have to wait until the old material could be worked over into a new building. *We have a house.* We are not obliged to go to sleep and wait until a new building can be prepared. The building is ready for its occupant. He does not say, "We shall have a house at the resurrection"—at some future time—but *we have it now.* *If our earthly house of this tabernacle were dissolved*—that is, as soon as it is

dissolved—*we have a building of God.*

Jesus says, *In my Father's house are many mansions: if it were not so, I would have told you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*—John xiv, 23.

3. This house is holy. There is nothing unholy but what man or fallen spirits have made unholy. But with this new building they have had nothing to do. It is the work direct of God. Everything about it is pure.

4. It is a substantial building. The hand of time can make no ravages with it. The spiritual body will be adapted to a spiritual existence. Its vigor will never be lessened by exertion or weakened by age. It will need no rest—for it is fitted for a region in which there is no night.—Rev. xxii, 5. Its untiring energies will never waste away. Monarchs, at various periods, have expended immense sums in building edifices which they intended should stand as monuments in all ages of their wealth and skill. Yet scarcely a vestige remains of the once proud palaces of Babylon and Nineveh, of Carthage and Rome. But this house will forever stand, *eternal* in the heavens.

5. Its location is the most desirable that can be imagined. The value of any edifice depends largely upon its situation. In deserted towns, houses can be bought for a tithe of what they cost. No one would wish to remove to a region where malaria, and fever, and death prevail. The finest edifice in a location which renders it impossible to find congenial associates, fitting avocations, and a suitable livelihood would go untenanted.

But this house is in a happy region, the inhabitants of which never say, "I am sick."—Isa. xxxiii, 24. There is not a want of their nature left unsupplied.—Rev. vii, 16, 17. Of everything that can contribute to their happiness, there is an abundance. The associations are of angels and the holy ones who have lived upon the earth in all ages. *And there shall in no wise enter into it anything that defileth, neither whatsoever maketh a lie.*—Rev. xxi, 27.

6. To inhabit *this* house you must be prepared for it. Men select for themselves dwellings according to their cultivation and tastes. The Indian prefers his wigwam to a finely furnished mansion. The soul which inhabits a pure body must itself be pure. There is a necessary correspondence between the inside and outside. But he who provides the building, undertakes to fit us for it. *Now he that hath wrought us for the self-same thing, is God.*—2 Cor. v, 5. We must be a prepared people, for a prepared house.

We must put ourselves in God's hands to let him work in us to will and to do of his good pleasure. There must be no holding back. We must be the clay and He the Potter. If self-will is strong, and it is difficult to mold us, and He puts us into the furnace to heat us, as iron is heated, and then seeks to shape us into His image, with His great hammer, we must not flinch or draw back, but let Him carry on his fashioning process at His own good pleasure. If you have unholy appetites or filthy habits, you must be cleansed from these, or you can never inhabit the house *not made with hands, eternal in the heavens.*

O ye pilgrims, never forget that the time for moving is at hand, and see to it that the refining processes of grace in your souls are never hindered by your unwillingness or your unbelief. Your home for eternity will be what you have prepared yourself for in time.

PUT ON THE NEW MAN WHICH, AFTER GOD IS CREATED IN RIGHTEOUSNESS AND TRUE HOLINESS.

"AIMING AT IT."

BY O. A. PRATT.

I recently met a retired minister of the advanced age of eighty years. He was a warm advocate of baptism by immersion, and very close in his views of communion. I at length asked him if he was as close in all the Scriptural commands; for instance, in those referring to perfect love, or entire sanctification?

"Oh, no," he firmly replied, "I cannot endure that doctrine. No one can be perfect in this life."

He said it was all nonsense—a mere human fabrication, etc.

"But," I answered, "there were in Bible times, many who were styled 'perfect,' as Abraham, Enoch, Asa, etc., and the Lord is no respecter of persons; and besides the commands are very plain—'Be perfect,' 'Be sanctified wholly,' and the like; and surely these are not without some signification."

"Why," replied he, "these commands simply mean that we are not to arrive to a state of perfection in this life, but simply to *aim at it.*"

I was heartily astonished; and being aroused to a sense of duty toward the blessed Master, while several persons were congregating together, I replied:

"*Aiming at it!* You who have stood for half a century in the sacred desk, advocating, through all these years, that we are not to obey certain

of God's commandments, but simply 'aim at them,' as if indeed the Lord requires impossibilities of his children! Are you not virtually saying, as did the unfruitful servant to his Master: 'I know thee that thou art a hard master?' What must be thought of an agent who should say to his employer, 'I did not go to that place as you bid me, to transact that business, but simply aimed to go, falling short of it a few miles?' Or of a brigade of soldiers, who should say to their general, 'We did not obey your commands, though it was in our power—we only aimed to do so, and we were defeated?' Or of citizens, 'We don't expect to obey the laws, though we intend to aim obedience?' Yet you would have us, as servants of God, not do the will of the Lord, but simply aim to do it."

I thus continued for some time, when with a serious expression of countenance, and in a thoughtful mood, and without a word in reply, he quietly departed.

Dear pilgrims, are you doing the will of God? or are you simply *aiming* at it? Remember the words of the Lord, "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."

—Afflictions make a divorce between the soul and sin. It is not a small thing that will work sin out of the soul. It must be the spirit of burning afflictions sanctified.

—Men are not made duly religious by performing certain actions which are externally good; but men must have righteous principles in the first place, and then they will not fail to perform virtuous actions.

—The inconsistent Christian is the teacher of the reckless unbeliever. The latter says: "If the Gospel cannot exact better obedience than this, it must be false." Or he goes even further, saying, "I am as good as he is—I will join the church too." Then the church is corrupted, as well as the truth despised.

THE CHRISTIAN BANKRUPT.

Our corrupt world often defiles even the Christian; so that the merchant who professes Christianity, is sometimes disposed to think that trade cannot be carried on in connection with religious principles. On this account, the laws of the State are adopted instead of those of the Bible; and if any man, by his want of skill, or by the various vicissitudes connected with merchandise, becomes unable to meet his engagements, it is too often enough to satisfy him that the law has made provision for his release from permanent inconvenience. The true Christian, if we mistake not, will always distinguish between the law of man and that of God, and in the event of insolvency or bankruptcy, will esteem it not merely a duty, but a high source of happiness, if the providence of God will ever enable him to pay his creditors the last farthing of that which he owes. Such were the feelings and conduct of my venerable friend of thirty years ago, Deacon W—, whose name and memory are still fragrant with all who knew him, and whose example is a precious legacy to Christian merchants. The piety of my friend was early, and so became eminent. While he was yet comparatively young, he was surrounded by the cares of a numerous family, and the anxieties of a large business connection. For a long series of years all was prosperous, his income was good, his reputation high, and his domestic and church connections were happy. Like Job, under the influence of security which ought never to have been cherished, he might perhaps have been ready to say, "I shall die in my nest." But when he had reached the age of nearly three-score years, reverses came. Merchant after merchant failed largely in his debt, the prices of many articles in his possession suddenly fell, and he found that Christian integrity claimed that his creditors should become acquainted with the condition of his affairs. I was present when he first stated the facts to his own family.

They were assembled for evening worship; the Bible and Psalm-book were placed on the table as usual, and the whole household, including five adult sons, were around him. The first appearance of the father, as he walked from the office adjoining his house to the parlor, indicated some weighty matter resting on his spirits, and this was confirmed by the impressive manner in which the Psalm-book was laid aside, intimating that on that evening it would not be used; an occurrence only witnessed once before in the history of the family, and then on an occasion of deep, domestic affliction. Among the inmates of the family were two female domestics, whose services had been enjoyed by them for thirty years; who had been to our friend like children, and who, by his agency, under God, had been led to the cross of Christ. These Christian females had saved from their wages, and placed in his hands at interest, sums unitedly amounting to some £100. To this fact he most touchingly alluded, adding, however—or rather he would have fully added, but for their tearful entreaties that he would never think of it again—that he hoped at some future day to repay the whole with interest. Reading the Scriptures and prayer did not a little to calm the perturbed spirits of the whole household. Not a murmur was expressed or felt in the whole family. A few days afterwards witnessed the meeting of the creditors, and never was a meeting more free from dissatisfaction, or more unanimous in their resolutions. The worthy merchant placed before them his books, made a full and candid exposure of his affairs, and closed with expressing a confident hope that, by instalments covering five years, he could pay the last farthing of their claims. To such a proposal they would not listen. They said they had known and esteemed him for many years, that his conduct had always been honorable to his profession, that to some of them he had been a warm friend, and all had more or less profited by their connection with him. Under such circum-

stances, they were ready to take such dividend as he could pay within a year, without injury to the comforts of his family, and that with them his credit was still good to any amount. The meeting was as gratifying to my friend as such a meeting could be, and one which furnished matter for devout gratitude to the God of his mercies. A year rolled away, a handsome dividend was paid, all were satisfied with the conduct of the excellent deacon, and he was, by a legal document, released from all future claims. Not so, however, did he consider himself. His labors were abundant, for yet he resolved to pay the whole, "and whatsoever he did, God made it to prosper." All his friends saw and felt that he was "not slothful in business, but fervent in spirit, serving the Lord." Time rolled along, and at the end of five years, by his own kind invitation, I again spent an evening with his family and united in their devotions. This time the Psalm-book was not laid aside, but after the husband, the father, the merchant had told the joyful news that by the kindness of his God he was free from any embarrassment, they united in singing Addison's hymn beginning—

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

Prayer and thanksgiving followed, and as the family were retiring, the two old domestics were recalled to receive their money in full with interest. With tears of gratitude and joy they returned the deposit, adding to it their latter savings, which their friend had heretofore declined to take, and in his hands all remained till his death. The following day his creditors met, and each received with interest, the last farthing he could have ever claimed. Cheerfulness and an excellent spirit marked the evening, but an admirable regard was had to the delicacy of their friends' feelings. They discovered, however, that in order to be thus punctual to what he regarded his former promise, he had disposed of the policy of a life insurance effected

in the favor of his family; this, with excellent tact, they regained the following day, and sent it with an appropriate letter to their common friend. The blessings of heaven continued to smile upon him, and during the ten succeeding years he became comparatively rich. At seventy-five, "like a shock of corn fully ripe" he expired without a moment's warning, amidst almost universal sorrow, from disease of the heart, with which he had long been afflicted.

AS FOR ME.

BY HANNAH PELTON.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness."—Psa. xvii. 15.

In these words of inspiration we first notice the individuality expressed, viz., "As for me." I will do right; I will live the life of the righteous. And why this resolve so fully and resolutely determined upon? It is necessary to fit us for the companionship of angels, and for the purity of heaven. We should be thus, that we may honor and glorify God; also that we may have an influence for good.

Oh, how sad it is, that the person, who is allowing the short life which is given him to prepare for one so noble, and glorious, should suffer it to pass in sinful indifference and neglect, because he is surrounded by others who do not do right. How much better to act the part of wisdom, and resolve at once, "As for me, I will do what I feel I ought to do—be a Christian." Oh, that the one perplexed and tempted with the inconsistencies of professed Christians, would heartily resolve—"As for me, I will live righteous; I will do the will of my Father; I will behold thy face in righteousness."

Whoever thus resolves, and resolutely acts, will not be loiterers. They will not be of those who are influenced by a compromising world; led into its trifling vanities, its vain customs, its foolish indulgencies. They will not be

influenced from a holy life by the acts of one, by the thoughts or conduct of another; but the soul exclaims, "As for me, I will be righteous." A noble impulse fills the soul—loyalty to truth, and holiness. Such feel the *excelsior* attainment. Their eyes are on the sweet fields of paradise. Its mansions rise before their faith. Then away with every contaminating influence; away with the sordid desire; away with whatever fetters the soul's freedom. Then will the child of God be satisfied even in this life, but in a far higher sense in the great awakening with the likeness of our Lord.

This is a good resolve: As for me, I will be righteous. "As for me, I will call upon God, and the Lord shall save me. Evening, and morning, and at noon, will I pray and cry aloud; and he shall hear my voice."—Psalms lv, 16, 17.

—The pulsations of a holy heart lead to a holy life, and this is the avowed purpose of our election.

—Never be sorry for any generous thing that you ever did, even if it was betrayed. You cannot afford to keep on the safe side by being mean.

—No man ever served God by doing things to-morrow; if we honor Christ and are blest, it is by the things which we do to-day. Whatever you do for Christ, throw your whole soul into it.

—Above all, let me mind my own personal work; keeping myself pure, and zealous, and believing; laboring to do God's will, yet not anxious that it should be done by me rather than by others, if God disapproves of my doing it.

—A young minister, somewhat distinguished for self-conceit, having failed disastrously before a crowded audience, was thus addressed by an aged brother: "If you had gone into the pulpit feeling as you now do on coming out of the pulpit, you would have felt on coming out of that pulpit, as you did when you went up into the pulpit."

HEALED.

BY MISS L. E. RAWSON.

Sister Rawson is a devoted Christian, belonging to the Congregationalist Church of Oberlin, Ohio. The statements of the wonderful narrative which we here give our readers, can be implicitly relied upon. It was written with the hand that God so miraculously healed.—EDITOR.

In October, 1868, while walking over an imperfect sidewalk, I fell, striking my right hand in such a manner as to bend it backward, straining every ligament, dislocating the wrist and injuring the arm to the shoulder.

Before a physician could be called, the whole hand and arm were so swollen as to render any satisfactory examination impossible, and it was with much difficulty that an attempt was made to set the wrist.

For days, weeks, and months my sufferings were intense beyond expression. No medicine or outward application, except occasionally a hot compress, had power to alleviate the pain, but would rather increase it. Sometimes the heart of a friend would be turned to pray that the Lord would give me sleep, and such seasons of rest, though brief, were most refreshing. At the end of six months the bones of the wrist had become so diseased, and the hand so sensitive, that by a slight pressure upon it, my whole system would be thrown into spasms.

Some physicians advised amputation; but this many thought I could not endure and live, because of my age and the extreme prostration of my nervous system.

The following statement of the condition of the wrist at that time, I received from Dr. D. B. Smith, an eminent surgeon, and professor in Wooster Medical College, of Cleveland, Ohio, whom I then consulted:

"In answer to your inquiry as to

the nature of the difficulty with your wrist, I would say that it was chronic antritis of the wrist-joint, implicating the articulations of the carpal bones as well. When I saw it, there was extensive inflammation of the synovial membranes of wrist and carpal joints, and also of many, if not all, of the ligaments about the same."

Dr. Smith advised that the hand and arm be kept perfectly quiet, and in as comfortable a position as possible, as even a very slight movement of the joints would increase swelling and inflammation. This advice I carefully followed, and never afterwards attempted any treatment whatever.

I was shut up to God. United prayer was earnestly offered, which the Lord was pleased to answer in so far restraining the power of disease as to render amputation unnecessary.

During the years that followed, many were the prayers offered by friends, both at home and abroad, for the complete restoration of my hand. Often I held it before the Lord, conscious of his power to heal; for he had many times given me a spirit of prayer for others who were suffering, and had graciously heard and answered. His love, I could not doubt, since from the first he had given me grace to accept the trial in full submission to his will, and had proved himself to be to me an ever-abiding Saviour, and most tender, compassionate Friend.

Sometimes I thought that, for some reason, unnecessary for me to understand, the Lord might never permit me to be released from this burden.

At other times, when in prayer, he seemed to give me precious assurance of restoration.

And so I waited on the Lord, learning continually sweet lessons of patience and trust.

Near the close of the seventh year, my hand seemed to be failing. It would often be covered with profuse perspiration, and at the same time was so cold and death-like and painful, that, although the weather was extremely warm, I was frequently obliged to heat

by the fire the flannel wrappings with which it was always covered.

One day a sister, who had called, wished to see my hand. I showed it to her, and she immediately proposed prayer, in which we were joined by one or two others who were present.

We cried mightily to God that the hand might be healed and the promise, "While they are yet speaking, I will hear," was indeed fulfilled. Before we ceased praying, a sensation of life and warmth and strength came into the hand and arm, and I could very comfortably dispense with the flannel wrappings; soon the finger joints, all of which had been perfectly stiff, began to loosen, and in a few days I noticed that the flesh was reappearing upon the arm which had become much emaciated, and in a short time it was as large as the other.

But the place in the wrist which had been so diseased, was still painful at times, especially when I attempted to use the hand.

Believing that he who had begun the good work, was able also to finish it, I was encouraged to come boldly before the Lord and plead for a *perfect cure*. I asked some of my friends to unite with me in this petition, and in committing it to the Lord, I was able to trust it with him in full confidence that in his own time my request would be granted. On the following evening as I was sitting alone in my room, I felt a peculiar sensation in my hand, such as I had never before experienced, and although I do not remember to have been thinking on the subject, I at once became conscious that it was the healing power of God.

My heart overflowed with gratitude, and as one of the family entered the room about half an hour afterward, I said, "The Lord is healing that sore place in my wrist; you must help me praise him."

This sensation continued for hours; and when it had ceased, I realized to my great joy that the sensitive spot was really healing, and I could use the hand without pain.

The ligaments also, no trace of which could be seen before, began to assume their natural appearance.

From that time the hand was free from pain and the improvement marked and rapid. As it grew stronger, I could use it more and more, and found that exercise increased the strength.

At the present time it is nearly as strong and well as the other. The gratitude I have felt toward God cannot be told, nor could it well be imagined by any one who had not suffered for seven long years with a hand so painful and utterly helpless.

To God belongs all the glory for his marvelous work.

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ONLY TRY.—There are many difficulties in a man's way if he takes up real, serious religion. I know that well. But do not let these difficulties stop you. Try to serve Christ. *Only try.* There are difficulties, but God will give you grace to overcome them. God is not a hard Master. He will not, like Pharaoh, ask you to make brick, and find you no straw. He never laid on man commands which he would not give man power to perform. *Only try.* Reader, try to serve Christ. Resist the devil when he says it is impossible. Try, and Jesus will help you. He loves to meet those who strive to come to him, and he will meet you and give you the power that you feel you need. Be like the man whom Bunyan's pilgrim saw in the interpreter's house; go forward boldly, crying, "Set down my name." Those words of our Lord are true, though I often hear them repeated by heartless and unfeeling tongues: "Seek, and ye shall find; knock, and it shall be open unto you." Matt. vii, 7. Difficulties, which seemed like mountains, shall melt away like snow in spring. Obstacles, which seem like giants in the midst of distance, shall dwindle into nothing when you fairly face them. The lion in the way which you fear, shall prove to be chained. If men believed the promises more, they would never be afraid of duties.

—J. C. Ryle. }

EXPERIENCE.

BY EUGENE R. MANTZ.

I was born in London, England. My father was an infidel. My mother belonged to the Church of England, in which faith I was brought up.

In my boyhood days, I had frequently felt the convicting Spirit of God. At the age of sixteen, I was confirmed by the Bishop of London, having passed the customary examination to the satisfaction of the vicar of the parish to which I belonged. I tried to feel impressed with the solemnity of the occasion. I really wanted to be a consistent Christian. There was a vacuum in my soul that the confirmation did not fill. I did not have a change of heart. I tried to overcome my sinful nature in my own strength; but I made sad work of it. When I would do good, evil was present. The world and the devil were too much for me. I wanted something different from what I had to keep me unspotted from the world. I was in total ignorance of the true plan of salvation. In a few weeks after my confirmation, I was as worldly as ever; and for years I remained a stranger to the house of God.

In the Spring of 1871, I married my present wife; and we both resolved to live Christian lives. We went through the form of worship, reading the Bible, and having family prayer, and on Sundays went to church. We kept this form of worship up for several months.

In the Fall of the same year wife and I came to this country. We had not been in America long before our good desires and resolutions in regard to our souls' salvation began to wear off, and we became lovers of pleasure more than lovers of God.

In the summer of 1873, I was called to Rahway, N. J., for a day or two. While there, I met Brother Conger, a Free Methodist, who introduced himself by inquiring if I "enjoyed religion?" Well, I was quite taken off my guard. I never remember to have

been addressed in this manner before. I did not know how to reply, I really felt ashamed to confess I did not. He talked to me plainly about my soul. After I left Rahway, his words would often come fresh to my memory, accompanied by a desire to make my peace with God. At this time I was residing in Elizabeth, N. J., in which place I worked with a very ungodly set of companions; for fear of whom, I shrank from making an effort to get religion. I was terribly afraid of being ridiculed.

In the Spring of 1874, I obtained employment at Rahway, in the same office with Brother Conger. He induced me to attend the extra meetings that were being held at the Free Methodist Church in that place, where I received considerable light and encouragement. After attending several of these meetings, I at last resolved to seek the Lord and serve him as long as I lived. I well counted the cost, and determined to have religion at any price.

When I started to seek the Lord, I felt cold and indifferent. I had not a particle of feeling. I made an effort to pray, but it seemed as though I might as well pray to the walls. Doubts as to the reality of religion, would present themselves to my mind; but I would not entertain them. My mind was fixed. I continued to pray day after day, but with no better result. In the office, while at work, I would try and keep my thoughts all centered on God. When I had a chance of being alone, I would drop down on my knees and pray. I was continually offering up silent prayers, or making melody in my heart to God by singing spiritual songs. All this exercise brought considerable relief; but still I was unsatisfied. I wanted the witness of the Spirit bearing witness with my spirit that I was accepted of God, and nothing short of this would suffice. Though my efforts to get religion were unabating, I did not seem to receive any help in prayer. The heavens seemed as brass. This exceedingly

troubled me. The devil would suggest to my mind that I had committed the unpardonable sin, and there was no forgiveness for me. I would answer the devil, "If I never get religion, I am determined to serve the Lord as long as I live." My anxiety for my soul's salvation increased daily. I felt my case was desperate. I wanted religion more than anything beside—more than life itself.

On the Saturday night before I realized my sins were all forgiven, I shut myself in a room, and wrestled in prayer nearly all night; and only through physical exhaustion did I give up the struggle. When I retired to rest, I prayed till I fell asleep. The next morning when I arose, I resumed my praying attitude again; and, to my astonishment, my burden rolled off, and I could exclaim—

"My God is reconciled;
His pardoning voice I hear!"

Glory to God in the highest! I had access to the throne. Oh! how grateful I felt to God for noticing such an unworthy creature as I, who had slighted him for so many years, when his Spirit had striven with me so often. It seemed I had done comparatively nothing to merit such joy and favor. All glory and praise be to Jesus!

About six months after my conversion, my wife found peace with God, and we both united with the Free Methodist Church at Rahway. At first my wife was very much prejudiced against the Free Methodists; for she was naturally proud, and a great lover of dress, and it was some time before she felt willing to strip herself of her outward adornments, and become a plain pilgrim for God. But ever since, she has felt to rejoice that she ever found such a people—a people that enjoyed Bible religion. This was the kind of religion that we so much needed in the past to keep us. Real Bible religion! Not a religion that gradually dies out; but a religion that saves, and keeps saved! Glory to God!

I continued to walk in the light, and about seven months after my conver-

sion, I obtained the blessing of holiness. The way kept growing very narrow; but, through the grace of God, I was enabled to walk in it. I felt such a willingness to follow God and grow in grace, that I sometimes would pray, "Give me tribulation if it will only bring me closer to Thee." I had not to wait long, when trials, one after another, crowded upon me; but, blessed be God! they only proved to be the means of bringing me closer to Him, and of feeling my need of more strength to bear them.

In the winter of 1876, another severe trial came upon me. It seemed as if it would crush me completely. There was certain work that I had to do in my business, that appeared questionable whether I could do to the glory of God. If I refused to do it, I should be thrown out of employment; and no where else, that I knew of, would they employ me if I held such peculiar views. I was poor, and had a delicate wife and three children to support. I did not know what to do; I wanted to obey God. To throw up my situation would bring poverty, and perhaps starvation. The times were exceedingly hard, and money scarce, and the thought of my dear wife and children suffering from cold and hunger, was almost more than I could bear. I would lay awake at night thinking of what the result would eventually be. At last I made up my mind that, if there was a doubt, to let the Lord have the benefit of it; but it took all the grace I had to consecrate my situation. I made my employers acquainted with the decision I had arrived at, which resulted in my being thrown out of employment. It seemed I had taken a leap in the dark. The future was a mystery. I had no money laid up. I had nothing to rely on but God. I did not feel discouraged. I believed God and his promises. While I was undergoing this trial, I felt a wonderful nearness between me and God. "The joy of the Lord was my strength," and I could say, "Though he slay me, yet will I trust Him."

This, too, was a severe trial for my wife, which caused her many pangs of sorrow. She believed I had erred in judgment; that the devil had driven me over the mark. But ultimately this trial of our faith proved a great blessing to us both.

At the end of the first week after leaving my situation, we were entirely out of money, fuel and provisions (except a few potatoes and a little flour.) It was severe, cold weather. Our prospects looked very discouraging. It was night, and still no way appeared open for me to obtain coal and food for the next day. There was meeting at the church that night. Brothers Jones and Glen were present, and we were invited to the altar for special blessings. I tried to pray, but could not. My thoughts were all absorbed in my gloomy surroundings. I could imagine my children crying from cold and hunger. I thought God had deserted me for some cause. At last I got my eyes fixed on God. I asked, if I had sinned or offended him in any way, to forgive me. I had scarcely uttered these words, when I was seized as with an electric shock, which prostrated me, and my sorrow was turned into rejoicing. At the close of the meeting, a brother, in shaking hands, gave me a dollar; and another brother, who lived close by me, inquired how I was fixed, and when I had informed him, told me to help myself to his coal. The next day I managed to get a little work, which enabled me to buy half a ton of coal. Presents of money and provisions commenced to pour in so fast, that I had my house better stored with good things than when I was in employment.

Every once in a while, our provisions would run very short; but the Lord always supplied our needs, and sometimes even gave us luxuries.

One time it looked as though we would have to go without our next meal; but we were not discouraged. We knew how the Lord had provided before, and we felt we could trust him now. My wife was praying up stairs

in secret, and she received the witness that some one would come before long; and sure enough, inside of twenty minutes, Sister Rogers came with a basket of things. She said a still, small voice kept saying, "Go to Sister Mantz's!—go to Sister Mantz's!" and she felt that she must obey the Spirit. The Lord greatly blessed her in coming.

Quite unexpectedly, at another time, we received a present of a small sum of money from our relatives in England, who were totally ignorant of our present circumstances. It came just at the right moment.

Another instance, I think worthy of mention, in regard to God's wonderful workings in our behalf, was a barrel that we kept potatoes in, which reminds me of the widow's barrel of meal and cruise of oil. When I was first thrown out of employment, the barrel was nearly empty, and, strange to say, owing to God putting it in the hearts of friends, who kept bringing us fresh supplies of potatoes, the barrel became nearly full, and it never once gave out till I obtained steady employment.

I might tell numerous instances of God's gracious kindness toward us; for which we never could find words to express our gratitude. Who would not have such a God for their friend? It pays to place our entire confidence in Him. Blessed be God!

During the two and a half months that I was out of employment, we were enabled to keep out of debt. I dare not obtain credit, without a probability of paying. I run behind on my rent, which was a source of great anxiety, and many an earnest prayer. But, in God's own time, I was enabled to pay even that. And neither did we make our wants known to any one save God, without we were asked in reference to them.

Whenever I think of God's kind dealings towards us, I cannot help praising him. He has given me an experience I shall never forget as long as I live. I have been taught many precious lessons. I dare trust

God, and defy the consequences. As I know what it is to trust him in the past, the devil cannot cheat me out of my confidence in him in the future. I realize the Lord has done a marvelous work for me, and he will do it for others. The conditions are: "First seek the kingdom of God and his righteousness," and then comes the promise, "and all these things shall be added unto you."

THE POWER OF GOD.

BY REV. G. R. HARVEY.

David said, "That power belongeth unto God."—Psa. lxii, 11. Jesus says, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you."—Luke x, 19.

Both texts are true. The latter promise was fulfilled on the day of Pentecost, and it is fulfilled to every believer in Jesus, when the carnal mind is destroyed, and Jesus comes into the heart. This to my mind is unction, might and motion. How sweet, how fresh, how heavenly, how blessed the soul feels under its glorious influence! Then how strong! See Samson going off with the gates of Gaza, under the influence of the Spirit or power of God. See old Elijah running from Carmel to Jezreel, when the hand—the power of God is upon him. The poor, timid disciples, when the Holy Ghost comes upon them, are filled with might; and how their words burn and their thoughts seem to breathe. We are wonderfully weak without the power of God. But with it, O how mighty we feel; how strong in the Lord and in the power of his might. We shall then and there only be mighty through God to the pulling down of the strong-holds of the devil.

But then it is motion. It will move us in the work of God; it will move to undo everything in our power we have done wrong to our neighbor; it will move to acts of mercy. To work for

souls. It is absurd that we are but moderately moved. Whatsoever our hands find to do, we should do with our might. Oh, how much we, as ministers need it. How much the church of Jesus needs it. I do feel some of it, praise God. Brother, Sister—

"Have you felt the Spirit's power,
Falling like a gentle shower,
Still there's more to follow."

It is the power of God to every one that believeth; to the Jew first, and also to the Greek. Hence we can all have it.

—"Within a single hour a pious soul may be in deep affliction, and overwhelmed with holy joy."

—"We must be dead to earth, in order to live in heaven. While we mortify our members upon the earth we quicken our members in heaven."

—As the cross of Christ is the payment of the sinner's penalty, so the resurrection is God's receipt in full sum, signed with his own hand.

—That every day has its pains and sorrows is universally experienced and almost universally confessed; but let us not attend only to mournful truths; if we look impartially about us we shall see that every day has likewise its pleasures and its joys.

—Spend your time in nothing which you know must be repented of. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing if death should surprise you in the act.

—If a man faithfully pursues his calling, thoroughly renounces the world, and by the aid of the Holy Spirit is sincere, pure, chaste, kind and true, he will possess power which no one can resist, and his faith will be a victory which overcomes all things. No one can do this who does not use the weapons of righteousness; and with these he can defend himself against all mischief from within and without.—*Starke.*

PERSONAL INFLUENCE.

BY REV. G. W. HUGHES.

Every person exerts an influence either for good or evil. We are touching our fellow beings on all sides. In every stage of life some one feels the power of our words and deeds. Words produce impressions, and actions leave their tracery on the mind, as steps leave their tracks behind. As flowers in the parlor breathe fragrance through the atmosphere, so we are silently saturating the atmosphere about us with the subtle aroma of our character. "No man liveth to himself, and no man dieth to himself." Others are built up and strengthened by our unconscious deeds; others are wrenched out of their places and thrown down by our unconscious influence. Do you think that a pure and earnest prayer, in the sacred privacy of home, does not steal through the walls and vivify the atmosphere beyond? God has ordained that Christian influence shall be a controlling power in the world. Influence depends less on our activity than on the qualities that lie behind our activity; as the planet attracts not by its motion, but by its weight.

How often a slight show of indifference or neglect, has left doubts in minds where faith should have been inspired. No neutral ground can be taken. All men must go into the scale for right or wrong, for good or evil. How erroneous the remark so often made "I have no influence." Perhaps not for good; but if not, then very much for evil. The spirit of a person's life is ever shedding some power, just as a flower is steadily bestowing some fragrance upon the air. John Newton's pious conversation led Dr. Buchanan to the Saviour, whose work "Star in the East," led Adoniram Judson to Jesus, converted Dr. Scott the commentator, deepened Cowper's piety; through it Wilberforce became a changed man, and wrote "A Practical view of Christianity," which converted Legh Richmond, who wrote the

"Dairy-man's Daughter," that has been the means of leading thousands to Christ. Who can follow this ever-widening river of influence for good.

On the summit of the Rocky Mountains, ten thousand feet above the sea, are two fountains, so near that it would have been easy to divert either streamlet to the other. Follow the course of one of these infant rivers and you reach the Gulf of Mexico, for it has become the mighty Mississippi. Retrace your steps to the source of the other stream, follow its course, and you are led to the mouth of the Columbia and the great Pacific Ocean. To follow these streams from one outlet to that of the other, you have to scale mountains ten thousand feet high, and travel no less than five thousand miles. So much for the influence of bias in early youth. Two children begin life with equal advantages—years hence there may be continents of moral space between them. How can we estimate the influence of an individual? Like the falling of a pebble into the ocean, the circles multiply and enlarge until they reach the distant shore. So we by our influence, start ripples upon the ocean of life, which will roll on forever.

—What the precept constitutes our duty, love makes both a privilege and a pleasure.

—The sanctified soul enjoys Christ as a delicious feast; the carnal professor only desires to hide in him from the wrath to come.

—If rich, be not too joyful in having, too solicitous in keeping, too anxious in increasing, nor too sorrowful in losing.

—A sense of forgiveness does not proceed from marks seen in yourself, but from a discovery of the beauty, work and freeness of Christ.

—If nothing else will do to sever me from my sins, Lord, send me such sore and trying calamities as shall awake me from earthly slumbers. It must always be best to be alive to thee, whatever be the quickening instrument.

SEVERITY vs. KINDNESS.

To tell a big sinner that God forgives him on the spot when he repents and believes in Jesus, is not to encourage him to sin.

Suppose that a man is led to believe that God has forgiven him, what will be the effect upon him? Think a little. Have you never heard the effects of kindness upon men? Do you believe in it? Some men are all for whips and chains. Punish them well. Send them for a long term of imprisonment. That is the law, and it is supposed to be capable of working wonderful reformation in their characters. But have you never heard of the effects of kindness? There is a story told of a Quaker, named Hopper, who was on the streets in Philadelphia, and he heard a colored waiter swearing awfully. This man waited on him in the hotel, and he swore there.

"Well," said the Quaker, "I must stop this man's swearing."

So he brought him up (it is many years ago) before the Philadelphian court, which then had a law that anybody who cursed God should be fined. So the waiter was fined.

Some year afterwards, the Quaker was in Philadelphia, and he saw Cain, which was the name of this colored waiter, not in the cravat of the waiter, but in rags. He had evidently been living a life of drunkenness. Now the Quaker had desired the man's good, so he said to the man:

"Cair, thou hast not much improved since I saw thee last."

No, he had not. He had some bad ways.

"Dost thou remember," asked the Quaker, "when I brought thee up before the Philadelphian court for using bad language?"

"Remember it!" answered Cain, contemptuously. "I think I do remember it. I shall never forget the mean trick you played on me."

"Now," said the Quaker, "friend Cain, I meant thy good. I really desire thy good——"

"And I cursed you dreadfully afterwards," interrupted Cain.

So the Quaker put his hand into his pocket with all the calculation of business, and he said:

"Friend Cain, thou wast fined so much, and the interest upon it since then is so much. I can assure thee I only meant thy good, and now I give thee this back."

Then he proceeded to speak to him very kindly, till the big tears stood in Cain's eyes. And Cain said:

"After all, Mr. Hopper, there is something better in the world than I thought there was;" and this was the means of reclaiming the man.

The fining did not do him good, as is generally believed it does on those of whom we speak as "worthless characters." Kindness—that is that which set him right.

—God hath promised pardon to him that repenteth, but he hath not promised repentance to him that sinneth.

—A cheerful hope brings light out of darkness, and keeps us steady and unmoved.

—Every Christian is a second incarnation; not to save, but to be saved "Christ in you, the hope of glory."

—Neither time, nor death, nor eternity can harm those who follow the light that God throws upon their path.

—A Christian has nothing to call his own, save Christ and his salvation; all the rest is surrendered to God.

—There is a great want about all Christians who have not suffered. *Some flowers must be broken or bruised before they emit any fragrance.*

—Learn to know Jesus Christ and him crucified; learn to despair of yourself and to sing to him such a song as this: "Lord Jesus, thou art my righteousness, but I am thy sin; thou hast taken to thee what was mine, and hast given to me what was thine; thou hast taken upon thee what thou wast not and given to me what I was not."

INGERSOLL'S INCONSISTENCY.

Robert G. Ingersoll is an atheist from Peoria, Ills., who has acquired a brief notoriety by his bold, blasphemous utterances. His learning is superficial, but he possesses a rare gift of eloquence, which he uses for the base purpose of endeavoring to overthrow faith in God and belief in the Bible. In New York City, at first, multitudes crowded to hear him, but soon tiring of his blasphemies, it is said that his last lecture there was very slimly attended. The following able criticism of his leading propositions is from the *New York Evening Post*. The reader will perceive that the *Post* does not admit his propositions to be true, but shows from his own positions the inconsistency of his course in reviling religion.

"Let us meet Mr. Robt. G. Ingersoll on his own ground, and show the inconsistency of his course. For the purpose of the argument let us admit that two of his most significant assertions are true. We give his own words as reported to have been spoken on Sunday: 1, 'I believe in living for this world. I believe in making everybody happy now.' 2, 'Every religion has been and is the work of man.'

"So far as the words 'living for this world' imply that this world is everything, we might venture to say that five minutes' cross-examination of Mr. Ingersoll would prove that he does not believe so; but we will waive that. Superficial as his observation of men and things seems to have been, he cannot have helped knowing that the impression, instinct, belief, conviction—or whatever it may be called—that there is something more than this world is as deep-rooted and as essential as any of the intellectual habits or impulses of mankind upon which the whole conduct of worldly affairs depends. We are content, however, to

leave this part of the case to the theologians. As to the second assertion, that religion is a human invention, if Mr. Ingersoll were less superficial, he would have asked himself long ago, How is it that men, throughout the existence of the race, wherever and in whatever circumstances they may have been found, have been busy making religions, unless there is in men as positive a need of religion as of food and clothing and shelter, and unless there are somewhere the materials for a religion and the ground of it? But this question, like the other, we will turn over to the doctors of divinity; and we will take only secular considerations into the account. For the present we will adopt Mr. Ingersoll's assertions: (1) that this world is everything; (2) that religion is the work of man.

"Now from these premises, what would be the reasonable conclusion? Clearly that to make this world a success, to make "everybody happy now," as Mr. Ingersoll says, we ought to employ all the actual and possible works of man, including his religion. This proposition is too plain to need any argument. Yet Mr. Ingersoll scouts it. His conclusion is that we ought to reject, denounce, deride and ridicule religion; that we ought to make no use of it even in cases where its usefulness is unquestioned. In other words, he would rather suffer misery without religion than secure happiness with it. The monstrous inconsistency of this position appears upon the mere statement of it; but it is easy to illustrate it.

"We take for granted that Mr. Ingersoll would use many of the works of man, perhaps most of them, to make 'everybody happy now.' The gas-light, which enabled him to see the merry and laughing faces of his irreverent listeners that night, is one of those human inventions which he would readily employ. Others are the railroad, the telegraph, and many comfortable and luxurious instrumentalities. He rejects none of these because they are the work of man; but when relig-

ion is presented to him he will have none of it, because it is such a work. *Is not this preposterous?* Perhaps he will say that the works of man which we have just mentioned are substantial and palpable, while the religion of man is not; but this answer will not serve him. Does he reject everything which is unsubstantial and impalpable? Certainly not. Is the imagination palpable, or the fancy, or the sense of wit and humor, or the appreciation of what is beautiful? Mr. Ingersoll uses all these human things to produce those brilliant and rhetorical and ludicrous effects with which his audacious lectures are 'making everybody happy now.' Is it reasonable for him to despise and denounce a single work of man's—his religion—because he cannot see or handle it?

"It seems to us that a wise philosopher, even one who had become as calmly independent of any personal need of religion as Mr. Ingersoll himself, would try to use the religious instincts and aims of the race for the benefit of the race, although he might have his doubts of the dogmas underlying them. That is what philosophers do with all of man's passions and impulses. We suppose that the philosopher of Chickering Hall would do so with all of them, except man's religion. Mr. Ingersoll, for example, accepts human society; he accepts the ordinary laws by which it restrains its members—say the laws against murder and theft. We suspect that he would go further than this; that he is not in favor merely of prohibiting murder and theft, and punishing persons who are guilty of these crimes; that he would advocate the education of the members of society, so that it will be easier for them to obey these laws, and so that it shall not be so often necessary to inflict these punishments. Now, remembering that these laws are the work of man, suppose that a certain religion—no matter what its form or authority may be—is established which also prohibits these crimes and which attaches to them certain spiritual punishments

—whether in the conscience, with which the statute law has nothing to do, or in another world, which the statute law cannot reach. Is it wise to make light of this influence, and to reject and denounce it? Would it not be especially foolish to do so upon Mr. Ingersoll's ground, that the religion is the work of man?

"From this specific case of criminal restraint it is easy to expand the view to all matters relating to the organizing and strengthening of society, and to the educating and bettering of its members—that is to say, to "making everybody happy here." If what are regarded as divine sanctions for what society conserves as good and pure can be secured, although these sanctions are really the work of man's imagining and contriving, society is the gainer. Such certainly are the sanctions of all civilized religions. Is it reasonable to reject them as instrumentalities for good? We have spoken of this world only. We have not looked beyond the immediate environment. We have considered the life of man—or rather, not the life of a single man, but the life of the race of men—on this earth and nowhere else. In this view it seems unwise to reject the religion which is the work of man, any more than any other of his works, as agents in making the best of his life in this world.

"If Mr. Ingersoll has made a blunder—and we think that he makes a great one—in the purely secular aspects of his case, we do not know what will become of him when the other branches of the inquiry are taken up; when he falls into the hands of the theologians and doctors of divinity. Perhaps he will then revise his opinions on punitive possibilities."

—We are more in danger from the seductions of our hearts than from any outward assaults. Through self-love and pride the enemy enters, and by his flattery lulls the stern voice of conscience that speaks audibly to the listening ear.

A MIRACLE.

The Rev. A. W. Drury wrote the following remarkable instance of immediate recovery from incurable sickness, in answer to prayer, for the *Religious Telescope*, from which we copy :

By request I prepare for the *Telescope* the following statement in reference to an instantaneous recovery from the lowest and most hopeless physical condition. The case is that of Rev. R. D. McCormack, of Iowa Conference, of the United Brethren Church, and for the last three years a resident of West Union, Iowa.

One year ago, Brother McCormack was struck down with paralysis while preaching in the midst of a successful revival meeting. It seemed for days that he could not survive the immediate effects of the stroke. He became measurably better for the time; but serious attacks continued to occur at intervals. A short time since, he went out for some wood with which to kindle a fire, and becoming insensible, and losing control over himself under the influence of his malady, he fell upon the ax, receiving a gash on the corner of the eye back toward the ear. And, as expressed by himself, at no time during the period of his affliction has he felt like a man. He was never free from pain in his head or in his spinal column. Mind and body were alike constantly under the effects of the afflicting and boding evil.

One month ago, Brother McCormack was again severely prostrated. It seemed day after day that the fatal moment would soon be reached. Friends were telegraphed for. The physicians, the best that could be secured, only at one time gave any encouragement, and the ground for that soon disappeared. At other times they were frank to say that all the probabilities were on the darker side. The condition of the patient became worse until Tuesday, December 4th, of last year. All power of motion was

gone in both lower limbs and in the right arm, and the indications were that other parts would be seized. Speech was difficult. Pain was intense and increasing.

As the evening of Tuesday advanced, it seemed that death could not much longer be warded off. The physician was called in. After an examination he could give no encouragement, but expressed himself clearly and decidedly in the contrary way. He tested carefully the lower limbs and the right arm to see if any power of motion remained, but there was none to detect. He left a prescription, and while this was being filled at the drug-store, the patient was left for a short time, comparatively, to himself, the family and one or two others remaining silently in the room. Religion had administered to him in his affliction. At times, when it seemed that he was on the brink of the river, and when family and friends stood weeping at the bedside, he would repeat fragments of Scripture, and sing, as he was able, lines of familiar hymns. He rejoiced in the grace of the Gospel, and the hope of believers. While waiting, as above stated, he looked out on his four small children. How could his wife provide for them and bring them up; for he would leave them destitute! He began to think how much better it might be if it should be heaven's will that he should be spared. The New Testament miracles came crowding to his mind. Thus he was led to pray that God would heal him then, and make him at once whole.

He knew that his prayer was answered. He thought to prepare his wife's mind for his changed condition. He spoke of the Gospel miracles, and of the probability of like examples in our day. He then said :

"I can walk! God has healed me."

He struck his feet together, asked for his cane, (though he did not afterward use it), arose, walked the room, seized a heavy chair with his right hand, held it at arm's length, and thus showed how perfectly God had restored

him. Neighbors and friends, together with the two physicians who had attended him, were soon brought in by the news of his recovery.

The next day Brother McCormack was on the streets of West Union a large part of the time, preaching and declaring to the people how God had wrought in his behalf. Despite the hardness of unbelief, and the assumptions of small philosophy, a profound impression has been made.

About three months have now passed, and not a trace of the disorder has discovered itself. There has been no reaction—no prostration. Brother McCormack works, travels, preaches as before. The clearness of intellect, recently obscured, seems to vie with the warm energies of a grateful heart and the devoted activity of a prolonged life.

It is to be noted that the above given case fits into an exact niche in the scheme of faith. It is just as true that the scheme of natural operation has no place for it. God has promised to act in accordance with the law of faith, just as he has chosen to act through the modes that we call natural. Every special answer to prayer involves a miracle. The witness of public miracles may not be as necessary now, and in a Christian land, as it is in heathen lands, and as it has been in other times, when "God's kingdom was to make a new advance." Yet, whatever is necessary to God's keeping his special covenant with his people, may be expected. If this becomes a public testimony, this is surely needed, and this also is promised. A living God is always within hailing distance of a living faith.

May the Lord of miracles be sanctified in our hearts. If natural law and natural conditions will support us and give us the aid we need, let us be thankful for the beneficence that "works by rule"—that is to God working by what observed uniformity has taught us to call natural rule. But if we need other and higher aid—and God has plainly declared that our nat-

ural and moral exigencies require his direct help—then we may comply with the law of faith, and see desires fulfilled.

ABLE TO SAVE.

BY ROBERT JOHNSON.

The duties and privileges of the Christian are limited only by God's purposes concerning him. What God hath required him to be and do, is the easiest and best thing for him to be and do. Difficulties make not one whit of difference—indeed a requirement of God, the accomplishment of which lies mostly outside of his abilities, is, if possible, surer and easier than any other, because the power is of God.

In that wonderful tenth chapter of Hebrews, Christ says, "Lo! I come to do thy will, O God." In the previous chapter, we are told that "He put away sin by the sacrifice of himself."

Now we understand that all Christ did and suffered; all the power exercised, was by "the will of God," and then it is stated, "By the which will we are sanctified."

Thus God hath purposed and provided sanctification for his children. His will commands it, and his power energizes the work all the way; and human weakness, disabilities and obstacles have nothing whatever to do in preventing the work; for, it has been determined, with a full knowledge of their existence, the same power that wrought in Christ, works also in the Christian; and if we do our part, the purpose is just as sure of fulfillment in one as in the other. Nothing in the universe can prevent but *unbelief* on the part of the individual. But, like Christ, we must "put away sin by the sacrifice of self."

—It is as sinful to doubt God's willingness to save, as to doubt his existence.

—There never was, and there never will be a believing prayer left unanswered.

EXPERIENCE.

BY MRS. A. VAN NORMAN.

My first profession of religion was made in the winter of 1871, under the preaching of Brother W. N. Searls of the M. E. Church, Phillipsburg, New Jersey. God for Christ's sake forgave my sins. Oh, what a time I had to get down where God could use me! I sought the Lord for some time; but it was worth all the struggle. I lived in a justified state about one year; then I began to grow careless, and at last settled down into a sort of religious stupor. I knew that I was living far from God, and I was under great condemnation. "You are on the road to hell," was constantly ringing in my ears day and night. This terrible feeling followed me everywhere. I could not shake it off. Such agony of soul! I was just hanging over hell.

I told no one of my condition. I struggled on, trying to bear all the burden myself. Not once from the time I joined the church until I left it, did my class leader come to see me. He never asked me how I was getting along spiritually; but the Lord knew my condition, and he wanted to save me.

In the year 1875 I attended some Free Methodist prayer-meetings, and occasionally I went to hear them preach. Their talk was new to me. This was the first that I had ever heard of holiness; and not understanding, of course I did not believe. I supposed they meant angelic perfection; and this I did not believe it possible for mortals to attain. Then I thought, too, they dress so queer. I could not see the need of that. I thought they were fanatics, and often (I say this to my shame) I ridiculed the saints of God. I continued in this condition until the fall of 1877.

My husband at this time being pious, the ward in which we lived, had become a backslider; had given up his class; was getting very careless, and I felt anxious for him. I saw that

there was no interest taken by the members of the church to reclaim him, and I was in a terrible state of mind. Sometimes I felt as though there was no help. I did not know which way to turn. I could not live this way any longer. I was literally dying by inches, every day. I shall never forget the agony that I endured at this time, and I pray God I may never pass through it again.

God in his mercy sent me relief. The Free Methodists had been holding prayer-meetings next door to me. One afternoon the dear sister came into my house and asked me if I would like to have prayer-meetings held there. I told her I would. God bless Sister Thomas, the dear old soldier of the Cross!

We had a glorious prayer-meeting, and I resolved to make an entire surrender, give up everything, only so I obtained the pearl of great price. In answer to prayers I felt the blood applied, but still I was not satisfied. I was determined to seek until I obtained all I felt I needed. It had always been a great cross for me to pray or speak in public. I was called upon one evening to pray. My first thought was, I cannot pray, and in a moment this came to me: "Whatsoever ye ask in my name, it shall be done unto you." I cried, Lord, teach me how to pray. I bore the cross, and God came in and showered down such a blessing as I had never experienced before. Such a calm, sweet peace came over my soul, I could utter nothing but "Peace, peace."

I obtained that for which my soul had hungered, and which at one time I did not believe it possible for me to receive. But praise the Lord! it is free to all. I am so glad that I received it when I did. It has made me stronger, and I feel more than ever the necessity of being a faithful Christian. It has repaid me in a degree for what I have passed through.

Last May, my husband being thrown out of employment, times being dull East, and my parents living in the

West, we came West. I have passed through some very dark hours, and my peace has been disturbed; and at times, all I could do was to cry, "Lord, help or I die." He has helped me—wonderfully helped me. I am living right in the midst of sin and infidelity. I am living where they do not love my Jesus; where they curse and ridicule the name of Christ; but he helps me. Praise his name forever. "And though I walk through the valley and shadow of death, yet I will fear no evil; for thy rod and thy staff they comfort me." There is nothing like pure religion to make the soul happy—religion that makes us rejoice in adversity as well as in prosperity. I feel that I am a child of God, with an assurance clearer than ever that the blood of Jesus avails for me—even me.

I am so glad that my name is found with a free people—a humble few who are struggling to make heaven their home. Although I am separated from my brothers and sisters, yet I hope for an early interview with the pilgrims face to face, from whom I am so cruelly sundered, as we have no Free Methodist class or society here. But I look away to Jesus, and say, "Not my will, but thine be done."

—In every instance in which we have been wanting in love to our brother, we have been wanting in love to Christ.

—It is not the mentioning of mercies, but the improvement of them to piety, which expresses our thankfulness to God.

—Nothing is small that is the will of God, and nothing is great—so great that we cannot do it—if it is the will of God.

—Love has a keen, critical character. The child of God has a sensibility, by means of which he finds the right; and his growth, is growth in the spirit of examination, and the more he discriminates, the freer he becomes from all blemishes. It is only the pure, clean, heart that makes us blameless before God.—*Heubner.*

PROVIDENCE ILLUSTRATED.

BY REV. ROBERT IBBOTSON.

In the year 1837, when money was, for a time, worth 4 per cent. a month, a friend of mine, on whose word I can rely, being extensively engaged in business, and having a large amount of money to pay, was short some six thousand dollars. He had plenty of good paper, but it was almost impossible to obtain discount at the banks, and next to impossible to borrow, and to hire money at 4 per cent. a month was death to credit.

He had used every exertion to raise the money, but being unsuccessful, went home and told his wife he should be compelled to suspend payment on the day after to-morrow.

"Well," said his wife, "how did you get into such a corner?"

He answered by buying bills of exchange to remit his partner in England, on credit, and the note given for the exchange would be due day after to-morrow.

"Well," said she, "you are always getting into such scrapes. Why did you do it?"

He replied he thought it right to do so, and well remembered kneeling down and asking Divine direction before doing it, and, said he, "I think help will come from some quarter, but I know not from where."

On the morrow he went to business, and sat at his desk ruminating on what he could do that he had not already done. But he could see no hope from further exertion on his part, when a person, with whom he had had one small business transaction to the amount of three hundred dollars, and had found it hard to satisfy himself that he was good for that amount on a credit of four months, came in, and to his surprise, said, "These are extraordinary times." He replied they were.

"Well," said this person, "I am going away for ten days, and do not like to leave \$7,000 in the bank, and I thought if you would like to take it for

interest at 7 per cent. per annum, I would like to lend it to you."

Fearing that if he accepted too quick, the party might find out his need, he carefully examined bill and check books, and then asked what security he required.

He replied, "Your check dated ten days ahead, with interest at 7 per cent."

"Well," responded my friend, "I will accept your offer."

And with a trembling hand he drew his check, dated ten days ahead, and received in exchange one for \$7,000, dated on that day. How clearly this illustrates the providence of God.

Afterward my friend had occasion to borrow \$500 for a day or two, and applied to the person who had loaned him \$7,000 in times of great pressure, and who had received it back promptly; but no, he declined to loan it.

In the year 1857 my friend met the same party, who again remarked, "These are extraordinary times."

My friend replied, "Yes, they are indeed!" and observed, "do you recollect loaning me \$7,000 in the year 1837?"

"Yes," said he, "I do."

"Well," said my friend, "that loan probably saved me from suspension. I had plenty of good business paper, but could not negotiate it at that time."

"Well," said the gentleman, "there is a providence after all."

So after the lapse of twenty years, the lender acknowledged the providence. If business men would consult this providence, how often would they escape loss and failure.

—There are some who would sacrifice a stout heart to a stubborn will, and would rather die martyrs for sin than servants to truth.

—We have redemption as soon as we believe; we are ever having it so long as we live on the earth, and when Jesus comes again to finish the economy of grace, we shall have it in its full, final completion.—*Dadie.*

THE UNBRIDLED TONGUE

BY W. T. HOGG.

"If any man among you seem to be religious, and bridleth not his tongue but deceiveth his own heart, this man's religion is vain."—James 1, 26.

The Apostle Paul declares that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii, 16, 17. Hence there is no portion of the sacred volume which we, as Christians, can disregard without injury to our own souls. If we would be perfect in Christian character, thoroughly furnished for all the important responsibilities of life, we must accept the doctrines, reproofs, corrections, and instructions of the Holy Scriptures combined, and continually apply them to our consciences and lives.

Sin has perverted all the faculties of man's nature. "Behold! I was shapen in iniquity, and in sin did my mother conceive me."—Psa. xi 5. The design of the Christian religion is to correct this perverted state of things, and restore man to a right relation to God and to his neighbor. Human depravity manifests itself in no way more fully and continually than in the bad use of the tongue. Hence the Apostle James declares, "The tongue is a fire, a world of iniquity. So is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."—Jas. iii, 6. Again, to show how desperate is this instance of depravity, the same writer says, "The tongue can no man tame; it is an unruly evil, full of deadly poison." Such is the influence of an unbridled tongue in social and religious life. What evil hath it not wrought? What fires of envy, strife, jealousy, madness, ruin, and death hath it not kindled and fanned into a consuming flame? What hopes hath it not blasted? What ties hath it not severed? What heart hath

it not pierced with arrows worse than death? Oh! what a world of iniquity is in the perverted or unbridled tongue!

The religion of the Bible reproveth this gigantic evil, and also corrects it by purifying the heart, whence issues the "deadly poison," which this "unruly member" disseminates throughout the circles of social life, thereby working mischief, misery, and death. And as a tree is known by its fruit, so is the character of a man's religion, by the words of his mouth. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

1. We will first point out and show how to correct some of the evils to which unbridled tongues are prone.

1. Excessive conversation. People generally talk too much. This is largely the occasion of the mischief too commonly found in social circles. The Apostle James says, "Be ye swift to hear; *slow to speak*." And Solomon declares, "In the multitude of words there wanteth not sin." Thus from the Bible we learn that excessive conversation is sinful. Mr. Wesley says that few persons could converse together profitably for more than an hour at a time. Of course we are not required to withdraw entirely from social life; nor in social circles to be always dumb. But we should aim to speak only at such times, and to utter only such words as will be profitable to ourselves and to them that hear us. Our words should be "fitly spoken and in due season," that we may glorify God and minister grace and life to those about us.

2. Another common evil of unbridled tongues is *exaggerated discourse*. By this we mean the habit of magnifying events, in our relation of their occurrence, so as to make them appear to others of greater magnitude and importance than the facts will warrant. Many such expressions are common in daily life, and although not generally accounted wrong, are, nevertheless,

deviations from the truth, and consequently are injurious and sinful before God. Our Saviour has given us a plain precept on this point, which we do well to heed: "Let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil."—Matt. v, 37.

3. Another and very injurious element in society is what we commonly term *gossip*. This is a habit of telling everything new that comes to our notice or hearing, concerning other people. Sometimes we call it tattling or tale-bearing. It is a tendency to tell tales concerning others, without any particular object, except it be to gratify a depraved disposition. It is like a deadly poison in society. Its virus infects every department of social life, and is productive of strife, jealousy, hatred, and a thousand ills black and putrid with corruption. The Bible plainly denounces it, and, concerning him who is guilty herein, declares: "The prating fool shall fall."—Prov. x, 8.

4. *Foolish talking and jesting*. What common evils are these! But how few persons, even among professed Christians, ever think these forms of conversation wrong! With many these are the ordinary rules of converse, while true Christian sobriety is the exception. Yet after hours spent in idle conversation, these persons will wonder why they are so weak and lean in spiritual things. The reason is they "grieve the Holy Spirit of God." These are "little foxes," but they "spoil the vines," and effectually hinder spiritual fruitfulness. Paul said of Christians, "Our conversation is in heaven." But how unheavenly are the foolish talk and silly jest which so frequently greet our ears in the varied circles of society. May God help us, Christian brethren, to live so much in heaven, and talk so much like heaven, that those who hear will know by our language in what country we hold our citizenship!

5. Another manifestation of a perverted tongue is *controversy*, or what

Paul calls "striving about words to no profit." He also declares that such conversation "will increase unto more ungodliness." Very few persons have grace enough to argue long without impatience, harshness, or anger. And those who have more grace run into the way of temptation, whenever they engage in controversial discourse. We pray, "Lead us not into temptation." Then let us live as we pray, and not heedlessly run where temptation is.

6. The most destructive, debasing, and devilish license of the unsanctified tongue is *back-biting*, or *slander*. This is speaking evil of persons in their absence, publishing reports, whether true or false, concerning others, of such a character as would involve them in shame, reproach or disgrace; or intimating evil concerning other people, without charging it upon them directly. Now all this is exceedingly sinful. The Word of God condemns it in the strongest terms. We are commanded not to "take up a reproach against our neighbor," to "speak evil of no man," but to "bless them that curse us," and pray for them that spitefully use us, and persecute us." Thus also speak our General Rules of Methodism, to which all Methodists have subscribed. May God help us to keep, and not to break or mend these wholesome rules. If we have knowledge of evil in another "let us keep the matter in our heart until we come to the person concerned," and then proceed according to the Gospel and the Disciplinary direction. Thereby we shall be saved from injury to our own souls, and may, perhaps, be instrumental in gaining our brother. And "He that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—James v, 20.

II. Notice secondly, that a religion which does not bridle the tongue, and produce holy conversation, is a delusion and a show of vanity.

1. The man whose religion does not bridle his tongue, and guide his conversation aright, "deceiveth his own heart." He may "seem to be relig-

ious,"—may appear so both to himself and to others. He may observe religious forms and customs, and walk in religious society. He may be benevolent and upright in his general character. In all this he seems to be religious, but in the fruit of his lips he proves his heart perverse. His religion fails to cleanse his heart from that "deadly poison" which he is continually sending forth from an unsanctified tongue!

2. Surely, "this man's religion is vain." It appears like religion, but is only vanity. It has no substance—no reality. It does not reach and regulate the heart out of which "are the issues of life." And "God looketh on the heart." He "desires truth (or righteousness) in the inward parts." And holiness of heart will beget holiness of life and conversation. Any religion that fails of this is a delusion of the devil—a vain and fleeting show.

Finally, as an antidote and cure for this "unruly evil," "Let the word of Christ dwell in you richly, in all wisdom; teaching, and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."—Col. iii, 16. And let us seek that complete renewal of our natures in the image of God, which will make us "perfect even as he is perfect," and "pure even as he is pure." Then, "Being made free from sin, and become servants to God, ye (shall) have your fruit unto holiness and the end everlasting life."—Rom. vi, 22.

—The love of Jesus must abide, must be immovable whatever fortunes meet us, however the spirit of the age may change; else it is not pure.

—A lively Christian cannot keep silence. If you truly feel the sweetness of the cross of Christ, you will be constrained to confess Christ before men. "It is like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak."

A GOOD PREPARATION.

BY REV. EDWIN C. BEST.

A good preparation is necessary to success in any department of life. The farmer must thoroughly prepare the soil before sowing the seed, or much of his labor will be lost. He who looks forward to a professional life, makes the necessary preparation. The artist may take a correct likeness, but if the plate was not properly prepared, the work is a failure. Many terrible accidents are the results of a poor preparation.

Last year the people of Rockford, Ill., erected a beautiful court-house, but just as it was being completed, it fell of its own weight, causing the death of fifteen of the workmen, and wounding many others. The fault was providing poor material.

Our Lord's parable of the two builders—Mat. vii, 24-27—represents one as digging down and laying his foundation upon a rock, while the other lays his foundation upon the sand. In the hour of trial the one who made careful preparation stands secure; while the one who neglected this, suffered irreparable loss.

In religion, many are ruined by a superficial preparation. Many are anxious to gain heaven, and yet seem perfectly indifferent in having the fitness the Bible requires for that holy place. Jesus teaches us to pray, "Thy kingdom come,"—the kingdom of righteousness. Let it come into our hearts and fit us for the kingdom above! He does not teach us to pray that we may go to heaven, but that we may be prepared for heaven. God will bring us all there if we are only ready. We have no need to seek to be appointed to some important position in society if qualified. The position will demand some one capable of filling it. Our strife ought not to be to gain heaven simply, but to *prepare ourselves* to enjoy it, when the Master calls. Without an honest, careful preparation, all else will be useless.

The Bible teaches that heaven is a prepared place: "I go to prepare a place for you."—John xiv, 2. "Wherefore God is not ashamed to be called their God, for he hath prepared for them a city."—Heb. xi, 16. It also teaches that the church of God must be prepared for heaven. The church is represented as a bride prepared for her husband, and as being arrayed in robes of righteousness. "For the marriage of the Lamb is come, and his wife hath made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."—Rev. xix, 7, 8.

Let us consider in what particulars this preparation for heaven consists:

1. *In turning from our sins.*

"And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashteroth, from among you, and prepare your hearts unto the Lord, and serve him only."—1 Sam. vii, 3. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. lv, 7. It is useless for us to profess saving grace while we continue in any evil practices. We must abandon them as the Spirit enlightens us. If we do not clearly see what is forbidden by Scripture, let us remember that Jesus came to open blind eyes. If we keep his commandments we shall know of the doctrine. We must turn from all our sins—anger, pride, self-gratification, with all their manifestations.

The cause of God is often injured by its professed friends. A crusty, ill-natured person will always destroy rather than build up. A proud person will continually cause others to follow his example.

If we are in the habit of speaking evil, we must put this sin away. "For he that will love life, and see good days, let him refrain his tongue from

evil, and his lips that they speak no guile."—1 Pet. iii, 10.

2. *In turning to the Lord with all our hearts.*

"Therefore also now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning, and rend your heart, and not your garments, and turn unto the Lord your God."—Joel ii, 12, 13. *Turning to God* implies a willingness on our part. We are not forced from our sins while we live, but exhorted to turn from them, and forsake them. We must not only turn from our sins, but turn to God. He must henceforth occupy the heart. It is absolutely necessary that we seek God with all our hearts. "I cried with my whole heart."—Psa. cxix, 145.

3. *This preparation consists in continually bringing ourselves under subjection to the Divine will.*

"So fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection."—1 Cor. ix, 26, 27. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."—Col. iii, 5. The Apostle Paul found it necessary frequently to speak upon this subject. Although speaking to real converts, whose hearts had been changed, and who were "sanctified in Christ Jesus" and "called to be saints." (1 Cor. i, 2.), he shows them that they are not wholly sanctified, but are yet carnal, and shows them the duty of keeping a proper control over their appetites and passions, while he exhorts them to "Be perfect."—2 Cor. xiii, 2, and says, "This also we wish, even your perfection."—2 Cor. xiii, 9.

4. *The completeness of this preparation consists in holiness of heart.*

According to the Bible, we see no way in which a soul can ever be admitted to heaven except by being wholly sanctified to God. Holiness alone is set forth as a preparation for that blessed place. Not the least encouragement is given within the lids of

the Bible, that a lower state of grace will secure everlasting life. Every degree of grace brings the soul on toward this completeness. We are continually urged to its attainment—exhorted, commanded to seek it.

Are you justified? regenerated? sanctified? Are you wholly sanctified? Are you holy? Are you perfecting holiness? Are you thoroughly prepared to enjoy God here, and hereafter?

DRESS.

The following excellent article on dress from *The Advocate of Christian Holiness*, was written by Miss Jennie A. Frow, a voluntary missionary to India, laboring with Rev. A. Norton and wife. Many were deeply interested in the letter we published from her in our last month—"Freewill Offering."—EDITOR.

In my early Christian experience, before I came into that liberty in Christ which gives great joy to do the least of His will, I did not have a spirit of love about dress.

I know I often grieved God more by the unloving judgment I passed upon others who dressed differently from myself, because He says, "*Love is the fulfilling of the law*," than if I had dressed contrary to his word. But now, when I see them, it only gives me grief and a longing desire to see them sanctified through his truth.

I have great sympathy for those who have been in great bondage, and coming into liberty, have gone to the other extreme, feeling God would have us lift our minds from the subject and have no anxious care either way.

In John viii, 47, it says, "He that is of God, heareth God's words." This is a mark of God's children—that they hear His word. God prefers obedience rather than sacrifice, and that we should purify our hearts through obedience to His truth. In 1 Peter iii, 3, 4, He makes a simple command as to how women should dress, and

objects to three things: The adorning themselves with "putting on of apparel, wearing of gold, and plaiting of hair."

Then the Holy Ghost speaks of the ornaments "which, in the sight of God, are of great price,"—viz.: "the hidden man of the heart," and "a meek and quiet spirit." God foresaw what a test it would be to woman and deigned to tell His mind concerning it. In 1 Tim. ii, 9, is a similar command, defining "the putting on of apparel," to be "*costly array.*" This passage is usually interpreted that woman should adorn herself with modest apparel.

But it does not say so. It says adorn themselves in modest apparel with "shamefacedness and sobriety."

There were reasons in God's mind for giving the command; and since laboring among the heathen women of India, they have become more apparent to me. A heathen woman delights in her gay-colored clothing and jewels.

I have seen them loaded with the latter; and when they become Christians, it is one of their greatest tests to give them up. Can we tell them to leave off eleven pair of their bracelets, and give them permission to wear one? Can we tell them it is not right to wear two or three rings in their ears, but it is to wear one? She delights more in her nose jewel, especially if it be a handsome one, than in her earrings;—so can we explain the difference? No. We can give no explanation to them; but that it is one of God's commands, and ask, "Do you love Christ better than these?" In reproving a native Christian for replacing her nose jewel—not a large ring, but a tiny green stone with a brass tip—I said to her:

"You are breaking God's command, and now you look just like a heathen woman."

"But all Christian women wear them."

"No," I said confidently. "Well," naming two or three children among us, "these wear them on their hands, neck and breasts."

And as the vision of their jewelry

came up to me, I was dumb, and my heart was sorrowful. When I go to the bazaar to visit the women in their huts, if I should wear the least superfluous clothing, it would catch the eye of these dress-loving creatures, and my message of God's love fall upon a divided attention. Said a dear sister to me the other day:

"I was so reproved to-day in the bazaar by a native watching my hat all the time I was talking."

Then, if native Christians by resuming their jewelry, look like heathen women, does it not put God's child on a level with the woman of the world?

"But it makes us peculiar." Ah, that is it. That is the *badge* of God's people.—they are a "peculiar people."

Why should you shrink from His mark? "But it gives me more power with worldly people." It may win them more to yourself. You may have less of reproach to bear; but by disobeying God's word, we are only shorn of real power to win souls to Christ and deep consecration. We never gain anything as influence for Christ by ceasing to be faithful to His word. A sensible man or woman inwardly despises our inconsistency. Not dressing like the women of the world frees us from the snares of the world. This little departure from his word is a little leak in our power.

Plain dress, too, is a safe-guard to a woman's virtue. Many a poor girl has laid herself open to the power of some designing man, who was attracted by her showy dress. Her vanity made her weak. Have we influenced her by our own beautiful and costly dress,—we, who should have given her a moral support by our obedience to God's word? It seems as if we could do nothing to lessen the evil, and only succeed in making ourselves singular. But are we expected to reap before we sow? A faithful witness for Christ is like one touching a key that will vibrate through all eternity.

And lastly, ornaments and costly apparel use money that was only in-

trusted to our hands. They will rise up in judgment with the cry: "We kept you from feeding the hungry, clothing the naked, sending the Gospel to the heathen, and influenced many a woman to follow your example." And as we see the hundreds of souls leaving God's presence forever, because the gold glittered on our breasts and fingers, the costly apparel—plain, perhaps but costly, adorned our persons, and carried not to them "the pearl of great price," or the "robe of righteousness," will it seem a little or peculiar thing? Would not ruffles and trimming that added dollars to the cost of a dress, mock you if you would step in among the Bulgarian sufferers who perish for necessaries? or among the starving men and women in India who would give you their lives for just the cost of *one ruffle*? Then the millions of heathen who perish without the word of God, because no one has gone to them! If you are not called to go to them as a steward of God, can you not send a substitute? If the price of the costly dress and ornaments of the Christian women alone were given, it would send fifty thousand missionaries forth.

But if there were no other reasons to be given, the fact that God has given us His command "who has exalted *his word*" above all his name," shall in turn be honored by God. Let us exalt the word of God, because it is His word.

—There were two men that went on pilgrimage; the one began when he was young, the other when he was old: the young man had strong corruptions to grapple with, the old man's were weak with the decays of nature: the young man trode his steps as even as did the old one, and was every way as light as he. Who now, or which of them, had their graces shining clearest, since both seemed to be alike? The young man's doubtless; for that which heads it against the greatest opposition, gives best demonstration that it is strongest—*Bunyan*.

THE WAY TO LIVE.

BY AUGUSTIN Q. HAGERMAN.

One of the foremost, ever-present and perplexing questions among men is, "How shall I make a living?"

It would seem that their *living* draws more attention than their *life*. And so they adopt doubtful means of making their living, and grow more and more distrustful of the heavenly Father, which feedeth them. But Christ says, "Take no thought for your life." That is, *be not solicitous*. God well knows what we need, and if we trust, and do good, verily we shall be fed.

The true way to live is to have true and abundant *life*. Paul said: "I live, yet not I, but Christ liveth in me."

This every Christian should be able to say. To be possessed of Christ is to have life, and "have it more abundantly." Having Christ, all things are ours, to be inherited in due time. If we let him, who is our life, live in us, his will shall be our will, and his power shall be manifest in us. Then the enlivened body of believers could work in harmony for humanity, and Christ's everlasting kingdom would come speedily.

"Life!" Yes, that is what this sick, languid, half dead world needs. And Christ is *the Life!* Oh! that every man were able to say with Paul, "Christ liveth in me!" Let us think much on that wonderful petition in Christ's last prayer: "I in them."—John xvii, 22. Sometimes, to our shortsighted vision, it seems as if this prayer were slow in coming to pass. But it shall be fulfilled in due time. And we may each one of us help to put more life into this world. Let us open wide the door of our hearts and permit Christ, the Light and Life to enter in and abide. "He that hath the Son hath life." But "He that hath not the Son, hath not life." Strive to win Christ. Think less of *living*, and more of the *life*.

EDITORIAL.

CANON FARRAR.

Canon Farrar is a minister of the established church of England. He preaches at Westminster Cathedral, London. He has attained a sudden notoriety by his sermons against the doctrine of eternal punishment. He professes the greatest candor and love for truth. His position as Canon of Westminster give his words a degree of influence which they would not have if uttered by an ordinary preacher.

We make a few quotations from a sermon which is going the rounds of the secular press. It is from the text, "Then said one unto him, Lord, are there few that be saved? And He said unto him, Strive to enter in at the strait gate."—Luke xiii, 23, 24.

"This passage, my brethren, gives us the very essence of our Lord's teaching respecting the present and future. Some one asked Him the plain, direct question, 'Lord, are there few that be saved?' Now supposing that it were so—supposing that, as thousands of theologians have taught for thousands of years, the vast majority are, in the next world, forever lost, would it not have been only fair to admit it? Would not our Lord's teaching have gained terrific force from admitting it? Had the answer to the question been a plain 'Yes, only a few are saved;' and had that view been as essential to morality as some assert, surely it would have been worse than dangerous—it would have been (be it said with reverence) wrong to suppress it. But what is the answer of the Divine wisdom? Is it some glaring deluge of fire and brimstone for billions of years? Is it in that style in which the coarse terrorism of the Puritan is at one with the coarse terrorism of the Inquisition? No; but it is a refusal to answer. It is strong warning to the questioner. It is a tacit rebuke to the very question."

Now, we ask in all candor, is this a fair way to treat this text? Is it honest? The majority of those who read this sermon, it may be presumed, are not familiar with

the Bible. They will not even turn to it to read the text. They take it for granted that it is fairly stated. The preacher never once intimates that he did not give the full answer of our Lord. He, with astonishing boldness, assumes that he gives Christ's words and meaning. But whoever will turn to the text, will find that Christ says in the latter part of the 24th verse, *For many, I say unto you, will seek to enter in, and shall not be able.* This, the preacher not only omits, but utterly ignores. How does this comport with his professed devotion to the truth? Does not the suppression of the truth, in a case like this, amount to a lie?

But Canon Farrar knows well that no one of the Evangelists claims to have recorded all the sayings of Jesus. They all do not. It is but proper to supply an omission by one Evangelist from the teachings recorded by another. If the Canon had done this, he would have found in Matthew an explicit answer to the question which he assumes our Lord did not answer; and on which assumption he builds so important a theory. In Matthew vii, 14, Christ says, *Because strait is the gate, and narrow is the way that leadeth unto life, and FEW THERE BE THAT FIND IT.*

The Canon admits that if we do not pass through the gate we cannot find the life, but he seems to intimate that if neglected in this life, the neglect may be recovered in the life to come. For he adds:

"It is the pointing to a strait gate and to a narrow way whereby alone we can enter into the kingdom of God. In this sad world it is but the few who find that way, and until they find it they cannot find the kingdom of God; but there is not one word here about an irreversible doom to material torment."

But our Saviour's words are absolute. He does not say, "few there be that find it," *in this life.* But his statement is unqualified; **FEW THERE BE THAT FIND IT.** To prove that eternal punishment is taught in the Bible, it is not necessary to show that it is taught in every passage.

Canon Farrar teaches future punishment, for he says :

"Punish us? Yes, punish us because he pities; but God judges that he may teach; He never teaches that he may judge. He will, indeed, condemn us; it may be hereafter, and it must be if we die in willful sin, to His *æoneon* fire; but it is the fire of love. It is to purify, and not to torture; it is to melt and not to burn; and we would be melted by that fire of love, by flames far fiercer than are blown to prove and purge the silver ore adulterate. God himself tells us that he afflicteth not willingly, but for our profit that we may be partakers of his holiness; but it would be the utter contrary of this to torture us forever in a hopeless hell. And shall we belie his own words?"

But if you will read in Heb. xii, 10, the passage quoted above, you will see that it is of THE SONS OF GOD, and not of sinners, of whom the Apostle is speaking. And the chastening is that which God inflicts upon his *sons* in this life, and is not punishment in the life to come. What Scripture is there to prove that the punishment of sinners in the life to come will make them holy? Canon Farrar does not give us a single passage. There is not one to give.

There is no more reason than Scripture for such an assertion. Does punishment here reform men? Do you trust a man all the sooner because he has suffered in prison for theft? Does the drunkard reform because he suffers the very pangs of hell for his intemperance? Does the anguish of a broken-hearted wife and suffering children reform him? If holiness is voluntary, as it must be if there is such a thing as holiness, then why may not the sinner, be a sinner forever? If so, then he must suffer forever.

But Canon Farrar admits that the saints will fare the best. He says:

"Of the saints, my brethren, I shall not speak. Their promise is sealed, their lot is sure. Beautiful, holy souls, into whom entering in every age, the Spirit of God has made saints of God and prophets! They are the joy of heaven: they are the

salt of earth. We, every one of us, are better for them, as the dull clods of earth are better for the snowy hills whence the rivers flow, as the stagnant air of earth is better for the pure winds which scatter the pestilence. Oh, what would the world be, what would England be, what would this great oppressive city be, without them—without the ten righteous, the thirty, the forty, the fifty righteous, for whose sake the heavens do not burst to drown, with deluging rain, the feeble vassals of lust and anger and wine, the little hearts that know not how to forgive? What would this city be if it were nothing more than sin? Greedy coil of jarring slanders, of reckless competition, of selfish luxury, of brutal vice! Many, we know, are the sinners, and few, we know, are the saints of God, and they are mostly poor, and very often despised; and yet it is they alone who save the world from corruption by the gangrene of its own vices, and from dissolution by the centrifugal forces of its own hate. Their gentle words break upon our wranglings with the balm of love. Their calm faces look in upon our troubles with peace and hope.

"Ever their statues rise before us—
Our loftier brothers but one in blood,
At bed and table they lord it o'er us,
With looks of beauty and words of good."

A millionaire—a successful man—though the world may crawl at his feet, is but as the small dust of the balance; but, Oh God, give us saints! About them we have no controversy. We know that they shall be happy. We know that God will treasure them in the day when he maketh up his jewels. We know that 'eye hath not seen, nor ear heard, nor heart conceived, what God shall give to them that love him.'"

Then let us strive to be saints. As long as security is attainable, and there is so much at stake, it is not best to run any risk. The difference between striving and seeking, is the difference between success and failure.

He who would gain everlasting life must be in earnest about it. Half-hearted efforts will fail. Said one who had, for Christ's sake, suffered the loss of all

thing, *If by any means I might attain unto the resurrection of the dead.*

GET HUMILITY.

It matters not how powerfully you were converted; without humility you certainly will fall. There is not the least doubt about it. The only question is a question of time. The more sail a vessel carries, the more ballast she requires to keep her afloat. The taller a tree grows, the deeper must it send its roots, or the wind will prostrate it. So the greater your spiritual gifts, the greater degree of humility you must possess, or you will fall out by the way.

We have known many bright and promising converts to fall, and generally it has been for want of humility.

Many, who for years were devoted and useful, have run off into dangerous delusions and damning errors; but pride turned the switch that led them on to the wrong track.

He who displays his treasures is beset by pickpockets and waylaid by robbers. If you seek to show off your gifts, or your grace, Satan will rob you and leave you impoverished, and wounded, if not killed. If you would stand, then you must keep getting down. If you would live, you must die daily. It was for our profit and not for rhetorical effect that our Saviour said, *He that is greatest among you, let him be the servant of all.*

REVIVALS.

At Ransomville, N. Y., the Lord is graciously pouring out his Spirit. We hear that some ninety have already been converted and the work is going on.

From CHICAGO, ILLS., Brother C. B. Ebe writes us:

"We are having salvation here. The Lord is with us indeed—have received seventeen on probation and in full connection. Several have left Mount Seir, turned northward, and have entered the Land of Caanan. Praise the Lord, I am realizing more and more that it is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

CORRESPONDENCE.

LOVE FEAST.

H. H. PEASE.—Wife and I are happy in God, and holding meetings from house to house. Souls are being converted, praise the Lord! Wife and myself enjoy full salvation. We labor with any and every one who wants religion, in the churches, on the streets, in the prison, and at private houses. The last is the best of all. Quite a number have manifested a desire for religion, and professors are getting awake, thank God! Heaven seems very near to this place, glory to God!

RHODA CLAPSADDLE.—God is my sun and my shield. He gives grace and glory, and no good thing does he withhold from me. Every day I am sinking more and more into the will of God. I am enabled to say with the poet:

Give joy or grief,
Give ease or pain,
Take life or friends away.
But let me find them all again,
In that eternal day.

I am living in bright anticipations of meeting loved ones, and striking glad hands with them on the other shore. In order to do this, I realize that I must obey God, and walk in the light of the Spirit. This I am trying to do. God is better to me than all my fears. He is with me in deep affliction and bereavement; and I find him true to his promises. Bless his name.

JANE CAREY.—"Blessed are the pure in heart, for they shall see God!" Today the blood of Jesus Christ, through faith, cleanseth my heart from all sin. My heart is filled with perfect love that casteth out all fear. All that I am, and ever hope to be, is on the altar, and the altar sanctifieth the gift. Glory to God for full salvation. For many years, Satan kept me in bondage. It was foes without and foes within; but He that Christ makes free, is free indeed. Praise God!

E. WHITMORE.—Jesus saves me and keeps me saved through his own precious blood. Bless His holy name!

PETER STINEMAN.—The good Lord is yet my all in all. Bless his holy name! I see so much beauty in holiness, that I would not live one moment without it. I do praise God for the wonderful plan of salvation. Glory be to God and the Lamb forever and ever! I cannot express the beauty I see in full salvation. We have a holiness meeting three miles from here, held by the holiness people. The meeting is good. It has been carried on over a week, and is getting better. Some souls have been reclaimed, and some sanctified, among whom is my dear companion. Oh, praise the Lord, we are looking for more to follow. The other churches have had protracted meetings, and worked hard, but would not take the holiness line. So the Lord did not give them any success. In our town in Henton, the holiness people had a good meeting. I attended some. Quite a number were reclaimed and sanctified, and a band organized.

Henton, Ohio.

J. R. RODMAN.—I was converted about January 5th, 1877. God did wonderfully bless my soul; but soon after I found doubts and anger springing up in my heart. This greatly troubled me; for I desired to have a heart wholly cleansed from sin and unrighteousness. I was fully convinced that the roots of sin still remained in my heart. I oftentimes asked God to cleanse my heart. About one month of my Christian life had passed away, when one night, at the altar of prayer, I consecrated my all to God, and asked his cleansing power. God, for Christ's sake, did hear my prayer. Praise be to God! I felt such a cleansing power, as never before. I then and there realized that the blood of Christ was able to cleanse me from all unrighteousness. Yes, I felt that precious blood so freely applied to my soul, that I could not be mistaken. Those dark clouds of doubt and unbelief were dispersed. Oh, who can describe the joy and peace of a heart that is washed and made white in the blood of the Lamb. Glory be to God for his

cleansing power. Since that time God has wonderfully blessed me, and kept me by his power. Praise his holy name! I feel the blessings of Jesus resting upon my heart just now. Glory be to God! He has made me free, and now I am free indeed.

ROBERT SULLY.—I feel it a duty to speak of your heavenly manna in the January number of your excellent magazine—full of good things—wines upon the lees, well refined. Who selected such good things?—all indited by the Spirit of God. They speak loudly to myself of buried talent. Oh, may I be as passive in the hands of Deity as the saint alluded to on the 23d page. In answer to her breathings, through her seeming forgetfulness, she spoke the wonder in the ear of Jesus. I was so impressed with solemn awe. I mused—until I ran for the pen and headed the piece with "The Deity Within." At the bottom I wrote—

"O love divine,
How sweet thou art."

"A Preacher Helped." O for the prayer of Brother Gadsby, "Lord, help me," and the faith that brings the power. Let us take the "Steps to Holiness" (9th page), and adopt the powerful prayers on the 10th page, and we shall not want any good thing. "Glory to God!" will ascend as holy incense to the skies, and clouds of blessing will descend. Hallelujah! Praise the Lord! Oh, how delightful is communion with saints. The cross shall wear the crown. The order of God must be obeyed. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Observe the question of the Saviour: "Were there not ten cleansed, but where are the nine?"

Province of Quebec.

ENOLIA WHITMORE.—Jesus saves me now to the very uttermost. Bless His name! He keeps me every day by His grace; for it is by grace I am saved through faith.

Cross Lanes, Iowa.

ARTHUR A. HATCH.—In the summer of 1870, I was induced to subscribe for THE EARNEST CHRISTIAN by one whom I was acquainted with, who was at that time getting a club together. When I received the first number, I opened and read some, if not all, of its contents; but being not religiously inclined, I did not give them a place in my heart till the Fall of 1873, when God awakened me, and I saw myself lost without a Saviour. I then had a desire to see what those EARNEST CHRISTIAN books contained. I commenced to cut them open and read them, and found they increased my desire to be saved; but I was a lover of tobacco, and it caused a war in me. I was willing to give up everything but tobacco. I would here state, had it not been for the light I received through THE EARNEST CHRISTIAN, I know not what might have been the result; but I do thank God that it was put in my hands, and that I saw the evil of it. I could not get religion until I was willing to give it up. Since God converted my soul, it has pleased him to make it a blessing to me, both temporal and spiritual; and I might add, which are my convictions, kept me from backsliding in the position wherein I was, and am still placed. I love THE EARNEST CHRISTIAN for its truth sake, and always welcome its monthly return.

Weissport, Carbon Co., Pa.

ADAM MOHNEY.—To-day finds me enjoying free and full salvation. My soul is drinking from the great spiritual fountain in Christ Jesus. Oh! how I love to drink of that fountain that flows for all God's people, and have my soul washed in the blood of the Lamb! Praise the Lord forever, for such a hope as Christians have! Oh! for a faith that will not shrink, to enable me to ride the storms. Although we may tremble sometimes, yet the Rock on which we build is solid, and will never fail. I drink from that fountain that flows over hill and dale. I am determined to go through this plain, Bible route to glory. Pray for me, for my hope is to gain heaven. Glory to Jesus!

Three Rivers, Mich.

WM. THRONE.—I see by the Minutes I received, that you have an appointment at Clay Center. That is about forty miles from here. There are but few pilgrims here in this county. Come over, brethren, and help. There are many to be gathered here in the fold of Christ. Come baptized with the Holy Ghost. Come who will, he will be provided for. We will find places for preaching. Day-light is beginning to break forth here. The blind are beginning to see, and the lame to walk. My soul is bathed in his love. It is joy and peace in the Holy Ghost. All the way along it is Jesus. May we put on the whole armor and stand for Jesus.

New Cambria, Saline Co., Kansas, on the Kansas Pacific R. R.

MRS. JENNETT LOUSBY.—I have been a subscriber for THE EARNEST CHRISTIAN only about a year and a half, and I receive it every month with gladness. It contains food for me such as is not found in other papers. I can say I have learned many profitable lessons from them. I am occupying ground that I never was on before. To-day finds me firmly settled on the Rock that was cleft to take me in. The past year has been the very best of my life. I have been growing in grace, and in the knowledge of the truth. I find it easier to work for Jesus than ever before. I have the evidence that my efforts tell now for Him. I am satisfied Jesus is all in all to me. Amen and amen!

J. H. NEFF.—Preach through THE EARNEST CHRISTIAN AND GOLDEN RULE. The unquenchable fire of the Holy Ghost religion from on high, inspired with the divine wisdom which passeth all understanding. Bless the Lord, O my soul! May the holy work never cease, but grow brighter and brighter until the perfect day. Amen.

ZENAS OSBORNE.—I enjoy salvation. Praise the Lord! My love for real holiness is wonderfully increasing. I am not disappointed. He leads me into green pastures, and beside the still waters.