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TRAINING CHILDREN.

BY REV. B. T. ROBERTS.

Every word of the Lord is true. If in any given instance a promise is not fulfilled, it is because the conditions are not fully met.

It is often urged as an objection to religion, that the children of godly parents are not unfrequently ungodly. This is admitted. But where is there anything in the Bible that says it shall be otherwise? Piety is not handed down by natural descent. If we are saved at last, it will be because, in our individual character, we have met the conditions of salvation. Parents may do their utmost, yet they cannot compel their children to go with them to Heaven. Love to God and faith in Christ are voluntary. They cannot, however fully they may be exercised by one, supercede the necessity of their exercise by another.

Yet, examine the members of any church you will, upon this point, and you will be surprised at the large proportion who had religious parents. Give them a fair trial and the words will hold true. "*Train up a child in the way he should go: and when he is old, he will not depart from it.*"—Prov. xxii, 6.

Can these words be relied upon? Most assuredly! They are inspired. Notice the condition. It implies:

1. *Religious instruction.*

Children should not be left to pick up their religious doctrines in the streets, or from hired men or hired girls. The greatest pains should be taken to instruct a child early in divine truth. It should be thoroughly impressed with the doctrines of God, before it leaves its mother's arms. Moses, nursed by his mother, drank in so much religious truth, that the philosophy of Egypt never turned him aside in the least, from the commandments of God. Roman Catholic children, even when young, are as tenacious for their church as their parents are. This is as it should be. A child should be taught to receive religious truth from authority. It should be settled in its doctrines, before it is capable of appreciating the arguments by which they are sustained. Until it has been taught otherwise, a child receives as true what its parents say. Hence there can be no substitute for parental instruction in religious truth. Sunday-schools may do a good work; they will do more harm than good to pious families if they are allowed to take the place of religious teaching

at home. The command of God is very definite upon this point. "*And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*"—Deut. vi, 6, 7. Thus we see it is incumbent upon the parent to teach the child the commands of God. This must be done constantly and thoroughly. It must be done—not one day in seven only, but every day—not only at set times, but at all times. God's words should be impressed upon the mind of the child at a time when it is capable of receiving the deepest and most permanent impressions. They should be stamped there by the loving hand of a father and a mother. In the discharge of this important duty, Jews and Roman Catholics are more faithful than Protestants. As a rule their children are better instructed in the faith of their parents.

Care should be taken that the associations of the child be such that the instructions of the parent shall not be contradicted nor neutralized. The most devoted missionaries in heathen lands find it difficult to bring up their children as Christians, because of the influence of heathen children with whom, in a greater or less degree, they mingle. Notwithstanding the pain of separation from children is doubly great in a strange land, they cheerfully endure it and send their children home that they may be educated amid Christian influences. Yet in our public schools

indifference to religion is often inculcated more powerfully than the importance of it is at home. The teachers need not say anything against it. This is not necessary. They may simply let it alone. All that is necessary is, to treat the Bible as a proscribed book, and Christianity as a proscribed topic. The child is thus prepared to listen to the sneers against piety, of the older and more depraved of the scholars. Then vice is quickly learned and easily practiced: and there is nothing that so disposes the mind of one who has been taught to do right, against religious truth, as a vicious habit, secretly or openly indulged.

So that, to "train up a child in the way he should go," is not merely to give him proper instruction, but to surround him with associates who are going that way. Good seed sown on a fertile soil will not yield a harvest if the fowls pick up the seed as fast as it is sown.

2. *The practice of religion.*

To train one in any thing implies, not only giving him the theory of doing it, but making him do it until it becomes easy. A child is trained to write by writing, under proper direction and care. So a child should be trained to practice such of the forms of Christianity as are appropriate to a child. It should not be able to remember when it began to pray. As soon as it can it should kneel at family prayer. It should be taught to ask a blessing when it eats. As soon as it can read, pains should be taken to see that it reads a portion of the Bible daily. It

should be trained to keep the Sabbath and to attend church regularly on God's holy day. Attendance upon the Sabbath-school should not be allowed to take the place of attendance upon public worship. In short, a child should be brought up not only to believe in the Christian religion, but to practice its rites and observe its ordinances.

So also it should be brought up to practice the self-denial that Christianity requires of its votaries. It should be taught to give up, to yield submission to proper authority. It should early learn that it cannot have its own way—its every wish gratified. In the dress of the child there should be no deviation from the plain commands of the word of God. It should no more think that it can follow the fashions in its dress than it can in stealing or drinking liquors. It should be taught to estimate worth—not by apparel—but by character and conduct. Christian parents have no more right to put jewelry on their children, or to allow others to do it, than they have to wear it themselves. Of course we speak of children while under the control of their parents and dependent upon them. There is something exceedingly absurd for parents to bring up their children for fashionable society, and then expect them to be devoted Christians!

Many seem afraid to give their children a religious training for fear they should become merely formal Christians. This is the worst result that can possibly be anticipated! But were this all that would be accomplished, still the result would be

worth the effort. A form of religion should never be accepted as a substitute for the power. When it is, it does harm by deluding the soul to its eternal undoing.

But usually when the truth is clearly preached and the Spirit is poured out, those who observe most conscientiously the form of godliness, are the first to seek the power. The wood that is laid in order is the first to burn when the fire is applied. It is a great mistake to suppose that one must be flagrantly wicked to have a clear conversion. Our noted evangelists, who have labored in England, have generally meet with much greater success than those here. I suppose because there is generally among the people there much more of the form of godliness than among us.

The "form of godliness" generally exercises a restraining influence even when one is destitute of the Spirit. However bad one may be, he is not as bad as he would have been if all restraint had been thrown off. So do not let a dread of formality keep you from training up your child to observe the ordinances of the Christian religion.

Have you ever seen one trained up in the way he should go, who departed from it when he was old? You may say that Solomon did, the one by whom the text was written. But where is the evidence that Solomon received this training? His father was too much occupied with his wars and with the affairs of state to give very much attention to the training of his children. There is no evidence that his mother was a godly

woman. Preachers are often, like David, too much taken up with public affairs to give their children the attention which is implied in "training up a child in the way he should go." You will find that all pains taken in this direction will be amply repaid.

We have barely hinted at what is implied in the proper training of children. But we hope we have said enough to stir up Christian parents to use greater care and diligence in this direction. It is a shame for Christian parents to allow their children to grow up without so much as even kneeling at family prayer. Try God's plan. Train up your child in His service, and when he is old he will not depart from it.

SECURITY OF CHRISTIANS.—Is it not a thing amazing, to see a true follower of Christ, in a spirit of faith and patience, overcome all the threatenings, cruelties, afflictions, and sorrows that a whole world can lay upon him? None can quail him, none can crush him, none can bend down his spirit; none can make him forsake what he has received of God, a commandment to hold fast. His holy, harmless, and profitable notions, because they are spiced with grace, yield to him more comfort, joy, and peace; and do kindle in his soul a goodly fire of love to and zeal for God that all the waters of the world shall never be able to quench.—*Bunyan*.

—"If Jesus had need, in order to preserve to himself freshness and vigor for his day's work, now and then to collect himself in stillness and prayer, we need it yet much more; and the unhappy ones, who know no still hours in their life, know not at all how much they lack."

DANCING.

Chief of police in New York says that three-fourths of the abandoned girls in that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing, which, if taken under any other circumstances, these gentlemen would be reported as improper persons.

I never saw such a vicious crowd of young men at our college as on a night when there was to be a ball. It won't mix with religion any more than oil and water will mix. As the love of one increases, the love of the other decreases. How many eminent Christians are distinguished dancers? As certain as the atmosphere around the thermometer at zero will freeze things, as certain as the wind that is belying the sail will drive the boat, so certain will dancing freeze the religious sentiment out of the soul; it will drive its devotees away from the church—it is a wind that blows in that direction. No dancing is spoken of in the Bible that was done by divine authority. In ancient times the sexes danced separately. Alcohol is the "spirit" of beverages. Take it out, and the young men of the land would as soon seek a beverage in the swill-tub as in the saloon. So sex is the spirit of the dance. Take it away and let the sexes dance separately, and dancing would shortly be out of fashion.

Parlor dancing is dangerous. Tippling leads to drunkenness, and parlor dancing leads to ungodly balls. Tippling and parlor dancing sow to the wind, and both reap the whirlwind. Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality and religion is: "Weighed in the balance and found wanting."

—"The present life is, so to speak, only a passage from one side to the other, and finally from time into eternity."

STRIVE TO ENTER.

REV. W. T. HOGG.

The way to heaven is not a difficult way when one gets fully into it. The chief difficulty with many is over *entering* the way. Many try to climb up some other way than that which the Bible maps out. They want to go to heaven, but they do not like to enter the Scriptural way. It involves too much effort and sacrifice. They are trying in their own way, or in the world's way, to gain the skies; but they refuse to take God's way. Such souls have a hard time now, but will meet a harder fate at the end of their journey. They are trying to take Christ and the world along together, and they get no satisfaction from either. They shun the narrow path, and think to find an easier way to life. They call Jesus Lord, but do not the things which he requires. They sing of heaven and dream of heaven, while they are coursing swiftly on to hell. They profess to serve God, but yield to the dominion of carnality. "The lust of the flesh, the lust of the eye, and the pride of life," hold a powerful mastery over them. They love the world, and are conformed to its Christless ceremonies and fashions. They are "lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. iii, 5.

"In vain they tune their formal songs,
In vain they strive to rise;
Hosannas languish on their tongues,
And their devotion dies."

Now whatever such souls may profess or desire, they are clearly not in the way to heaven—"their steps take hold on hell! They have never "entered in at the strait gate" else the world with all its vanities and follies would have been left behind. "Ye can not serve God and mammon," Jesus says, "I am the Way, and the Truth, and the Life; no man cometh unto the Father but by me." The only way to heaven is by the way of

Christ's cross. This is a way which requires at its entrance the crucifixion of the pride, lusts and passions, of the natural heart. "They that are Christ's have crucified the flesh (the carnal mind) with the affections and lusts."—Gal. v, 24.

It is not at the vestibule of glory but at the entrance to the way there, that this crucifixion of the flesh must be accomplished. Christ's crucifixion was the opening of the way into the ante-typical holy of holies. And if we are "crucified with Christ" it must be at the entrance to the holy way. Here is the difficulty. Here is where the struggle for life occurs. This is the ordeal which requires intense effort to meet it. Hence Jesus says; "Strive to enter in at the strait gate: for many I say unto you will seek to enter in and shall not be able."—Luke xiii, 24.

We must come out from the world and "be separate" before we can enter the "way of holiness." We must renounce the devil and all his works before we can become soldiers in Christ's army. We must lay aside the habiliments of pride and worldly vanity before we can be clothed upon with the righteousness of Christ. We must deny self, and take up the cross before we can truly follow Christ. The broad way must be utterly abandoned before the narrow way can be entered. And the difficulty a soul will experience is not so much in treading the narrow path as in entering it through the strait gate. When we get fully yoked with Christ and to him, "his yoke is easy and his burden is light." And when we have entered in at the strait gate, we shall be so fully stripped for the race, that the narrowness of the way will occasion no difficulty or distress.

It is this strait gate entrance from which the flesh recoils. No effort is necessary to enter the way to destruction. The way is broad, its entrance easy, "and many go in thereat." But intense exertion is requisite to enter the way of life. "Because

strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."—Mat. vii, 14. Hence the command; "STRIVE (*lit. agonize*) to enter in at the strait gate etc."—Luke xiii, 24.

It requires earnest, agonizing effort for any soul to enter through this gate. And if any try to climb up in any other way Jesus says, "The same is a thief and a robber." Churches and ministers seem to have well nigh forgotten this in modern times. They teach an easy, flesh-pleasing way to the kingdom of heaven. Alas! They are deceiving and being deceived! Christ has warned his followers against such false and carnal-loving teachers as these. He says, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." When the Son of God says, Beware, we do well to heed the divine admonition. We should flee from the influence of those who teach that the way to heaven is a broad and flowery path, or they will drag us with themselves to sure destruction. We should break away from the spell of a formal ease-loving, worldly-conformed church, and flee from it as Lot fled from Sodom, if we would avoid a worse than Sodom's doom!

Mr. Wesley says; "If it be asked, 'Why, whoever did teach this, or who does teach it as the way to heaven?' I answer, Ten thousand wise and honorable men; even all those of whatever denomination, who encourage the proud, the trifler, the passionate, the lover of the world, the man of pleasure, the unjust or unkind, the easy, careless, harmless, useless creature, the man who suffers no reproach for righteousness sake, to imagine he is in the way to heaven. These are false prophets in the highest sense of the word. These are traitors both to God and man. These are no other than the first-born of Satan; the eldest sons of Apollyon, the destroyer. These are far above the rank of ordinary cut-

throats; for they murder the souls of men. They are continually peopling the realms of night, and whenever they follow the poor souls whom they have destroyed; "Hell from beneath shall be moved to meet them at their coming!"

Reader, beware of false prophets and of false ways. Eternal interests are pending. It is infinitely better to enter in at the strait gate, by the most agonizing effort or at any cost and thus make sure of heaven, than to take an easy, flowery path in life, which will charm thee but to deceive and work thy ruin! "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able!"

"THEY SHALL BE MINE."

MRS. D. A. CATTON.

God knows his children. They are not hidden from him. The world does not know them. They fail to see that Christ and the Father have made their abode with them, and that they have become branches of the living vine. Yet all the while God watches over them, and though they have temptations, conflicts and trials, out of all the Lord delivers them, gives them grace and glory, and withholds no real good.

God never designed his people to go to Heaven "on flowery beds of ease." They are in such a world that they must "fight if they would reign;" and very often they need to cry: "Increase my courage Lord." When they thus cry to the Strong for strength, the help they need will surely come.

Satan will try to deceive—will leave no means untried; but though he may disturb and distract the mind, yet "the Lord knoweth them that are his," and none shall pluck them from his hand. "They shall be mine," saith the Lord, "in the day when I shall make up my jewels."

A BIBLE VIEW.

BY REV. JOHN FOHL.

Having sought and found the blessed Saviour when quite a boy, and being identified with his cause and church for near a half century, and endeavoring to observe the actions of both ministers and laymen in the various churches, and more especially, in the United Brethren Church, with which we have the honor of claiming membership: by contrasting our history in former years, with the present, we are ready to decide unhesitatingly, that reformation is not only important, but much needed. So long as a community, or family are enjoying health, they see no need of doctors, and therefore do not call for any, but when they become diseased, and unable to do their accustomed work, then they want doctors.

The time was when the doctors of divinity were unknown in the Methodist Episcopal and United Brethren churches, then it might thankfully be said: The Church "looked forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."—Cant. vi, 10.

Then sinners were frequently heard to cry out, "what must we do to be saved." The lambs and sheep of the fold of Christ were fed with the sincere milk of the Gospel by those humble zealous men of God. But alas! since the church has become diseased, and measureably shorn of her strength by conformity with the world, doctors of divinity have multiplied like the frogs of Egypt, and yet we have not heard any of those so-called doctors of divinity taking a text from Drs. Peter, James, John or Paul. According to the Bible, the first backsliding in the ancient church, occurred with the priesthood, and those who held the reigns of government.

The Lord charged the priests, with

being as "dumb dogs, they cannot bark, sleeping, lying down loving to slumber," (Isa. lvi, 10.) and with having "healed the hurt of the daughter of the people slightly, saying Peace, peace, where there is no peace."—Jer. vi, 14. Again the inspired prophet declared, "The heads thereof judge for reward, and the priests thereof teach for their hire, and the prophets thereof divine for money, yet will they lean upon the Lord, and say, is not the Lord among us."—Mich. iii, 11.

From a Scripture stand-point, the discerning mind will readily admit, the foregoing prophecies are to a great extent being exemplified, in this the afternoon of the nineteenth century.

It is well known by some of the fathers, that while the church was under the supervision of our worthy predecessors from Otterbein and his successors down to the sainted Henry Kumleron, there was no trouble in the church from worldly institutions, our excellent rules being enforced, and as a consequence, unity and peace reigned throughout our Zion. But how many of our Bishops do now enforce discipline and discharge the duties incumbent upon them? (see Discipline, p. 58.)

Thus saith the Lord, "Stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."—Jer. vi, 16-19.

Hence the great necessity of both ministers and lay-members to confess before God our misdemeanor

and humbly reconsecrate ourselves to his service, least our candlestick be removed, and the recording angel identify us with the fallen churches of Asia, and Ichabod be written upon the walls of our churches, saying, The glory is departed from Israel.—1 Sam. 4, 21.

May the Lord save us from such a dire calamity. Amen.

TAKING HOLD OF GOD'S STRENGTH.

—To take hold of God's strength effectually, the sinner must give up everything else to which he has hitherto clung with the fond dream of finding rest for his troubled soul. He must resign his self-righteousness and the scheme of salvation by meritorious works. If he clings to these he can not take hold savingly of the strength of God. His grasp will be too feeble.

Would the drowning man seize the rope cast out toward him with one hand only, while the other hand clings yet to some floating spar upon which he had hitherto placed a faint hope of rescue? And shall the sinner, buffeting with the storm of God's wrath against his sin, and sinking surely into the floods of despair, stretch toward the strength of a Deliverer his hands still wildly clutching some delusive dream of self-extrication from his peril? No such partial grasp as this will endure the strain of the omnipotent effort which is absolutely necessary to drag him from the depths of defilment and out of the floods of his evil nature.

The strength of God's arm cannot fail, but his hold thereon will prove a false one, and he will sink back from the partial effort, only to plunge beneath the overwhelming waters of trouble—perhaps to rise no more forever!—*Ex.*

—“The Gospel being preached to every creature is the best testimony of Christ being raised to the right hand of God the Father.”

THE KINGDOM.

BY HANNAH PELTON.

The Saviour had much to say with regard to the Kingdom he came to establish among men. Such was the truth and purity that composed its every element, that John the Baptist, who knew the perverseness, the deceitfulness, the darkness inwrought in the souls of men, was sent by God with soul stirring appeals to the people.

The wilderness heard the cry: Prepare ye the way of the Lord, make his paths straight and, repent ye, for kingdom of heaven is at hand; two great essentials necessary to the receiving of this kingdom within the soul, and as necessary to-day as it was before the public ministrations of our Lord. To illustrate fully the true character of this kingdom, we have a golden chain of parables, every link of which contains a precious truth so simply presented, that no honest inquirer after truth can possibly err. And although the wise and discreet admitted that man never spake as did this man; never were such pure and holy truths so lavishly given; never had there dwelt among men, one of such miraculous power, of so compassionate a nature, with a depth of love never to be fathomed. But when the real character of his kingdom was known, that truth and holiness governed and reigned therein, and these were shown to belong to it, and only these, the carnal heart rebelled. Wrath, indignation, and every element of a wicked heart were manifested, and they cried, “Away with him.” “Crucify him.”

This kingdom is the same to-day, though great changes have been wrought among the kingdoms of men, that it was when manifested in the life of Christ, the world's Redeemer. There are strange mental and spiritual steps to be taken be-

fore one enters this kingdom; We say strange, because it is not natural or easy to those bound by sin's fetters. But the face must be turned Zion ward, and so resolutely fixed toward the kingdom, as not to look back to the pleasures enjoyed by those of this world—which according to Scripture unfits one to enter. To the sincere inquirer we would say—look earnestly—and in the glimmering darkness of the natural heart there appears the light, placed there by Him who has said: "I am the light of the world;" follow this, and there comes in view the strong walls of the kingdom; there is truth, purity, and holiness. How do they rebuke the sin of the soul? But let us walk carefully towards this kingdom of light. Here is a way mark, it reads, "If any man come to me, and hate not, (love less) his father and mother, and wife, and children, and brethren, and sisters, yea, and whosoever doth not bear his cross and come after me, can not be my disciple." If the soul can say *all left* we can go on; but here again comes a reading for our help. "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." O! the earnestness; the felt determination. But again we read, "Strait is the gate, and narrow is the way which leadeth unto eternal life, and few there be that find it." But why so straight? The soul feels the crushing cross, and why so narrow? No important self with its sinful will, its love of the world, can go through this narrow gate. Are these renounced then? Are we at the very threshold? Over the door we read, "The kingdom of heaven suffereth violence and the violent take it by force." O my soul, agonize in prayer! But on the door is written, "Whosoever believeth on the Lord Jesus Christ shall be saved." "Who-oever cometh to me I will in no wise cast out." How can the soul but exclaim, I have

come, O my Lord! Faith is there to enter into the kingdom, and thus is born a child of God. Within the kingdom is found the spirit of meekness, humility, fervent love, patience, long suffering, goodness, gentleness. These graces all have good root, and will grow and mature as the possessor *works* faithfully, prayerfully, earnestly works for the salvation and good of his fellow men; they need to be matured by the life of consecration, and tilled in the soil of obedience to insure growth. There is another strange characteristic of this kingdom. It has no desire for display—be it in talents, disposal of money, or in any grandeur or splendor pertaining to this earth, for it is not of this world. Therefore, there is no mixing or joining of hands; it is a kingdom of itself, it has the complete and entire control of every child of God. The person professing to belong to this kingdom, and whose life plainly indicates that his affections are placed on the "pride of life, the lust of the eye, and lust of the flesh," is not of the Father, whatever he may profess to be.—I John, ii. 16.

Those who have the spirit of Christ know this by an inward principle within the soul, and were it not for the general worldliness of professed christians, they would be greatly shocked at the audacity which many have, to assume the christian name, and the terrible delusion which many are under, to dream of heaven when they are entirely destitute of spiritual life, the living Christ. This class join heartily with the gay and giddy throng. The house of God is turned into a house of merchandise. The professor and the skeptic meet for several consecutive days; not in a prayer meeting, but in high carnival, whatever will please the eye, the table, the pride of man, is lavishly displayed, and Rev. Mrs. T. is mentioned as one of the leaders of this

notable fair. Even the rural districts are contaminated with the deadly poison of worldly pleasures. Theatrical concerts, taking scripture characters on which to display their talents of song, and the drama please and delight the lovers of pleasure. But as they are professed Christians, and only act and sing what is written in the Bible, and it is all done in the church, so it certainly must be right enough. Surely, do not such walk in darkness, knowing not whither they go? Are they not of the class of which the Saviour spake? These draw nigh unto me with their lips, but their heart is far from me. Professor and non-professor—the judgment day hastens on and the Word affirms that, “Whatsoever a man soweth, that shall he also reap.” If you sow the pleasures of this world, you will surely reap the same, and they will prove a bitter cup to drink all through eternity.

MISTRUST.—Your mistrust of self is good so long as it is the groundwork of confidence in God, but if it ever should lead you to be discouraged, disturbed, vexed or melancholy then I entreat you, reject it as the greatest possible temptation and do not allow your mind to argue or dally with the anxiety or depression to which you are disposed. It is a simple and certain truth that God permits those who seek to serve Him to encounter many difficulties but also that He never leaves them to sink under their burthen so long as they trust in Him. The great thing you must heed is, never to let your mind argue in favor of the temptation to be discouraged under any pretext whatever, not even under the plausible pretext of humility.—*Francis De Sales.*

—“Temporal things we pray for with conditions, but spiritual things, for the most part, wholly without condition.”

DYING DAILY.

BY MRS. CATHARINE CADY.

Paul said, “I die daily,”—1 Cor. xv, 31. “How can we arrive at that point in our experience, where we feel that we are “dead indeed unto sin and alive unto God,” and yet have the experience of dying daily?

I will relate a little of my own experience. It does not bring peace and joy to my soul, to know that I received the clear witness of holiness eleven years ago, unless I have the witness of the spirit that the Blood cleanseth me from all sin now. At that time I yielded my will to the will of God. When my will was brought into subjection, I was willing to confess or to do anything that God might require, that I might get fully saved. The Lord did not take my will away from me; but it was brought in to subjection to the Divine will. Therefore it remains with me, whether that will shall be kept in subjection to the will of God, or whether I shall have my way about things. In this way “I die daily,” not unto sin, but unto self. If I let my will come in, I find that self arises, so that much of the life of God is lost out of the soul. I cannot retain the blessing of holiness, unless there is complete submission in my soul, and unless I walk in all the light of God. The Lord will give us as good an experience as the Apostles, if we will have it. We often hear people pray for the apostolic fire and power, but seldom, if ever, hear the prayer, “Lord help me to make the consecration that the Apostles made.” This experience runs in direct opposition to the natural man; but the soul that dies daily can say the will of the Lord be done, if it takes the last dollar of thousands. But oh! so many are like the young man the Saviour told to go sell all that he had and give to the poor; but even yet man goy

away sorrowful on the account of their great possessions.

Holiness is power; but we can not keep this power in our souls if we fail to walk in any light God gives us. If many who profess holiness and yet are unsatisfied in their experience could find out the real trouble, they would see that it is where their own will has come in, instead of keeping it in subjection to the will of God and in saying only, instead of carrying out in practice the lines,

"Only Thou my leader be,
And I still will follow Thee."

♦♦♦♦♦

—Do everything without excitement, simply in the spirit of grace. So soon as you perceive natural activity gliding in, recall yourself quietly into the presence of God. Harken to what the leadings of grace prompt and say, and do nothing but what God's Holy Spirit teaches. You will find yourself infinitely more quiet, your words will be fewer and more effectual; and while doing less, what you do will be more profitable. It is not a question of hopeless mental activity, but a question of acquiring a quietude and peace in which you readily advise with your beloved, as to all you have to do. Such consultation, simple and brief though it be, will be more easily held than the bustling, restless arguments we hold within ourselves when natural energy has its way. When once the heart is steadily bent towards God, we easily learn to withhold the hasty action of nature, and to wait for the time when we can act under the impulse of God's grace only. It is continued death unto self which quickens the life of faith. The death is a real life, because peace-giving grace takes the place of disturbing natural causes. I entreat you, to try train yourself to such a cultivation of the inner spirit, and then gradually everything will become prayer in you.

Penelon.

CONTEMPLATION OF CHRIST.

BY EDITH HULBURT.

"For consider Him that endured such contradiction of sinners against himself lest ye be weary and faint in your minds.—Heb. xii, 3. The apostle in this verse, exhorts us to consider Christ, and gives as the reason for so doing "lest ye be weary and faint in your minds." It would seem from this that if we do truly consider Him we shall not be weary. We are to consider what He endured. "Who, though he was rich, for our sakes became poor that we through his poverty might be rich."

Think of the eternal son of God leaving the glory which he had with the Father before the world was, coming down to earth to suffer and die, that we might live. "He had not where to lay his head." "He was a man of sorrows and acquainted with grief." He says, "The reproaches of them that reproached thee fell on me." "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb He opened not His mouth." And why all this? that you and I might have life, and have it more abundantly. Should we ever murmur at our lot, or think anything hard that God in his providence permits to come upon us? If we will heed the exhortation of the text, and consider Him and what he endured, we will be forever cured of thinking that what we are called to endure is worthy of thought. There, then, is an antidote for weariness, "lest ye be weary and faint in your minds." Sometimes in our experience we may get weary *in* the way, but not *of* the way. But here is a remedy for even *that*. Praise the Lord! We are exhorted not to be weary in well doing, for in due season we shall reap if we faint not. What are we to reap? "They that sow

notable fair. Even the rural districts are contaminated with the deadly poison of worldly pleasures. Theatrical concerts, taking scripture characters on which to display their talents of song, and the drama please and delight the lovers of pleasure. But as they are professed Christians, and only act and sing what is written in the Bible, and it is all done in the church, so it certainly must be right enough. Surely, do not such walk in darkness, knowing not whither they go? Are they not of the class of which the Saviour spake? These draw nigh unto me with their lips, but their heart is far from me. Professor and non-professor—the judgment day hastens on and the Word affirms that, “Whatsoever a man soweth, that shall he also reap.” If you sow the pleasures of this world, you will surely reap the same, and they will prove a bitter cup to drink all through eternity.

MISTRUST.—Your mistrust of self is good so long as it is the groundwork of confidence in God, but if it ever should lead you to be discouraged, disturbed, vexed or melancholy then I entreat you, reject it as the greatest possible temptation and do not allow your mind to argue or dally with the anxiety or depression to which you are disposed. It is a simple and certain truth that God permits those who seek to serve Him to encounter many difficulties but also that He never leaves them to sink under their burthen so long as they trust in Him. The great thing you must heed is, never to let your mind argue in favor of the temptation to be discouraged under any pretext whatever, not even under the plausible pretext of humility.—*Francis De Sales.*

—“Temporal things we pray for with conditions, but spiritual things, for the most part, wholly without condition.”

DYING DAILY.

BY MRS. CATHARINE CADY.

Paul said, “I die daily.”—1 Cor. xv, 31. “How can we arrive at that point in our experience, where we feel that we are “dead indeed unto sin and alive unto God,” and yet have the experience of dying daily?

I will relate a little of my own experience. It does not bring peace and joy to my soul, to know that I received the clear witness of holiness eleven years ago, unless I have the witness of the spirit that the Blood cleanseth me from all sin now. At that time I yielded my will to the will of God. When my will was brought into subjection, I was willing to confess or to do anything that God might require, that I might get fully saved. The Lord did not take my will away from me; but it was brought in to subjection to the Divine will. Therefore it remains with me, whether that will shall be kept in subjection to the will of God, or whether I shall have my way about things. In this way “I die daily,” not unto sin, but unto self. If I let my will come in, I find that self arises, so that much of the life of God is lost out of the soul. I cannot retain the blessing of holiness, unless there is complete submission in my soul, and unless I walk in all the light of God. The Lord will give us as good an experience as the Apostles, if we will have it. We often hear people pray for the apostolic fire and power, but seldom, if ever, hear the prayer, “Lord help me to make the consecration that the Apostles made.” This experience runs in direct opposition to the natural man; but the soul that dies daily can say the will of the Lord be done, if it takes the last dollar of thousands. But oh! so many are like the young man the Saviour told to go sell all that he had and give to the poor; but even yet man goy

away sorrowful on the account of their great possessions.

Holiness is power; but we can not keep this power in our souls if we fail to walk in any light God gives us. If many who profess holiness and yet are unsatisfied in their experience could find out the real trouble, they would see that it is where their own will has come in, instead of keeping it in subjection to the will of God and in saying only, instead of carrying out in practice the lines,

"Only Thou my leader be,
And I still will follow Thee."

—Do everything without excitement, simply in the spirit of grace. So soon as you perceive natural activity gliding in, recall yourself quietly into the presence of God. Harken to what the leadings of grace prompt and say, and do nothing but what God's Holy Spirit teaches. You will find yourself infinitely more quiet, your words will be fewer and more effectual; and while doing less, what you do will be more profitable. It is not a question of hopeless mental activity, but a question of acquiring a quietude and peace in which you readily advise with your beloved, as to all you have to do. Such consultation, simple and brief though it be, will be more easily held than the bustling, restless arguments we hold within ourselves when natural energy has its way. When once the heart is steadily bent towards God, we easily learn to withhold the hasty action of nature, and to wait for the time when we can act under the impulse of God's grace only. It is continued death unto self which quickens the life of faith. The death is a real life, because peace-giving grace takes the place of disturbing natural causes. I entreat you, to try train yourself to such a cultivation of the inner spirit, and then gradually everything will become prayer in you.
Fenelon.

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Think of the eternal son of God leaving the glory which he had with the Father before the world was, coming down to earth to suffer and die, that we might live. "He had not where to lay his head." "He was a man of sorrows and acquainted with grief." He says, "The reproaches of them that reproached thee fell on me." "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb He opened not His mouth." And why all this? that you and I might have life, and have it more abundantly. Should we ever murmur at our lot, or think anything hard that God in his providence permits to come upon us? If we will heed the exhortation of the text, and consider Him and what he endured, we will be forever cured of thinking that what we are called to endure is worthy of thought. There, then, is an antidote for weariness, "lest ye be weary and faint in your minds." Sometimes in our experience we may get weary in the way, but not of the way. But here is a remedy for even that. Praise the Lord! We are exhorted not to be weary in well doing, for in due season we shall reap if we faint not. What are we to reap? "They that sow

to the Spirit shall reap life everlasting." "A crown of glory that fadeth not away." A home forever with God and the good of all ages. Then let the language of our hearts be Let me stay a *good while* longer.

Gathering for the garner great,
Golden sheaves, Oh! precious jewels,
Stars in Jesus' crown complete;
Let me finish all my labor,
Then my armor I'll lay down,
And with Jesus Christ my Saviour,
Ever wear a starry crown.

—"Whenever society enters upon a new era, it requires the baptism of of faith."

—The Lord takes up none but the forsaken; makes none healthy but the sick; gives sight to none but the blind; makes none alive but the dead; sanctifies none but sinners; and to all these he is precious.—*Luther.*

—"We fight, but it is the fight of faith, not of effort, for our God fights for us, and therefore we are at perfect peace. We work, but it is not we who work, but God who worketh in us and through us, and therefore we rest.—*H. W. S.*

—"The faith that you can come to Europe in ten days, and that if you take a ticket all is done for you, is a very different thing from the voyage itself, and the actual experience of crossing the Atlantic, and just so the joy of faith that in Christ you are already perfect, is not the same thing as the experience of being made perfect through suffering, even as He was. But this, and this only is the royal road.—*Rev. A. Jukes.*

—"Remember that error is not to be rooted out of the mind of man by reproaches and railings, by flashes of wit and biting jests, by loud exclamations or sharp ridicule; long declamations and triumph over our neighbor's mistake will not prove the way to convince him. These are signs of a bad cause, or of want of arguments or capacity for the defence of a good one."—*Watts.*

TUMBLING THE HILLS.

BY G. HUGHES.

In Bunyan's beautiful allegory, at one point in the progress of the pilgrims, it is said that the shepherds led them to some new places, one of which was "Mount Marvel." As they looked, they beheld a man at a distance that tumbled the hills about with words. Then they asked the shepherds what that should mean. So they told them that that man was the son of one "Mr. Great Grace," and he was set down there to teach pilgrims how to believe, or how to tumble out of their ways what difficulties they might meet with, by faith. Then said "Mr. Great Heart," "I know him; he is a man above many."

There is a "Mount Marvel" in the life of faith. How few there are who are able to climb to its sunny and pure heights. The fact is, the lesson of faith, in its full compass, has yet to be learned by the Christian church. We read about faith in the Scriptures, we sing about it in our hymns, and we talk about it in our social meetings. And yet how little we know about it after all.

Jesus has opened to our view grand spiritual possibilities, and grand spiritual expectancies. Take this language for example: "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John xiv, 12, That looks like an ascent to "Mount Marvel." But it is this and kindred passages which stagger the faith of ordinary Christians. The modern church stands aghast at such unfoldings; and yet it is the language of the Master-Teacher, never exaggerating, or deviating one hair's breadth from the line of truth and soberness.

Remember, according to Bunyan's representations, (and this is in exact accord with Bible teaching,) the man

who tumbles the hills about does it *with words*. What words? Why, God's words, to be sure. Faith in God's word is the master-principle. With this in hand, mortals may toss hills of difficulty about as though they were children's play-things. We need to get up higher, to have the area of vision widened, to grasp with a stronger hand, divine verities. We play around the base, instead of making a bold ascent to the summit of "Mount Marvel." We need have no fear of fanaticism while the power we wield, the weapon we bring into use is God's words. March forth courageously with that and hills will flee away at our approach, and we shall be in the highest and grandest sense, "masters of the situation."

—“If servants and children of God have much of the suffering of Christ, they are also richly comforted through Christ.”

—“God knows where to find his children, however hidden they may be, and the members of Christ's kingdom have in him an everlasting King, an everlasting support, and an everlasting joy.”

—“We know what it is to have set ourselves to the work of our own reformation, to have been continually turning over a 'new leaf' on our birth-days, or at New Year's time, thinking always that each renewed effort would surely be successful, and laying the blame of every failure on some fault in our own circumstances or surroundings, believing that, if there were but more favorable, all would be easy and sure; and we remember well, some of us at least, the final and hopeless disappointment when we discovered, beyond a shadow of doubt, that we were utterly helpless, and then the joy that came, when in our helpless we threw ourselves upon the mercy of God, and found in Christ the redemption our souls had so long sought for in vain.”—*H. W. S.*

DO NOT WORRY.

We are plagued, worried and wear a girdle of fret, when we might dwell in a region where all is quietness and peace. We are just like a person who should take his ticket, and then insist on bearing his luggage about with him, instead of leaving it at the proper receptacle.

If we are true Christians, we have a great Burden Bearer, ready and willing to carry our load, however heavy. Why don't we realize it? How prone we are, after depositing it there to take it up again, and go staggering under the heavy load. All this dishonors the Master, and brings reproach on his cause.

What a stumbling-block we are to the unconverted! No wonder they say "how little his religion does for him, when it cannot sustain him under the ordinary trials of life." What an amount of infelicity is caused in the domestic circle by this disposition! It is enough to destroy the peace of any family, whatever their surroundings.

A good Methodist sister said: "If I fail of heaven, I believe it will be because my servants have worried me into an unchristian spirit." She did not go to God for strength to meet these daily annoyances as she ought. The business man who lives in this disquietude, not only worries out his life, but that of all about him. It requires an unusual amount of firmness for one to remain calm, and do his best for an employer who is always in a state of disturbance.

The trouble is, we do not take the Saviour into partnership. If we realize our stewardship, and are conducting our business to his glory, why not consult him daily respecting it? Then if we yield ourselves to his guidance, we know it will be right. Such a full trust would save the life of many a noble man, who today is laying the foundation of an early grave by his unrest.—*Congregationalist*.

THE MODEL CHURCH.

BY REV. E. P. MARVIN.

Probably the Jerusalem church for a few years after Pentecost, presents the fairest model in all history. We find a sketch of her history in Acts ii, 42-47.

1. "They continued steadfastly in the apostles' doctrine." They remembered facts and instructions; held them and were held by them. They were rooted and grounded in them and not tossed to and fro with every wind of doctrine.

So every church should be built on the foundation of the "Apostles and prophets, Jesus Christ himself being the chief corner stone." Christians should not rest in a mere birth-right of faith, but they should read newspapers and magazines less and search the Scriptures more, to become intelligent Christians with strong and profound convictions. They should seek and speak the things that become sound (healthy) doctrine, and go on to perfection.

2. Next, they continued in "fellowship." Man in nature and in grace is a social being and craves society. It was not good for man to be alone even amid the bounties and beauties of Eden. We anticipate heavenly recognition and fellowship with joy, and it is no less needful for our welfare and happiness in the church militant. To gratify this social instinct, men of the world organize many societies, but God has organized only one, the household of faith, the family of God.

In this blessed and eternal society, we should find affection, edification, admonition and consolation. The ancient Love Feast was a beautiful scene of loving fellowship. Next in preciousness to communion with Christ is communion with the saints. This fellowship has always been dear to God's people. David yearns for it in the 84th Psalm, and Paul

often speaks of the comfort and refreshment which he enjoyed with the dear saints of God.

3. They continued in prayers. Prayer was the vital breath of the church—prayer for the power of the Holy Spirit; prayer for Peter in prison; prayer in all their joys and sorrows, trials and triumphs. Prayer and praise evidently characterized their lives. Their place of worship was "a house of prayer."

Here is a model for us. Habitual, fervent, effectual prayer lies at the foundation of all true spiritual prosperity.

4. We find also that "Holy fear came upon every soul; and many wonders and signs were done by the apostles."

They remembered the wonders of Pentecost, and kept an abiding and a reverential sense of God's presence. When God came out in judgment against Ananias and Sapphira, the world stood in awe, and false professors dared not join themselves to the assembly in which dwelt a holy God.

So now, if the church were more holy, and if God were more manifestly in the midst of her, formalists, hypocrites and criminals would stand in awe of it, and fear to join it.

5. We see next, their boundless benevolence having all things common, selling their possessions, and distributing them to all in need. No one lacked while any one else had a supply. This was a kind of holy, voluntary, Christian communism, illustrating for a time the boundless love and benevolence of the Gospel. They gave themselves first, and then property and all were devoted to an entire, and a willing consecration. All belonged to Christ and must be employed in his service. While under the Old Dispensation, God's people were compelled to give one-tenth; under the New, they were simply permitted to give what they pleased, and under the fresh impulse of their new faith and love,

many gave up all personal property.

6. "They also continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God." Holy, happy church!

Daily worship and fellowship in the precious ordinances of the Gospel was their practice and delight.

Where family religion is neglected among us, the impression of one Lord's day are often wasted before another one returns. Daily prayer and praise is essential to spiritual prosperity.

7. And what was the result of such a life? "They had favor with all the people, and the Lord added to the church daily such as should be saved." What an unspeakable blessing a living and a life-giving church is to any community! These Christians adorned their doctrines by their holy lives; lived by faith according to the Bible; were living epistles of Christ,—“Jesus Christ men and women, the world's Bible.”

They were the Gospel embodied, and they converted men by presenting a contrast of life rather than by compromising conformity.

They presented characters and lives of unparalleled excellence. They shone out as lights in the world. No wonder that the Lord added to their number daily, such as should be saved. This vigorous internal life produced external growth. The supreme object for which Christ planted the church was attained.

Happy, useful, glorious church! How favored those who belonged to it! How favored the city of its abode! It was worth more to Jerusalem than all the synagogues and the temple together, with all their treasures and ceremonies. What a model for our imitation. Every church may receive and minister just such blessings if she will follow this holy example. We have the same truth and Spirit, and the same “exceeding great and precious prom-

ises” now. We have the cause of all causes to serve. We have an institution embodying God's wisdom, engaging his affections, and in which he dwells with the promise of power of salvation. Let us have the faith, holiness and zeal of this early apostolic church and we shall witness similar divine wonders.

AN APOSTLE'S RELIGION.—If you and I are to go to heaven when we die, we must have the same kind of religion as the apostles had while we are alive.

By the preaching of the apostles Christianity was first spread and planted over the world. If our religion does not agree with that of the apostles, you may be sure we are wrong.

Now, what did the apostles trust in for their salvation? What was the ground of their hope? This is the grand point to be discovered.

Let us take the opinion of one of the greatest apostles that ever lived. He has written down his mind; he has given his judgment in words that cannot be mistaken. The man I mean is the apostle Paul. The place where you will find his opinion is in the letter which the Holy Ghost inspired him to write to the Galatians. The words in which his judgment is set down, are these: “God forbid that I should glory, save in the cross of our Lord Jesus Christ.”—Gal. vi, 14.

Now what did Paul mean by saying this? He meant to declare strongly, that he trusted in nothing but Jesus Christ crucified for the pardon of his sins and the salvation of his soul. Let others, if they would, look elsewhere for salvation. Let others, if they were so disposed, trust in other things for pardon and peace. For his part the apostle was determined to rest on nothing, lean on nothing, build his hope on nothing, place confidence in nothing, glory in nothing, except “the cross of Jesus Christ.”—*J. C. Ryle.*

DEATH OF THE WICKED.

BY T. P. JARNAGAN

(Continued.)

Thomas Paine for some time an able, influential, political writer, but a deist, author of the "Age of Reason," was born in Norfolk, England, 1737, and died in N. Y. City, June 8, 1809.

Though part of his life was spent in affluence and popularity, and God seemed to let him spread "himself like a green bay tree;" yet his last days were inglorious—spent "in abject poverty," and he "seemingly forgotten, neglected and despised, by the gaping, deluded multitude who had greedily listened to his ungodly, insidious speeches, and swallowed with avidity the deadly poison of his insinuating, soul-destroying writings; they shunning him in his last extremity—leaving him to drag out a miserable and precarious existence, on the cold and scanty pittance furnished by a few poor but sympathizing neighbors."

"An intimate friend and relation of mine," says Mr. Cunningham, "visited Paine, during his sufferings, a short time before his death; the object of which visit was, as far as possible, to ascertain the true state of his mind, and to administer consolation to him in this trying moment.

On being introduced to him, this friend found him much distressed in body and mind. Another friend, who visited him for the same purpose, says that he never saw a man in so much apparent distress. He sat with his elbow on his knee, and his head leaning on his hand; and beside him stood a vessel, to catch the blood that was oozing from him in five different streams, like spider's webs—one from the corner of his mouth, one from each eye, and one from each nostril. This friend endeavored to get him into conversation, but was only answered by horrid looks and dreadful groans."

"Frequently, in his distress, he would call out, 'Lord Jesus! help me.' Dr. Manley asked him whether, from his calling so often upon the Saviour, it was to be inferred that he believed the Gospel. He replied, 'I have no wish to believe on that subject.' He expired in great agony."

"Voltaire, a French writer of considerable note, and an atheist, was born February 20th, 1694, at Chateaufort, educated at the Jesuits' college at Paris, and died May 30th, 1778. He possessed talents, but misapplied them. He spent much of his time in treating with contempt the Holy Scriptures, and ridiculing the Christian religion.

"The death of this wretched man was as might be supposed. He said to his physician, Dr. Trousseau, but a short time before he expired, 'I am abandoned by God and man. Doctor, I will give you half of what I am worth if you will give me six months' life.' The doctor replied, 'Sir, you cannot live six weeks.' 'Then,' said the dying man, 'I shall go hell, and you will go with me!'"

D. P. Kidder, to whom credit is due for many of these quotations in this article, gives the following extract from the author of the History of the Frency Clergy, Abbe Barenz, on the closing scenes of this man's life:

"It was during Voltaire's last visit to Paris, when his triumph was complete, and he had even feared he should die with glory, amidst the acclamations of an infatuated theatre, that he was struck by the hand of Providence, and made a very different termination of his career.

"In the midst of his triumphs, a violent hemorrhage raised apprehensions for his life. D'Alembert, Diderot, and Marmontel, hastened to support his resolution in his last moments, but were only witnesses to mutual ignominy, as well as to his career.

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violent hemorrhage raised apprehensions for his life. D'Alembert, Diderot, Marmontel, hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy, as well as to his own.

"Here let not the historian fear exaggeration. Rage, remorse, reproach, and blasphemy, all accompany and characterize the long agony of the dying atheist. His death, the most terrible ever recorded to have stricken an impious man, will not be denied by his companions in impiety. Their silence, however much they may wish to deny it, is the least of those corroborative proofs which might be adduced. Not one of the sophisters has ever dared to mention any sign given, of resolution or tranquility, by the premier chief, during the space of three months which elapsed from the time he was crowned in the theatre until his decease.

"It was on his return from the theatre, and in the midst of his toils he was resuming in order to acquire fresh applause, when Voltaire was warned that the long career of his impiety was drawing to an end.

"In spite of all the sophisters flocking around him, in the first day of his illness he gave signs of wishing to return to God whom he had so often blasphemed. He called for the priest, who ministered to Him whom he had sworn to crush under the appellation of "the wretch." (He had often applied this term to the blessed Saviour.) His danger increasing, he wrote the following note to Abbe Gaultier: 'You had promised me, sir, to come and hear me. I entreat you would take the trouble of calling as soon as possible.'—Signed, Voltaire, Paris, Feb. 18th, 1773.

"D'Alembert, Diderot, and about twenty others of the conspirators, who had beset his apartment, never approached him, but to witness their own ignominy; and often he would curse them, and exclaim, 'Retire!

It is you that have brought me to my present state! Begone! I could have done without you all; but you could not exist without me! What a wretched glory you have procured for me!"

"Then would succeed the horrid remembrance of his conspiracy: They could hear him, the prey of anguish and dread, alternately supplicating and blaspheming that God against whom he had conspired; and in plaintive accents he would cry out, 'O, Christ! O, Jesus Christ!' and then complain that he was abandoned by God and man. The Hand which had traced in ancient writ the sentence of an impious and reviling king, seemed to trace before his eyes, Crush then, do crush the wretch. In vain he turned his head away: the time was coming apace when he was to appear before the tribunal of Him whom he had blasphemed; and his physicians, particularly Mr. Tronchin, called in to administer relief, thunder-struck, retired, declaring 'that the death of the impious man was terrible indeed.' The pride of the conspirators would willingly have suppressed these declarations, but it was in vain. The mareschal de Richelieu fled from the bedside, declaring 'it to be a sight too terrible to be sustained;' and Mr. Tronchin, that 'the furies of Orestes could give but a faint idea of those of Voltaire.'

"Cowper speaks of him thus:

*The Frenchman first in literary fame,
(Mention him if you please—Voltaire? The same.)
With spirit, genius, eloquence, supplied,
Lived long, wrote much, laugh'd heartily, and died!

The Scripture was his jest-book, whence he drew
Bon-mots to gall the Christian and the Jew.
An infidel in health; but what when sick?
O then, a text would touch him at the quick!"

We subjoin the confession which Voltaire gave of his faith, in the most solemn manner, before he died, as recorded by Dr. William Dodd in his "Beauties of History;" or, Pictures of Virtue and Vice," and which is confirmed on the oath of several witnesses who were present:

"I believe firmly all that the Catholic, Apostolic, and Roman Church believes and confesses. I believe in one God, in three Persons, Father, Son and Holy Ghost, really distinguished; having the same nature, the same divinity, and the same power. That the second person was made man, called Jesus Christ, who died for the salvation of all men; who has established the holy Scriptures. I condemn, likewise, all the heresies the said church has condemned and rejected; likewise all perverted misinterpretations which may be put on them. This true and Catholic faith, out of which none can be saved, I profess and acknowledge to be the only true one; and I swear, promise, and engage myself, to die in this belief, by the grace of God. I believe and acknowledge also, with a perfect faith, all and every one of the articles of the Apostles' Creed (which he recited in Latin, very distinctly.) I declare, moreover, that I have made this confession before the reverend Father Capuchin, previous to his confessing me."

It is not to be supposed that this confession was crowned with saving faith; or that Voltaire believed "to the saving of the soul," for "the devils also believe, and tremble."—Jas. ii, 19. He died without hope.

Since this "veteran in the cause of infidelity thus closed his life and his works, does it not greatly behoove those who are, and may yet be deluded and misled by his writings, seriously to look to themselves, and bring home this striking example to their hearts, lest they fall into the condemnation which he sought so meanly at the end to avoid?"

(To be continued.)

— "There is no envy in spiritual things."

— "The theology of the Bible is not speculative, but effectual and influential."

ELIJAH'S MANTLE.

BY H. A. CROUCH.

There is but little said in the Bible concerning Elijah's mantle. It is mentioned five times and each time in connection with remarkable circumstances. Three times wonderful results followed its use.

When Elijah went to anoint Elisha, prophet in his stead, he found him plowing with twelve yoke of oxen before him, and he with the twelfth. "As he passed by him, he cast his mantle upon him;" the effect was such, that although he was carrying on a heavy business for himself, he immediately left it, to be the servant of a man so poor, that God had to care for him miraculously. The two became so united, that when God was about to take up Elijah into heaven, he could not persuade Elisha to leave him. "And he said, as the Lord liveth and, as thy soul liveth, I will not leave thee."

The two stand together by Jordan with no means of crossing. "And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground." And Elijah said unto Elisha, "Ask what I shall do for thee, before I be taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof! And he saw him no more: and he

took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back and stood by the bank of Jordan." He now stands alone. His master had been taken from him, and all the apparent legacy left him for those years of service, is Elijah's mantle, and the promise that Elijah had just made him. What a trial of faith. Yonder on the other side fifty young men, sons of the prophets are watching him, as he stands there, with no means of crossing except by faith. He went over on Elijah's faith, but the test is on him now. His faith cannot rest in another. Perhaps he asks himself the question, as he looks at the old mantle, will these waters part for me as they did for Elijah? But see, his faith looks beyond the mantle, probably wrapping it together, as he did, smote the waters, and cried, Where is the Lord God of Elijah? His faith triumphs. The smitten waters parted hither and thither: and Elisha went over.

The young men watching saw it, and cried, "The spirit of Elijah doth rest on Elisha."

Elijah's mantle was to Elijah and Elisha, just what the Word of God is to us. The waters are the people. Waters when used in the Bible in a prophetic or typical sense, often signify people.—Isa. viii, 7; Rev. xvii. God has ordained through the preaching of the word, to save them that believe. He never intended that there should be any display of human wisdom in delivering his messages. The word that came unto Jonah was, "Arise go unto Nineveh, that great city, and preach the preaching that I bid thee. Paul said, "My speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Again referring to the revelations of the Spirit, he says, "Which things also we speak not in the words which man's wisdom teacheth, but which the

Holy Ghost teacheth." God has so arranged it "That no flesh should glory in his presence." Moses stood before the king with the simple message, "Thus saith the Lord, let my people go that they may serve me." David, a shepherd boy, went out with his sling and five smooth stones from the brook, to meet Goliath who defied the God of the armies of Israel. Jonah cried, "Yet forty days, and Nineveh shall be destroyed." Elijah wrapped his mantle together and smote the waters. We sing:

"Is not thy grace as mighty now,
As when Elijah felt its power;
When glory beam'd from Moses brow,
Or Job endured the trying hour."

We live in the fulness of the dispensation of the Holy Ghost, and just as great results may follow the ministrations of God's word as ever have in the past. The failure in part lies in a want of faith in God to accomplish through the simple means which he has ordained the salvation of men. Hence the effort is everywhere being made to enlarge upon the Word of God, or substitute something in its place. "For the Jews require a sign, and the Greeks seek after wisdom." It may also lie in part in the unsaved condition of those who minister in holy things: They so use the sacred office they hold, and so preach the word of life, as to gain the applause and honor of those they serve. There can be no exaltation of self. Paul said, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus sake." When Elijah prayed for rain on Mount Carmel after he had called fire down from heaven, and slain the prophets of Baal, he humbled himself in the dust, putting his face between his knees. Elisha before he took Elijah's mantle rent his own clothes.

The results accomplished in God's work, do not depend on the greatness of the human effort. The power does not lie in the message, nor in the messenger, but in God

who sends them. If you have Elijah's mantle with which to smite the waters, wrap it together. A little of God's word, with God in it, will open a way for the redeemed to pass over. If God's calls you to go out alone for the first time, like Elisha, fear not to take Elijah's mantle, depending on Elijah's God.

"Remember, Lord, the ancient days
Renew thy work; thy grace restore."

FORMAL PRAYER.—"Thy kingdom come; thy will be done." Wouldst thou have the kingdom of God come indeed, and also his will to be done in earth as it is in heaven? Nay, notwithstanding thou sayest, "Thy kingdom come," yet would it not make thee ready to run mad, to hear the trumpet sound, to see the dead arise, and thyself just now to go and appear before God, to reckon for all the deeds thou hast done in the body? Nay, are not the very thoughts altogether displeasing to thee?

And if God's will should be done on earth as it is in heaven, must it not be thy ruin? There is never a rebel against God in heaven; and if he should so deal on earth, must he not whirl thee down to hell? And so of the rest of the petitions.

Ah, how sadly would even these men look, and with what terror would they walk up and down the world, if they did but know the lying and blaspheming that proceedeth out of their mouth, even in their most pretended sanctity!—*Bunyan.*

—The more holy we are, the more power shall we have with both God and man.

—"The more you yield yourselves to the guidance of the Spirit, the more you will feel the assistance of the Spirit."

—"Promises are conduits, by which the waters of joy are conveyed to us from the great reservoir, Christ."

PERSONAL EXPERIENCE.

BY MRS. E. A. POWERS.

The Lord was pleased to convict me of sin most powerfully at the age of thirteen, at which time I obtained a clear sense of pardon through Jesus. I was baptized and united with the church. Very soon after I went among strangers, into a cold church and lost my sense of Christ as a present Saviour. I lived there about nine years, when the Lord again was pleased to call me to heart-searching repentance. I found Him whom my soul loveth, and not content, I kept on seeking to come more and more perfectly to Him till it seemed I had reached the point where it was my will or thy will. After three weeks, I was enabled to entirely say thy will, when my prayer was instantly changed to praise.

I cannot now tell how long it was before my soul seemed to be filled with a blaze of light, and the whole heavens shone with a light surpassing the noon-day sun. Ah! such peace,—such perfect rest. I could take a subject, and investigate it thoroughly and so clearly that not a doubt would remain. I soon began to ask the Lord what he would have me to do. I had not asked long, before one night, whilst praying, I saw distinctly in spirit, a very large, finely-formed man without any clothing, save a strip of cloth about his loins, beckoning me with his hand, whilst I could distinctly hear, or seemed to hear, him say, "Come over and help us." At the same time I was made to perfectly understand that he was a heathen. I shrank back in dismay, saying, Ah! no, not so Lord! I can't go there. Surely it is pride that put that into my mind. And for two or three weeks I continued to, first, get rid of the startling invitation, and then again to ask the Lord what I should do, when the same person appeared to me again, in the same manner. And

again I rejected the call, thinking, as at the first, that pride was the instigator. But it worried me continually by night and day. I had laid my plans to learn a trade, and had entered into engagements. And everything looked so dark before me, my education limited, and no means to improve it, that I thought that God could not mean me, it must be a temptation of the devil. But about this time I found that the holy Comforter had left me, and O! what agony of soul I endured. Every leisure hour when alone, I was upon my face before God, begging for the Spirit's return; and once he spoke to my soul, saying: "Will you go?" But I said, "Oh, I can't Lord! I've no education, I've no money, no friends to help me, and no one that knows me will believe that thou hast called me." I think now that I was also directed to go to see Mrs. Wade, who was at that time at home recruiting her health, and was within an hour's walk of my home. I finally settled the question that it must be a strong temptation of the devil. It was five years after, when again seeking to come more perfectly to the Lord, I came by self examination back to this point of experience, and was then made perfectly conscious that my way had not been the Lord's way. The Lord gave me enough to eat and drink, and just plain clothing all these intervening years; but I could never do what I designed—to earn money to send others to the heathen. And one thing I had that I never expected, perpetual darkness for years. When I saw what love I had slighted, I thought he would never forgive me, that he never would receive me again into his favor. Thus Satan cheated me again. But the Lord Jesus knew just how to reach my soul. He came into our house and took our only daughter; and just as soon as I knew she must die, I knew the Lord loved me still, and would restore me unto his favor.

And I have proved his promise, "That if ye seek me, ye shall find me."

I can say to-day that I have always felt that I have mistaken my calling. And I often wonder if any one else will gather the souls that were appointed for me to win.

I believe the Lord will make special calls for his work, and that the soul whom he calls he will abundantly supply. The outlook may be dark, but obedience will bring the light. Praise the Lord! Obedience is better than sacrifice.

— IS HE A HIRELING?—I was passing through the bounds of the T— conference of the M. E. Church, to labor within the V— conference of the same church, when I called to spend the Sabbath with a prominent minister. During my visit he informed me that he much desired a new church to be erected on the charge, although the old one was very good. He also said to me, I could have had fifty souls converted to the Lord here this year, as well as not, but I would not have them converted, because the brethren would not build a new church. Can such a man be the minister of Christ? Can he feel the worth of souls for whom Christ shed his blood? If those souls are any of them lost, will not their blood be demanded at the hands of this minister in the day of judgment? O! what trifling with the endless destiny of the souls of men.

—“A manifestation of the Spirit last year will no more support a soul this year, than air breathed yesterday will nourish the flame of to-day. The sun which warmed us last week, must shine again this week. Old light is dead light. A notion of old warmth is a very cold notion. We must have fresh food daily, and though we need not a new Christ, we need, perpetually, new displays of his eternal love and power.”—*Fletcher.*

NO OTHER GODS.

BY O. A. PRATT.

Not long since we listened to a discourse by a gentleman from India, a student in this country, attending a ten year's course of study, preparatory to his return as a missionary to his native country. He stated that he had visited the near-by countries, named in the second chapter of Acts—Parthia, Mesopotamia, Cappadocia, *et al.*, and that it was the custom with some of these heathens to gather together what gold they could and make of it a graven image before which they would fall down and worship. The congregation was moved. Their hearts went out in love and pity toward them. Must we of this enlightened land rise up at the last great day in judgment against these worshippers of false gods? How fortunate that one of their number was preparing here as a missionary to return to them. The Lord pity and save the poor heathen!

I looked over that audience. A sad and solemn thought came over me. These heathen sympathizers were dressed in the richest and gayest attire, and golden ornaments glittered upon them. Profusely decorated with this precious metal, their hearts were going out in sympathy toward the worshippers of the gods of gold! Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye. Physician heal thyself. The danger methinks will not consist in this enlightened land rising up in judgment against the heathen, but rather that they will rise up in judgment against us, even as Tyre and Sidon, those heathen cities, shall rise up in judgment against Chorazin and Bethsaida where most of the mighty works of the Saviour were done and yet they repented not.

It matters not what form we may cause the gold to assume, whether it

be a graven image or an ornament, if our affections are centered upon these things more than on aught else, we are truly worshipping false gods and violating the first commandment—"Thou shall have no other gods before me." Neither is it essential, that the supreme object of our love be manufactured of gold or other metal, that we break this commandment. If more than on our Creator our affections are entered upon houses and lands, or wealth in any form; or upon anything of an earthly nature, we are still breaking God's law setting our affections not upon things above, but upon the things of earth.

Though the heaven of heavens cannot contain the Lord, yet he deigns to come and take up his abode in our poor hearts if we will but open the door and let him in; but he must have the whole heart; no going into partnership, for where sin and Satan enters there holiness cannot exist.

—"To-morrow is the fool's day."
—*Fletcher.*

—"He knows how to live well, who knows how to pray well."

—"The law of God aims high and demands the whole heart."

—"As we must give an account of every idle word, so must we likewise of our idle silence.—*Ambrose.*"

—"Temptations which proceed from our own hearts, are of all most dangerous."

—"The more God exalts an individual, the more should he humble himself."

—"The bare outward sight of our Saviour's person and miracles, rather confounded than converted the beholder."—*Fletcher.*

—"Have every day lower thoughts of your elves, higher thoughts of Christ, kinder thoughts of your brethren, and more hopeful thoughts of all around you."—*Fletcher.*

THE LAW OF LOVE.

BY MISS L. M. SELLEW.

For a few years, after the Lord, saved me, and indeed for some time after I received the clear witness of a clean heart, I knew what it was to be "Under the law," in a certain sense, that now I know nothing about. The law was my school-master, to bring me to God, and when I was made God's child, He put a determination in me to do, what I believed to be right, and to take up every cross, whether I felt like doing so or not. There is a great difference, however, between obeying God, because we must, and obeying Him, because we love to. If we are where we can say, "I delight to do thy will," no such thought, as I must do this, comes to us when God presents some duty or cross. The parent is never obliged to say, to a good child, you must do this errand for me, or you must obey on that point; if the parent but says to the child, "there is something you can do for me," how quickly, through love, the heart prompts it willingly to reply, "Yes." So God wants to bring us in such a place, in our experience, where it is not a burden to follow Him fully—where God never says to us, "you must," but "you can have the privilege." Then we are so glad to deny ourselves, or take any cross, because His will is our will.

The great reason why people have such a hard time, taking the cross, and keeping all God's commands, is because they do not love Him sufficiently.

How easy it is, to do for our earthly friends, because we love them. Nothing seems hard, when it is for those whom we love.

How much more ought we to have such great love for our heavenly Father, that his yoke would be easy, and his burden light, O! that we all might live under "The law of

love", and be able to say, like Paul, with an honest heart, "The love of Christ constraineth me".

EXPERIENCE.

MRS. M. H. VAN GORDEE.

My convictions of sin date back to the year 1853. At that time I was living in Tunkhannock, Penn., where, with my father and mother, I attended a revival meeting in the church of which they were members. I felt my need of a Saviour. I saw that I needed religion; but I resisted the strivings of God's Holy Spirit until the Spirit left me and I followed the inclination of my own heart. I entirely neglected my eternal interest. Although many times I felt I ought to be a Christian, I did not put forth an effort to become one, until in the year 1858, when I was brought under deep conviction for sin: and I made a start to seek for God's love. I went to the mourners' bench several times; but did not receive the change that I expected to. But I made up my mind that I would be on the Lord's side, and gave my name in the church, and tried to live right as near as I could. I did not have the help that I needed, and I found it hard work to live a Christian. I knew that my life did not agree with the word of God, but I would watch other members of the church, and also the ministers and their wives. I thought I lived as near right as they did. I would say, God does not expect us to be perfect in this life. So I felt satisfied to go on sinning and repenting, thinking all the time that I was a child of God.

I did not know any better until the year 1872, when God in his goodness and mercy, sent Brother A. Steadwell here, filled with the Holy Ghost. God used him as the instrument of letting the light shine on my heart. After hearing a sermon preached from this text: "If

we say that we have fellowship with him, and walk in darkness, we lie; and know not the truth."—1 John i, 6. As God let the light shine on my heart, I saw that I had been walking in darkness, and knew not the truth as it is in Jesus. I could now see myself a sinner, and I saw that a profession without the power of religion, did not avail. God let me see the vanity of formality. These words tell my experience:

"Long have I seem'd to serve the Lord,
With unavailing pain.
Fasted, and pray'd, and read thy word,
And heard it preached in vain.
Oft did I with the assembly join,
And near thy altar drew:
A form of godliness was mine,
The power I never knew."

It seemed to me that every word of Brother Steadwell's sermon was directed entirely to me. I took it all to myself, and before I left the house I promised that I would love and serve God better than I ever had done. I went home with a sorrowful heart, feeling the need of a deeper work of grace. I saw that I came far short of being a true follower of the meek and lowly Jesus, and I began to search the word of God, and pray earnestly that God would make me one of his humble followers. And the more I prayed, the worse I felt. The weight of sin became heavier every time I tried to pray. My appetite entirely left me. I could not rest night or day.

None but God knew what I suffered. At last it seemed to me that I could not live, and yet I was unfit to die; what could I do? I got down on my knees before God, feeling in my heart that I must be saved now, or I should be forever lost. How awful was my condition! My sins were weighing me down so low I could not rise, except God would help me; and there on my knees I gave up everything that God let me see was not in accordance with his holy will. There were idols set up in my heart that I was not aware of, until God let me see my heart by the light of his Holy Spirit; but when

God let me see what those idols were, they were all cast out. The M. E. Church was the last idol that was given up; but it was all given up for Christ.

And when my consecration was completed, I said, now Lord, what more can I do that I may inherit eternal life? The Spirit said, now believe on the Lord Jesus Christ with all thy heart, and thou shalt be saved. And my answer was, Lord, I do believe; I believe now. And the Spirit said, "Daughter, thy sins, which are many, are all forgiven thee." That moment the Lord spoke peace to my soul. My heart was filled with God's love, and the burden was rolled away. I arose from my knees a child of God. I was now free in Christ Jesus. And Oh! how happy I was! My joy was unspeakable and full of glory. The language of my heart was,

"Now will I tell to sinners round,
What a dear Saviour I have found."

I was now willing to go anywhere or be anything for Christ's sake. I was willing to be one of the despised ones for Christ.

About nine months from the time that I received pardon, the blessed God sanctified my soul and cleansed my heart from all unrighteousness. It was six years the 26th day of last November since I was adopted into the family of our Lord Jesus Christ, and I am still proving the grace of God to be sufficient to keep me unspotted from the world. I am determined to stand firm for Christ, with my feet pressed upon the solid rock, with God's grace helping me. My daily prayer for God is, "Keep me from all sin, and show me what thou would have me to do." Although the cross may be heavy, I will gladly take it up. I can now praise God for a full salvation.

— "Eternity is a negative idea, clothed with a positive name."—*Paley.*

EXPERIENCE.

BY M. L. MILLS.

Perhaps few have enjoyed more of the light and power of this great salvation than myself.

In the year of 1844, I had been trying to live near to God. At this time I had the privilege of attending a Camp-meeting at Rye, and while there, I was completely emptied of self, and began to be filled with God as never before; and never had I had such a view of the sinner on the brink of ruin as at this time.

I left the meeting on Friday with great reluctance. Saturday morning at nine o'clock I knelt in secret prayer. The Lord Jesus was very near, and all at once, a company of angel's presented themselves to my view. At that moment I felt a different power resting upon me from what I had ever felt before, although previous to this time, I had lain hours helpless under the mighty power of God. It was impressed upon my mind, that it was the resurrection power like what I should feel at the last day.

When first I saw these angels I ceased to pray, the sight was so beautiful. One angel stood in front of the others, that I thought was the archangel, and the impression was for me to beckon for them to come near, and they did, so near that I could have touched them with my hand. I had been there about an hour, when my husband came in at this moment, the room, and the world appeared to be filled with angels and ministering spirits. I asked my husband to get the Bible and read John's vision. It appeared to me as though I was between the heavens and earth. My child looked at me with astonishment, and left the room to seek God, and soon wanted me to pray for her. I remained in this state about four hours. For three weeks afterward, when I prayed, all heaven appeared

opened to my view at times, I have felt such a weight of infinite love and glory resting upon me, it has seemed as though I could not stay in this world. I am still making religion the one business of my life, and feel prepared to die at any moment.

—“Religion is the law of reason, the law of love, the law of angels, and the law of God.”—*Dr. Bowen.*

—“Years do not pass, nor even days, without their character and their incidents.”

—“True charity instead of wasting or lessening the substance of the donor, blesses, increases and multiplies it profusely.”—*Guyon.*

—“That man is happy who goes into the next world emptied of self, no matter how painful the humbling may have been.”—*H. W. S.*

—“On what a slender thread hang everlasting things! My comfort, however, is, that this thread is as strong as the will of God, and the word of his grace, which cannot be broken.”—*Fletcher.*

—“The hinges in the wings of an earwig, and the joints of its antennae, are as highly wrought, as if the Creator had nothing else to finish.” We see no signs of diminution of care by multiplicity of objects, or of distraction of thought by variety. We have no reason to fear, therefore, our being forgotten, or over-looked, or neglected.”—*Paley.*

—“You are bound to bless God for worldly comforts and earthly treasures; how much more, then, for heavenly riches. Should we bless Him for filling our houses with goods and satisfying our appetites with bread: and shall we not bless him for filling our minds with truth, and our hearts with grace? Must we bless Him for a crust, and shall we not much more for a Christ? Shall we thank Him for earth, and not for Heaven?”—*Heart Treasure.*

EDITORIAL.

IN CALIFORNIA.

We were safely landed at Oakland on Saturday the 5th of January at 5 P. M. Brother M. F. Bishop and wife met us at the train and took us to their hospitable home at Alameda. Oakland is a city of some ten thousand inhabitants on the mainland across the bay from San Francisco. The railroads terminate here. The passengers are transferred by ferry across the bay to San Francisco—a distance of four or five miles.

Alameda is a growing town, south of Oakland, from which it is separated only by a narrow ship channel from the bay, over which the cars pass on a draw-bridge. Many of the business men of San Francisco reside in these two places.

At Alameda, we have a small class, which meets at the house of Brother Bishop on Sabbath morning at nine o'clock. We had a season of refreshing with them Sabbath morning, and preached at the same place Sabbath evening, and also on Tuesday evening. One backslider was reclaimed.

The next Thursday evening we preached at La Fayette, a small town about eighteen miles distant across the coast range of mountains. We had here a small but attentive congregation. Thence we went eight miles up the valley to Pacheco, a town of three or four hundred inhabitants in Contra Costa county. Here we have a small society. When Brother Horton, the only preacher we have in California on a circuit, commenced meetings here about three years ago, there were no religious services held in this place. There was a Presbyterian church—a cheap, temporary building in which visiting ministers occasionally held a service. There was also a large, substantial built Odd Fellows Hall, in which meetings were regularly held.

Brother Horton's meetings were attended with such success that some of the leading Odd Fellows became converted and left the lodge. A small Free Methodist church was organized. The Presbyterian church was reorganized, and a Congregational church was formed, and a pastor settled. A religious interest was awakened that never before was known in that community. We held a quarterly meeting here over the Sabbath, and the interest was such that we continued the meetings through the week. The Lord was with us, and a few young persons, we trust, were saved.

Yesterday morning, by invitation of the pastor, we preached in the M. E. church at Alameda. The Lord gave us liberty, and the truth appeared to be well received. We have abundant invitations to preach in other churches, but this is not the work which we came here to do.

From what we have seen of California, we judge that there is great need of earnest Christian effort. But the obstacles are great and powerful, and such as can be overcome only by a great outpouring of the Spirit, and the faithful preaching of the Word.

Organized opposition to the Christianity of the New Testament is so strong that the churches make no effort to meet it; but lower their standard so as to avoid all issue with the numerous and powerful secret societies. Then there is general indifference to religion, such as we never saw elsewhere. Sabbath desecration is common. The fine, sunshiny days, lasting most of the year, permit the people to be out of doors. The country was originally settled by the Roman Catholics, and their ideas of the Sabbath as a day of recreation, have an influence for evil. Many of the permanent residents are old miners, who came here to dig for gold. They lived so long without the Sabbath, and without the restraints of Christianity, that they do not like to assume

them now. Wicked men do not attempt to disguise ordinary wickedness. Drinking is a vice apparently more prevalent than even in the east, and the use of tobacco is quite general. The people are awakening to the importance of the temperance question, and temperance meetings are common. The love of the world, and the Spirit of Christ can never dwell together. Most of the people came here to make money. That was their object. Of course they cannot look with favor upon any religion that interferes with the purpose that brought them here.

But in the face of all obstacles, we believe that this beautiful land may be redeemed to Christ, because we believe in the Holy Ghost. We are looking to the Lord to open the way before us, and give us to see his salvation on this coast. Our faith in him is strong that he will not let us run in vain, neither labor in vain.

DISPUTINGS.

To insist upon having the last word, shows that self is alive. It also tends to strengthen self until one is liable to get where he cannot bear contradiction. The rule that the Apostle lays down even for those who are filled with the Spirit is, *Submitting yourselves one to another in the fear of God.*—Eph. v. 21. But submission implies giving up to others. We can no more submit, and, at the same time have our own way, than we can be proud and humble at once. There is a plain opposition between the two states.

If you would grow in grace, you must stop disputing. Not that you are to give even a silent assent to everything you hear; but state the facts or the truth as you understand them, with your reasons if necessary, and there let the matter rest. When it gets into disputings, then stop. You cannot dispute without grieving the Spirit. Even in a matter of fact,

when you know you are right, it will do you good to yield after stating the matter clearly. If a cool, dispassionate statement will not convince another that you are right, a warm dispute will not. He will gain nothing, and you will lose in grace.

It is a good rule to never contradict in ordinary conversation, and never to reply in the same spirit or manner to one who contradicts. As the wise man says: *Leave off contention before it is meddled with.* This may be difficult at first for one of a positive turn of mind; but practice will make it easy. When we think we are actuated solely by a love of truth in a discussion, pride is often at the bottom of our persistence. We would not insist so stoutly upon having proper homage paid to truth did we not appropriate a part of it to our own good judgment. *Only by pride cometh contention.*—Prov. xiii. 10. But to mortify pride, we must deny it that upon which it feeds. Do not deceive yourself by thinking that the contentions in which you are so often involved spring from your remarkable integrity. The Bible is right; you are wrong. Pride of opinion is way down at the bottom. You may insist very strongly upon some of the essentials of religion, but you are yourself lacking in humility, which lies at the very foundation of all true religious experience. The consequences of a contentious spirit are hurtful, not only to the person indulging in it, but this spirit brings disaster and often ruin to every religious institution with which one who has it, is connected.

A Sabbath-school that is turned into a debating society cannot prosper. A prayer-meeting in which the prayers and testimonies are criticised, will soon die out. A church in which the members watch over each other not in love, but for something to find fault with, cannot but run down.

Paul heard that there were contentions among the Christians at Corinth.

How sharply he reproved them! *For ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?*—1 Cor. iii, 3.

Bear an independent, uncompromising testimony for God and his truth. If you are assailed for it, make, in the spirit of meekness, such corrections and explanations as are called for; but do not suffer yourself to be drawn into a dispute. Imitate your Master who, when He was reviled, He reviled not again.

Do all things without murmurings and disputings; that ye may be blameless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.—Phil. ii, 14, 15.

"THE CHRISTIAN MISSION."

This is the name adopted by a new and highly aggressive religious organization in England. Its "Doctrines and Rules" are before us. They are in doctrine, Methodists. They believe "that it is the privilege of all believers to be wholly sanctified;" and in "the eternal happiness of the righteous; and in the endless punishment of the wicked."

Their government is of the militant order; and they appear to regard themselves rather as soldiers of the Cross, called to make conquests to Christ, than as an established church, with emoluments to offer and dignity to support. They have a "General Superintendent," the Rev. William Booth, who, their Rules say, "shall possess the power of confirming or setting aside the decisions and resolutions of any of the official, society, or other meetings held throughout the Mission, which in his judgment may be in any way prejudicial to the object for which the Mission was first established."

"The object and work" of this Mission, "is stated to be," to seek the conversion of the neglected crowds of

people who are living without God and without hope, and to gather those so converted into Christian fellowship, in order that they may be instructed in Scriptural truth, trained in habits of holiness and usefulness, and watched over and cared for in their religious course."

They have an annual conference, evangelists, and women preachers.

Their great dependence as a means for the conversion of souls, is upon out-door services.

The Rules say, "All our public services shall, if possible, be preceded by one or more, held in the open air." From their judicious rules for conducting these services, we select the following:

"Let all the exercises be short and lively. Avoid all controversial subjects. Never mention depreciatingly, any religious body. Do not rail at papists, infidels, publicans, or any special class of sinners, or any peculiar form of error; but deal with men as sinners in danger every moment of the damnation of hell, and to whom Christ, who died for them, has sent you to offer a present, free, and full salvation."

"At the close of the service, if possible, go in procession to the hall."

They are required not to preach over thirty-five or forty minutes.

They report for 1878 the number of evangelists wholly employed in the work, 127; being an increase of 91 over the previous year: and of voluntary speakers, 1,987; being an increase of 1,287 over the previous year.

Their meetings are of an earnest, lively character, and they evidently give full liberty to the operation of the Spirit of God.

FORGIVING.

Do you know that as long as you have an unforgiving spirit towards a single human being, you cannot possibly be in a state of salvation? You may belong to the church; you may

even be a teacher of holiness. All this does not change your relation to God. Our Lord says, *But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*—Mat. vi, 15. And there must be no sham about it. If we would be forgiven we must forgive heartily and truly, and as often as occasion demands. "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven."—Mat. xviii, 21, 22. The servant to whom compassion was shown but who showed none to his fellow-servants was delivered to the tormentors. Our Saviour says, "*So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*"—Mat. xviii, 35. If you are unforgiving, then are you unforgiven. You need not talk of having the witness of the Spirit; you are mistaken in that. The happiness which you feel is a happiness resulting from delusion.

A young lady came to one of our meetings to labor for souls. She had more than ordinary talent and intelligence and was full of zeal. She professed holiness, and was trying to lead others into the blessing. That evening she was herself crying for mercy; and before midnight she was in despair. What made the difference? Why did she feel so different from what she did when she came upon that ground in the morning? Simply because, in the light of the Spirit, she saw her true, spiritual condition. Her eyes had been opened, and instead of feeling that she was "rich and increased with goods, and had need of nothing," she saw that she was truly "poor and blind and naked." She had, as she had been taught, professed the blessing "by simple, naked faith," and had held on to it for months in the same way. She said that all

this time she had felt hatred in her heart towards her step-mother whom she had said she never would like. But as soon as she gave up this feeling, such joy and peace as she had never known sprung up in her soul. Holy assurance took the place of dark despair.

O ye unforgiving ones! as ye would be saved in the day of eternity, lay aside all your hard feelings and forgive those who have trespassed against you! Carry those old resentments no longer. The load is too heavy for you. Cast it off or it will sink you forever. Even those whom you have injured, or those towards whom you feel a spirit of envy or jealousy, you must forgive and feel kindly towards if you would stand accepted of God.

DANGEROUS.

We once urged a member of a church of which we were pastor, to Sabbath-school. He had a large family of active, rude boys who were growing up irreligious. Even the family altar had but little influence over them, for they did not kneel at prayer time, and often were not present. He answered with great emphasis, "I want my boys brought up so that when they are converted they will know it."

In accordance with this theory his boys were left to have their own way in religious matters. Usually when the parents went to church, the boys were left at home; and they used their liberty to go hunting or to visit the tavern. If wickedness lays the foundation for thorough conversions, they become wicked enough to have a conversion as clear as St. Paul's. But they grew more desperate and hardened. We never learned that they were converted. The last we heard of them, one of the boys had an eye knocked out and another a thumb bit off in a bar-room fight!

It is a dangerous experiment to allow children to grow up ungoverned,

unrestrained, in the hope that when they grow older they will feel the importance of being converted, and will become the subjects of a change more clear and radical. Those who need religion the most, are not the most likely to seek it. A child whom his parents cannot govern will not as a general thing govern himself.

As a rule, the most stable, consistent, useful Christians are those who were taught to fear God when they were young. The "young man Saul," before he was a Christian, was intensely religious. The earnest, religious conviction that made him a persecutor when unsaved made him an apostle when he became converted to Christ. Timothy, from a youth had known the Scriptures. Luther and John Wesley were brought up from childhood to serve God; and, notwithstanding their deep convictions, they never become openly wicked. Natural depravity, unaided by flagrant transgressions is sufficiently dark to make the contrast, striking where a soul is brought out into God's marvelous light. To make a great saint, it is not necessary that one should become in practice a great sinner.

"The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding."—Prov. ix. 10.

CORRESPONDENCE.

DEAR BRO. ROBERTS:

I thank the Lord that I ever heard you preach about the gold tried in the fire. Glory to God for what He has done for my soul in seven years past. Oh! how good God is to me. He helps me to put my whole trust in him in every trial. Last July He saw fit to take from me a dear, loving and affectionate daughter, twenty-two years of age, and left me a sweet, little one to care for. What would I do without Christ in this time of need?

Bless His name! He give a faith that does not murmur or complain beneath the chastening rod. To Him be all the glory! My daughter's last words to me were: "Don't cry, ma; Jesus is taking care of me. I am in His arms!" Thus she passed away. Her husband has since been converted. Thank the Lord! He knows what is best for us. He takes a saved, loved one away to bring the unsaved in.

E. ALLEN.

Ft. Branch, Ind.

THE EARNEST CHRISTIAN has been a very welcome visitor for the last five years, and we feel that we cannot get along without it. We think it is the best paper we have ever taken.

S. W. PORTER.

OBITUARY.

W. T. and JAS HARDING, of West Belleville, Ills., killed in a coal mine, December 4th, 1878.

On the morning of the above date, the miners of West Belleville were lowered to their work as usual; among the number were Brother Wm. T. and James Harding, son of Brother William Harding, one of the proprietors of the mines. Scarcely had they begun their work, when the surviving one of three working together in a room, hurried through the dark caverns of the mine, conveying the sad tidings that death had entered their precincts. The men on entering the room, found that James had been instantly killed, the falling coal having broken his neck. Brother W. T. Harding was still alive. His bruised body was carefully borne to his home, where he suffered intensely for about four hours and breathed his last.

Wm. T. Harding was born in England, on the 12th day of October, 1847. His early life was spent amid surroundings anything but favorable to morality, to say nothing of religion. He grew up very wicked; learned in his youth to swear, drink and fight.

He told the writer that he was a drunkard from a boy. At twenty years of age the Holy Spirit found way to his heart. He yielded to this persuasive voice, and was converted to God among the Primitive Methodists; remained among them until coming to America in the fall of 1870.

At the organization of the Free Methodist Church in West Belleville in October, 1873, by Rev. C. H. Lovejoy, of the Kansas Conference, he was one of the number composing the class, and continued in their fellowship until his death. He was a very useful member of the church, filling faithfully the office of steward for a number of years. The brethren in the ministry will understand me, when I say he was the steward that labored to have the preacher's claim met, and the brother, when the camp-ground was to be fitted up, and other extra labor to be performed, to say "Come on." He was one of the oldest and most faithful teachers in the Sabbath-school; his well filled class attested to this fact. Our departed brother had his defects, and at times departed from the narrow way; yet he was always quick to find his way back to the Fountain. It rejoices our heart to be able to say that, for some time previous to his death, he had exhibited a constant growth in grace, and his brethren believe, occupied ground in advance of anything in his previous experience. At prayer-meeting the night before his death, he prayed with more than his usual earnestness. On the morning of his death, he started to the mines, went away, returned to his home, kissed his wife and little ones, manifesting an unusual happy frame of mind. His wife remarked, "William, you are too happy to live long." He replied, "I am going to have a crown soon!" In less than an hour the death blow—shall we call it such—was struck, and before the sun had reached the meridian, he entered into rest. Brother H. was one of

those men who are never fully appreciated. Under a rough exterior there beat a warm heart; and while free from flattery and fawning, he meant to be kind to all. He was best appreciated by those who knew him best. He will be missed by his pastor, by his brethren and sisters, by the Sabbath-school, by his Sabbath-school class, by his wife and children, by his relatives; but, we believe, when the call is made, "Come ye blessed of my Father's," etc., he will be among the number to respond.

James, son of William and Elizabeth Harding, was born April 15th, 1866, at West Belleville, Ills. He attended the public schools since he was *old enough, made rapid advancement* in his studies, had completed the common school course. The high school grade having been discontinued, his parents thought best to put him to work, which they did. James was a good boy in every respect. He never made any public profession of religion; but had been regular at church and Sabbath-school from his infancy. At the time of his death, he was a member of his brother's class. He was very conscientious in all his doings; and so far as his parents have any knowledge, he was never known to prevaricate or utter an improper word. He was taken by our heavenly Father who doeth all things well. God help the parents and brothers and sisters to kiss the rod that has smitten, and to say, "Thy will, O God, be done."

The funeral services were held on Thursday, December 5th, at the Free Methodist house of worship, where a large concourse of people were in attendance. The services were solemn, and as we stood between the corpses of the departed ones, and preached to the living from the language of Paul, "For me to live is Christ, and to die is gain," I, and I trust the congregation also, realized the littleness of things earthly, and the glory and grandeur

of things heavenly as never before; and while all hearts were sad, yet, as the truth was presented and the privilege of forsaking all for Christ was held forth, victorious "Amens" were heard. Brother J. J. Miles of Alma, and Brother W. A. Hyle of West Belleville, took part in the services.

"The righteous perish, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come."—Isaiah.

C. B. EBEL.

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LOVE FEAST.

N. G. BARRUS.—The good Lord has preserved my life nearly seventy-eight years, and I am submissively and loyally awaiting my discharge from a sin-stricken world. My faith claims the promises of God; yea, I dare believe and trust Jesus, for I feel he doth save now, and my heart is melted with love and gratitude, to behold such a stoop of love and mercy toward me.

Home near Ft. Atkinson, Wis.

MISS ELLA VANGORDER.—It has been but a short time since I started in this narrow way. I find it a good way to travel in. The last three months have been the best of my life. I was converted at a grove-meeting, held under a plum thicket, and I am so glad I started to serve the Lord when I did. The desire of my heart is to be a worker in his vineyard. I want to be more earnest in this work.

NANCY HARTMAN.—I enjoy religion. I am trying, by the grace of God, to live religion every day. I do feel that I have been redeemed by the blood of the Lamb. I praise the Lord for a salvation that will save to the uttermost. There is great joy, peace, and happiness in living with Christ. I know this by experience. Praise the Lord! I ask an interest in the prayers of all God's children.

Holmesville, O.

J. F. ROWE.—I am all the Lord's to-day. I am walking upon the borders of a heavenly inheritance. My soul has panted after God until it has entered into the inner sanctuary of divine love. The work of the Lord is being carried on here with power. Some souls are being saved; some backsliders are being reclaimed, and some believers are being sanctified. Glory to God who giveth us the victory through our Lord Jesus Christ.

Marengo, Ills.

S. H. POTTER.—"The Lord is my strength and my portion forever." This expresses the sense of security I have to-day in Jesus Christ.

"Other refuge have I none,
Hangs my helpless soul on thee."

I have an intense desire to praise as well as pray. In truth I can adopt the language of the devoted Fletcher, who said, "O for a gust of praise, to go around the world, and then go up to God!"

Windsor, N. J.

M. A. BAKER.—At a watch-night meeting on the first of this year, I gave myself anew to Jesus, making a full surrender of all my powers of body and soul for him to use according to his good pleasure, when, by faith, I did receive a wonderful baptism of the Holy Spirit, so that I was astonished at the love and power that filled my heart. My soul felt strong and active, and young—just as if I could run through a troop, or leap over a wall, to do any errand for Jesus. Bless his holy name! It is all of Jesus and his love. My soul did enter the land of Beulah, by faith, nine years ago, and the way grows brighter and more beautiful; yet the good Lord leads me into new departments of this lovely kingdom established in my heart where Jesus reigns supreme. Temptations are sharp and many, but Jesus gives complete victory through his own precious blood. Hallelujah