

THE

Harnest Christian

AND GOLDEN RULE.

VOL. XXXVII.

APRIL, 1879.

No. 4.

JOY AND REJOICE.

BY REV. B. T. ROBERTS.

Paul, assured of his acceptance with God, was determined to rejoice under all circumstances. Submission is too tame a word to express his hearty acquiescence in whatever might befall him in doing the work of Christ. The prospect of death did not lessen his holy triumph. To his brethren he wrote: *Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.*—Phil. ii, 17. He not only exulted in his own soul, but he was not slow to express to others his holy exultation.

Divine joy is an essential element of true Christianity; and to rejoice in the Lord, or to give outward expression to this inward joy is one of the duties of every Christian. Many who once knew this truth appear to have lost sight of it altogether; and many who call themselves Christians seem to have never known it, at least by experience.

Ministers often tell their people they need not look for joy—only do their duty, and believe in Christ, and they will come out all right. In social meetings some, who seem to

be devoted, will say: "I am not looking for joy. I only want to do the will of God."

Such teaching is not Scriptural. It tends to make Pharisees and not Christians. It encourages people to take up with a part for the whole. It leaves out that which our Saviour commands us to have in its fullness. Christianity without joy is like an engine without steam. Instead of moving others, it must itself be moved by an outside force. When it should stir the world, it depends upon worldly influences to keep itself going. Churches without holy joy are obliged, in order to raise funds to meet their necessary expenses, to sell their pews, to get up festivals, and entertainments, and, in general, to appeal to worldly, sensual motives. But a church, in which the members rejoice in the Lord has the means, not only to sustain itself, but to carry on aggressive operations. A locomotive with the steam up, not only goes without help, but it draws the train. To every church, to every Christian, I would declare it, until it makes a decided impression, *The joy of the Lord is your strength.* Nothing should be accepted as a substitute.

That joy is an essential part of a

sound, Christian experience, the Scriptures plainly teach.

The Saviour says, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full."—John xv, 11. Here we have the source of the Christian's joy; it comes from Christ—*my joy*; its conditions abiding in Him—*these things have I spoken unto you*; its permanence—*that my joy might remain in you*; and its degree—*that your joy might be full*.

Our Saviour declares that it is a gift which no vicissitude of fortune can affect, and one of which no mortal can deprive us. *Your heart shall rejoice, and your joy no man taketh from you.*—Jno. xvi, 22. So, instead of telling his disciples to "never mind the joy," he urges them to seek it in its fullness. "Hitherto have ye asked nothing in my name; *ask, and ye shall receive, that your joy may be full.*"—Jno. xvi, 24.

Paul, in describing the religion which will give its possessors a part in God's eternal kingdom, says: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. xiv, 17. We might as well say that righteousness or peace is not essential to a sound Christian experience as to leave out the joy. God has joined the three together, and let no man put them asunder. The Apostle prays that Christians might be filled with joy—not from any degree of worldly prosperity, but directly from Christ. *Now the God of hope fill you with all joy and*

peace in believing.—Rom. xv, 13. And instead of trying to suppress their joy as though it were fanatical, and of bad tendency, he says: "Not for that we have dominion over your faith, but are helpers of your joy."—2 Cor. i, 24.

In California, you never hear one complain of the rain, though it pours down from day to day; because an abundance of rain, in its season, secures abundant harvests. So the Apostle James instructs us to reckon our trials, joy, because of the benefits they will bring to us, if rightly improved. "My brethren, count it all joy when ye fall into divers temptations."—Jas. i, 2.

Among the fruits of the Spirit, Paul gives to joy a place second only to love. "But the fruit of the Spirit is love, joy."—Gal. v, 22.

These Scriptures, it appears to us, are sufficiently plain to convince any one that joy is not a mere gracious accomplishment, or an extraordinary gift which one may, or may not have, and still be right at heart, but is essential to the Christian character. Not but that a true Christian will have afflictions and sorrows, but down deep underneath all is an under-current of solid, sacred joy, that enables him to say with Paul, "*As sorrowful, yet always rejoicing.*"

This hallowed joy, if we have it, cannot well be kept to ourselves. And it should not be, if it could. The world, searching in vain for happiness in the dance, in the bar-room, in gathering gold, and in spending gold, in decorating the body, and in pampering its appetites, should

be told by all who know it, that the secret of happiness, is found in the "love of God shed abroad in our hearts by the Holy Ghost which is given unto us."

To rejoice, is to give an outward expression to inward joy. It is to make known to others, in some way, the gladness in God which a soul feels when it is assured of its interest in Christ. It is to manifest as best we may, the Heavenly rapture with which the Holy Spirit fills a holy soul. *Whom, having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.*—1 Pet. i, 8. Here, those who believe are said to rejoice. They do not keep their joy to themselves.

Christians are commanded to rejoice. "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in Heaven."—Luke vi, 22, 23.

Here the Saviour commands his disciples to rejoice under persecutions.

"Finally, my brethren, rejoice in the Lord."—Phil. iii, 1. Rejoice in the Lord always; and again I say, rejoice.—Phil. iv, 4.

But we will not multiply passages on this point. No one doubts but that it is one of the duties of a Christian to pray. You would be slow to believe that one is converted who never prayed. One who never

prays cannot be in a very good religious state. If you will examine the Bible carefully, you will find that there is quite as much said about Christians rejoicing, as there is about their praying. They are commanded quite as frequently, and quite as positively to rejoice, as they are to pray. The examples are as numerous. Full as much stress is laid upon the one as upon the other.

In what way should we rejoice? Should it be in a formal, stereotyped way, by rule? Should we hire, or employ others to do our rejoicing for us?

To one who really desires light, the Scriptures shed clear light upon these questions. God's ancient people in the season of the year in which there was no rain, were to dwell in booths made of boughs for a week and rejoice before the Lord. The command reads, "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days."—Lev. xxiii, 40.

The saints are often represented in the Scriptures as shouting for joy. "And David danced before the Lord with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet."—2 Sam. vi, 14, 15. "O clap your hands, all ye people; shout unto God with the voice of triumph."—Ps. xlvii, 1. Our Saviour made His triumphant entrance into Jerusalem amid the most extravagant manifes-

tations of joy. "And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."—Luke xix, 36-38. "Cry out and shout, thou inhabitants of Zion: for great is the Holy One of Israel in the midst of thee."—Isa. xii, 6.

If this is the teaching of the Bible upon this subject, why is there not more rejoicing among the professed people of God?

One reason is that it is offensive to mere formalists; and as their money is needed to help meet the extravagant expenditures of popular churches, in most of these, genuine demonstrations of religious joy must be suppressed. The tastes of David's wife must be consulted.—2 Sam. vi, 20. At the request of the Pharisees, the noisy disciples must be rebuked by those in authority, though they are not by the Master.—Luke xix, 39, 40.

Another reason is that but a small proportion of church members have ever been truly converted to God. Many have never been even awakened. They have never exhibited the marks of an awakened soul. All the while that they were professing to seek the Lord they were as gay, as dressy, as light, as trivial as ever, and they have been since. They never made an effort to "avoid evil of

every kind, especially that which is most generally practiced," as the Methodist Discipline says all truly awakened souls do. Some after uniting with the church become even more fashionable than before. Others who were partly awakened, stopped short of conversion. They took a step in the right direction—felt better, and received this as an evidence of their acceptance with God. Of course none of this class can understand why a Christian should shout and praise God. They never had the "joys of salvation;" they believe they are Christians, and therefore they conclude that it is no necessary part of a genuine religious experience.

Finally, many who were once happy in God's love, have backslidden in heart, and do not seem to know it. They have given way to a fretful, fault-finding disposition, or to envious, jealous feelings. They have spoken evil of their brethren or have become sordid and selfish to a degree. They are shut up in themselves, and they think they have great peace and evenness of mind, when it is only the peace of spiritual death. They once had power with God and men, but their power is gone, and their presence in a religious meeting is scarcely felt. Some even think that they have in their experience, got beyond rejoicing! What could such souls do if they should get to Heaven?

Beloveds, if joy is a part of a Christian's experience, then do not take up without it. Give up all, confess all that the Lord shows you you should; draw nigh to God, and let your unceasing prayer be, RESTORE UNTO ME THE JOY OF THY SALVATION; AND UPHOLD ME WITH THY FREE SPIRIT.—Ps. li, 12.

PREACHING TO PREACHERS.

In the pastoral letter from the House of Bishops of the Episcopal Church, occurs this passage on the necessity of practical righteousness :

“Many of the religious guides and teachers of the people address themselves too little to the conscience, and aim at other ends than the formation of the principles of Christian righteousness ; therefore the land is daily humiliated by financial crimes, frauds, defalcations, and betrayals in its trusted citizens. Patriotism fails to restrain men from robbing their country, or natural pity from ruining the orphan, the widow, the Indian. Violated contracts, fiduciary perversions, forgery and perjury, make up the alarming records of the public press. Nothing will prevent these crimes, but a fearless affirmation of the commandments of the Most High, with all their sanctions and penalties. We exhort those of you who preach Christ, to preach right living, and to preach it not in generalities, but in definite particulars. Multitudes in all communities weigh our work and learn the claims of our system not from our literature, but from the lives of those whom we baptize and confirm. We are sent to call sinners to repent of specific sins of dishonesty and double dealing, of lying and cheating, of slander and swearing, of lust and idleness, of excesses in eating and drinking and dress, of gambling and rioting, and of the beginnings of all these iniquities. We are to uncover all their modifications, disguises and apologies. We are to rebuke selfishness in all its ungodly shapes, impiety in all its practical profanations ; and, on the other hand, we are to instruct in and encourage, by precept and consecrated lives, all the virtues of a godly character—honesty and truthfulness, sincerity and constancy, moderation, sobriety, and purity of life, gentleness, compassion and charity.

We beseech you so distinctly to practice the precepts of religion, that men who see your manners may be able to give names to the graces and virtues which you illustrate.”

“THE SECRET OF THE LORD.”

BY REV. W. T. HOGG.

“The secret of the Lord is with them that fear him : and he will show them his covenant.”—Psa. xxv, 14.

The secret of the Lord is known,
To those who truly fear his name ;
The covenant of His grace is shown,
To souls who humbly seek the same.

“Hid from the wise and prudent” minds
Of men who scorn the narrow way,
This secret is “revealed to babes”—
To those who humbly trust and pray.

Not to the busy throngs of men,
In mad pursuit of worldly good,
Doth God reveal His “own new name”—
The righteousness of Jesus’ blood.

But to the meek and lowly souls,
Who dwell within His “secret place,”
Doth the Invisible reveal,
The brightness of His glorious face.

The pure in heart, behold their Lord,
And walk in fellowship Divine ;
Their “life is hid with Christ in God,”
Their hearts have heaven formed within.

O, wondrous bliss, of those who dwell
Within the Temple’s “holiest” place !
The secret of the Lord is theirs,
With all the fullness of his grace !

—“This is true charity, to believe all things, and hope all things, so long as we see the Bible doctrines maintained and Christ exalted, but no longer. Christ must be the single standard by which all opinions must be measured. Let us hope well about all who honor him. But let us never forget that the same apostle Paul who wrote about charity, says also, ‘If any man have not the Lord Jesus Christ, let him be Anathema.’”

FRUIT OF OUR LIPS.

BY HANNAH PELTON.

Everything of this material world is so created that it is ever giving and receiving. Man is by far the greatest recipient, as well as bestower, and it may perhaps be readily affirmed, that in no one thing are men so lavish in giving, as words; and with the words there is influence.

These lips of ours are ever giving fruit. The words are spoken—they are considered by those who hear, and often they are repeated. If they are good words, right words, then the result may be good; but if they are unkind words, having an influence not for good, a savor that taints holy lives, how much better were it that they die in the instant with the thought that prompts them. We should remember fruit does not often waste away unheeded—it is picked up and tasted by many. It frequently requires wisdom more than we possess, that we may have words, ready, right, and appropriate to the circumstances wherein we are placed. Surely it is a gift to be earnestly coveted, to be able to speak the word in season. A very devoted Christian lady was placed by the providence of God, in a circle of friends who were very lively and sportive in conversation, as well as worldly in life. She saw her position at once, and thus remarked to another: "We must pray that we may have the lead in conversation." And she did lead in a way truly remarkable. Rich experiences were told, not only regarding the spiritual life, but also in temporal matters, and bodily sickness. This prepared the way for personal conversation on the most important of all subjects, our salvation from sin.

A young lady who had realized the vital meaning of the words, "Ye must be born again," called one day, on business, at the home of a professed Universalist. Her theme was

her conversion, her personal experience of this life in Christ, told in a pleasant, cheerful way. The woman afterward remarked to a neighbor, when speaking of this call, that when she left, she felt as though an angel had been in the house.

A well-meaning brother once occupied the place as preacher to quite an audience of devoted Christians. The burden of his discourse was the faults, errors, and short-comings of the membership in another locality. The congregation dispersed—no one pleased—no one profited by the hearing of so painful a recital—no one encouraged in the way of holiness, no one persuaded to leave sins and lay up treasures in heaven.

"He that winneth souls is wise—the fruit of the righteous is a tree of life." "I sat down under his shadow with great delight, and his fruit was sweet to my taste."

Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips; giving thanks to his name.

—“We must not cease to hope for the wicked, but rather pray for them the more diligently, that they may become good; because the number of saints has, at all times, been increased from the number of the ungodly.”

—Beware of being wise above that which is written. Beware of forming fanciful theories of your own, and then trying to make the Bible square with them. Beware of making selections from your Bible to suit your taste. Dare not to say, "I believe this verse, for I like it. I refuse that, for I cannot reconcile it with my views." Nay! but, O man, who art thou that repliest against God? By what right do you talk in this way? Surely, it were better to say, over every chapter in the word, "Speak, Lord, for thy servant heareth."

WILLING SERVICE.

The question is not, Have you come to any understanding whatever with God? but exactly what is your understanding with Him?

In His word God has set forth His dear Son as Head over His household. In the household there are servants, children, and the bride. Where do you stand? Have you taken your place among the servants, or with the children, or in the bridal relation with Christ?

Servants serve for wages and a home. You, if you have taken the servant's place in the household of God, are serving Him for wages and a home with Him in heaven at last.

Children serve not for a home or for wages. Their father's home is theirs. They do not require wages, because he is to supply all their need according to his riches, in love and in good things, and they are to inherit all he has: and you, if you have accepted a place as a child in the household of God, have come where all your cares are cast upon the Lord, because He cares for you. The freedom of the child in the household is yours, the kinship is yours. You do not serve for wages or a home after death, because you know that you are a joint-heir with Christ, and all God is and has is yours already by the free gift of God in and with His Son in prospect; not given to you as wages, but as an heir.

The bride serves in the household more, and better, than servants, and with far greater fullness of love than the children. She is one with the head of the house. His love has been poured into her heart in its fullness, and has filled it and overflowed it as with rivers of love of which she knew nothing until she knew His love; and it is her delight to know and to do His will. Whatever troubles or cares or burdens may come, she brings them at once to her husband, and she has not far

to come, she is one with him, and her place is in his bosom. So you, if you have really come to an understanding with God, and taken at His hands the wondrous gift of his dear Son as the Bridegroom of your heart, have found your place in his bosom, your home in His heart, and your heart has taken in the glorious liberty and wealth of the bridal position in the household of God.

Which of these is your place? Are you a servant in the household, serving for wages and a home? Or a child having home and heirship, serving for love? Or is the bridal relation yours, in the fullness of its endowment, with all your royal Bridegroom has and is as your own and with Him?

Whichever it is, you have come into it, not by growth, but by accepting it at the hands of God; that is, by a definite understanding with Him.

Servants come into their place in the households of men, by an agreement.

Children are adopted into the family of God, and if they do not also adopt in heart the loving Son and accept His love to them, the transaction is so one-sided, that, as is always the case in the families of men; they drop down directly into the place of servants.

The bridal relation is taken in God's household with Christ by an understanding as definite—and infinitely more deep in its interchange of heart and hand—as ordinarily takes place in human wedlock. For if the acceptance of Christ by us be not full and complete, if His perfect love is not taken upon the strength of His word, that it may be in the heart an infinite fountain, rivers of love cannot pour forth from it; and if our heart be not wholly given up to Him in confidence to receive all He is and has as our own in Him, the bridal position will be taken only in name, not in reality, and we, though we may think ourselves in

it, will yet really drop down in heart into the place of the servant.

You will not understand the question to be, Which place is it, whether as servant, child or bride, that you have had chosen for you? There is no question as to God's choice for us. He purposes to us fullness of union with his Son. This is what our Lord himself set before His disciples and prayed for on their behalf and ours the last thing before going forth to the agony of Gethsemane and the sacrifice of Calvary for us.

This is what is so wonderfully unfolded in Hosea; and declared in Ephesians (iv.) to be the grand purpose of God in giving gifts and ministries manifold to us by the Spirit from Christ in His ascension to glory.

No, if we come short of the bridal union with Christ in our present experience, it is not because He is not presented to us by the Father to be our Bridegroom, nor because Christ does not freely give us His heart and hand; but because we do not take Him as our Bridegroom. He is given as our Bridegroom, but we take only the servant's place, or at most the child's.

Then why does He assent to it? Because it is the best we will take. Love always gives the most and the best that will be taken. Nay, surely this is a weak, negative way of putting the matter. God so loves us that He is not only willing to bring us into complete and full unity with His Son, but He does all that boundless love and perfect wisdom can do, and bears with our slowness and perverseness, and deals with us in a marvelous way. He lures us into the household as servants, where we may see others in the freedom of children and fullness of the bridal life, on purpose to make us hungry and to humble us. May He even bear with us in our Achan-like sins of sacrilegious covetousness of the spirit of victory, in appropriating

what ought to be His, and keeping what ought to be destroyed, in order to bring our sins to the valley of Achor as he did Achan to be judged and put to death, that we might receive from thence our bridegroom and enter into the fullness of bridal union with Him.

Your understanding with God: does it come short of what God presents and presses, in His word as His gracious gift? Shall it be so in the future? Will you not now accept all, and that simply upon the strength of His word? He will meet you if you will, and fulfill His loving purpose according to His own riches in glory by Christ Jesus.—*Times of Refreshing.*

THE GREAT BATTLE.—You fancy you will go to heaven, because you go regularly to church. You indulge an expectation of eternal life, because you are always at the Lord's table, and are never missing in your pew. But, where is your repentance? Where is your faith? Where are your evidences of a new heart? Where is the work of the Spirit? Where are the proofs that you are fighting the great battle? Oh, formal Christian, consider these questions! Tremble, tremble and repent.

You live on, year after year, as if there was no battle to be fought with sin, the world, and the devil. You pass through life a smiling, laughing, gentleman-like or lady-like person, and behave as if there was no devil, no heaven and no hell. Oh, awake to see eternal realities in their true light! Awake, and put on the armor of God! Awake, and fight hard for life! Tremble, tremble, and repent. The great battle must be fought by all who want to be saved. And more than this, it must be won.—*Ryle.*

—“To mean well is not everything in religion.”

HEAVENLY HAPPINESS.

BY REV. R. GILBERT.

The mental and moral constitution of man shows that he was formed for happiness. The suffering of the holy on earth is merely incidental, and transient—limited to a short period of probation.

The happiness of the future state is not based merely on a location in heaven. Multitudes are more anxious for a location in heaven, than for the mental and moral preparation required as pre-requisite—as the indispensable conditions, or, elements of eternal bliss. Were an unholy man to enter heaven, he would find the place, the employment, and the company all at variance with his habits and tastes. The mere physical beauty of heaven, might for awhile, gratify his curiosity. Contemplating the “pearl” gates, he would desire to utilize them in the manufacture of ornaments for the giddy and the gay. Looking at the “river of life,” he would remember that, on earth he loved the intoxicating draughts of the saloon. Seeing companies of swift-winged angels flying from earth, bearing in their arms blood-redeemed souls that death had released, he would remember that, on earth he lived and died a persecutor of Christ’s humble followers. Hearing the saved relate how God had led them to repentance, to regeneration, and to holiness—how they worshipped, and held communion with God in humble, earthly sanctuaries, he could but remember that, while he lived on earth, he despised these now beautified spirits, and shunned their company in disgust, and went in preference to the carousal of the bar-room, the giddy dance, or, enjoyed the chit-chat of his worldly associates—hating the noisy meeting of saints on earth? How could he endure the loud shouts of heaven? If he should attempt to join in the “song

of Moses, and of the Lamb,” on arriving at the words, “To him that redeemed us, and washed us in his own blood,” he would choke with the words, as the bitter thought would rush upon his mind: “I was not washed from sin. I dashed the cup of a free salvation from my parched lips while on earth, and now, I have no moral affinity for the “river of life, no taste for the society, or for the employments of heaven.” Catching a glimpse of Him, who, in infinite holiness, occupies the “great white throne,” he would exclaim with dying Altamont, “Hell itself would be a refuge, if it would only hide me from the frowns of the Almighty!”

The Scriptures and the philosophy of the human mind, alike, lead us to the conclusion, that some of the essential elements of the happiness of the future state are :

1. Perfect holiness. God is holy; Christ, in his compound nature, is holy; angels are holy; and the blood-redeemed are holy. Holiness is the sublime golden chain that binds in happy fellowship, all heaven.

2. Complete release from all physical suffering—“all tears wiped away.”

3. A consciousness that heaven will be eternal in duration. Could the inhabitants of heaven believe, that, in the lapse of eternal ages, they would be annihilated, or, that heaven would become disorganized, it would greatly mar their bliss.

4. Perfect confidence in the purity, motives, and general character of each other.

5. A delight in the services, and general employment of the heavenly inhabitants. There will be no idleness in heaven. When God confers upon a creature the power of self-locomotion, it has something to do. Wesley held that the “spirits of just men made perfect,” were active in the salvation of men. Dr. Young says, “Men emerge angels from their clay.”

PRECIOUS PROMISES.

The promises of God are very precious to every believing heart. There are many precious promises on record for us. In them all our wants are met. Whatsoever our conditions in life, whatsoever difficulties or dangers may surround or perplex us, there is in God's rich treasury a promise to suit our case. Oh! what a consolation it is to contemplate the precious promises, to rest in them and know that they are immutable.

We have a kind and loving Father—a Father whose promises never fail! Without reserve, without hesitation, he has plainly and distinctly promised precious and great things. In his "Whatsoever" he has opened all his treasures unto us. He has given us access to his great and bountiful store-house. Hear Christ's own word: "What things soever ye desire when ye pray, believe that ye shall receive them, and ye shall have them." "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 to my Father; and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye abide in me, and my words abide in you, ask what ye will and it shall be done unto you."

Praise his name! We may ask, and by faith, receive all that God has promised. God is honored when we believe him and appropriate to ourselves the great things offered unto us so freely. Here is another precious promise: "But my God shall supply all your need according to his riches in glory by Jesus Christ."—Phil. iv, 19. What a promise! Oh! how precious! Not only precious, but also sure. He (Christ) is ever present with his people, for he hath so declared: "Lo I am with you always, even unto the end of the world." He leaves not his children

in the wilderness to be exposed to their enemies, but watches over them with tenderness, and "Causeth them to lie down in green pastures, and leadeth them by still waters." Are we beset by temptation? He also has promised that we should not be tempted above that we are able, but that with the temptation he will make a way of escape. Are we in deep affliction, overburdened with sorrows? To whom can we go more freely for consolation, than to the great Comforter? He tells us, he does not afflict us willingly, but, as a father pitieth his children, so he pitieth us. He listens to the cries of his children, and is with them in the hour of distress to support them with his promises—"According to the riches of his glory, by Christ Jesus!" And, will God do all this? Yes! And, he is willing to do far more. He is able to do "exceeding abundantly, above all we ask or think." Oh! how precious are the promises of God, our Father!

Dear reader, art thou cast down under the burden of thy sins? There is hope also for thee. Listen to the loving Saviour's own most gracious words: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." And again: "Come unto me, all ye that labor and are heavy laden," and, what a promise! "and I will give you rest."

Are you laden with sin and guilt, laboring to free yourself from the burden? Cease struggling in your own strength, cease to seek rest by works, by your own self-righteousness, and come to Jesus; he will give you rest.

Are you laboring under difficulties? are you burdened with cares? are you heavy-laden with crosses? have you to mourn on account of blasted hopes? is your sorrow greater than you can bear? Come to the Saviour; he will give you rest. When Jesus gives rest, it is rest indeed—rest from sin, sorrow,

care and distress, or, whatever may burden you, only come to Jesus. "Come—and I will give you rest." This is a great, a very comprehensive promise. In this strong and precious promise, God means what he says. It is impossible for his promises to fail. "Heaven and earth shall pass away, but my words shall not pass away." Come to Jesus, now—to-day! for to-morrow, it may be too late.

THE HOLY SPIRIT.—If you have not yet felt the converting power of the Spirit, you must be diligent in attending those means of grace through which the Spirit works. You must regularly hear that word which is his sword. You must habitually attend those assemblies where his presence is promised. You must, in short, be found in the way of the Spirit, if you want the Spirit to do you good. Blind Bartimeus would never have received sight had he sat lazily at home, and not come forth to sit by the wayside. Zaccheus might never have seen Jesus, and become a son of Abraham, if had not run before and climbed up into the sycamore tree. The Spirit is a loving and good Spirit. But he who despises means of grace, resists the Holy Ghost. I firmly believe that no man ever acted honestly and perseveringly, who did not sooner or later, have the Spirit, and find by experience that he is "Mighty to save."—*Ryle.*

—“Barren soul, how many showers of grace, how many dews from heaven, hast thou enjoyed! How many times have the silver streams of the city of God run gliding by thy roots, to cause thee to bring forth fruit? These showers and streams, and the drops that hang upon thy boughs, will be accounted for; and will they not testify against thee, that thou oughtest of right to be burned? Hear and tremble, O thou barren professor!”

ENCOURAGEMENT.

BY MRS. D. A. CATTON.

There are periods in the life of every Christian, when there seems to be need of special encouragement—when it seems as though the soul would be overcome by Satan, if the Spirit of the Lord did not raise up a standard against him.

I had such an experience at one time, and the Lord wonderfully encouraged me by a portion of Scripture; so that, for days, I went in the strength of it, and felt that the promise was fulfilled.

I was passing through severe and fiery trials, and my way was so hedged up, that I could see no way out. I kept looking to the Lord, and my cry was unto him. Brother Reddy came to hold a quarterly meeting for us, and preached with his usual freedom, but nothing reached my case. I went through the meeting, feeling greatly depressed in spirit. I remembered hearing Brother Heath, a man who had, for many years, walked very closely with the Lord, say that he believed there was in the Bible, something exactly adapted to the wants of every child of God, every hour of their lives, and on that word they might rest.

I went from the church to my boarding-place, and up to my room. Having lighted the lamp, I stood by the shelf, upon which my Bible was lying, and opened on these words, found in Isaiah xli, 13: “For I, the Lord thy God, will hold thy right hand, saying unto thee, fear not; I will help thee.”

It came to my heart, as a new revelation from above; I closed the book, fell on my knees before the Lord, and said: “It is enough. I take thee at thy word—The promise is mine—mine now—made for me.”

He did, indeed, hold my “right hand.” Satan resisted, fled from

me, and, I proved him faithful, "that had promised."

Oh, ye tempest-tossed and tempted one, lay hold on the promise; for, "heaven and earth shall pass away, before one word will fail" of all that our God has promised.

THE PEACE OF GOD.

BY HARRIET E. JONES.

The Saviour says, "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you." This peace of God is one of the fruits of the Spirit; the result of believing on Christ with the heart. It is independent of outward circumstances. There is nothing in this world which can give this peace, and, while the soul is trusting in Jesus, there is nothing that can disturb it. Satan will attempt to destroy it, but he is not able. Not all the forces of earth and hell combined, are sufficient to rob the soul of the peace which the Saviour gives.

It is like the river flowing toward the mighty ocean. "Of His government and peace there shall be no end."

This peace is something to which the unconverted heart is an entire stranger; for, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." "There is no peace, saith my God, to the wicked." They may have enjoyment in the pleasures of the world, but peace, they cannot have, and, how transient are all their joys.

Why should professors of religion plead for worldly amusements as though they were necessary to their happiness? It must be, that any who do this, know not the peace of God.

—"It is edifying often to call to mind how God has led us in the way."

A LESSON FROM JESUS.

"Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for, every one that asketh, receiveth; and he that seeketh, findeth."—Matt. vii. 7, 8.

The gist of the gracious words which we have quoted from the lips of our teacher, is found in the coincidences of these two sentences: "For, every one that asketh, receiveth, and he that seeketh, findeth." To ask, then, is to receive. To seek, is to find. Asking and receiving, seeking and finding, are coetaneous and inseparable events. It is like breathing and living, and living and breathing. Our Lord evidently recapitulates Himself, and modifies His promise, to emphasize this thought. His object is to intensify the threefold promise of the seventh verse, and, to give it a present and personal application. Nay, more; it is to show the utter impossibility of making a fruitless approach to Him. Can there be a sun without sunshine? Can we incorporate nourishment without re-invigoration? No more can we ask without receiving, or seek without finding. There are no qualifying terms, and nothing prospective in the passage. It contains only two simple conditions, asking and seeking. Compliance with these, reduces the question of salvation to an absolute certainty, and makes its reception a current and consummated event.

Of course, asking and seeking are generic terms, including all the steps and states of mind involved in coming to Christ, such as repentance, consecration, and faith. But all these may be compressed into one act of surrender, and one cry for mercy. It is look and live. Can you look into light and not see? No more can you behold the Lamb of God and not have your sins taken away. As the sight of the brazen serpent brought healing to Israel's dying thousands; so a glance into the face of Jesus, sends life and health to the soul. But, you must

ask and you must seek. Yes, you must ask in words and seek in effort. Here lies the mistake of thousands. They delude themselves into a sort of submissive inertia. In a false sense, they put themselves into the hands of God. That is, they nestle down in a totally passive state, like dead matter, and complacently inquire, is it not enough, that we lie in the hands of God, as "clay in the hands of the Potter? No, it is not enough, if understood in your absurd sense of mental inactivity and spiritual torpor. You are more than a lump of plaster-mud in the reckoning and requirements of God. You have a will and power of choice and action. God cannot coerce that will; it would be to repeal your responsibility, and rob you of manhood to do so. Unresisting passiveness is a virtue, but that is not the limit of penitential concern, or the maximum of Christian duty. You must actually ask. You must earnestly seek. You must do something or die. You are made a "co-worker with God," and unless you co-work, you will receive the grace of God in vain.—2 Cor. vi, 1. Salvation is the product of two concurrent forces; "God working in us to will and to do," and man "working out his own salvation with fear and trembling."—Phil. ii, 12. Some persons wheedle themselves into comfortable inaction and sluggishness, by saying, "I have no will of my own; it is all lost and swallowed up in God's will." Not so. Does God require us to abdicate our manhood, and fling contempt upon our God-like attribute of liberty? No; God is pleased, that we have a will, and only demands that we operate that will in union and harmony with his will. The height of holiness is the acquiescence on our part in the will of God as revealed in his word. But that very acquiescence implies will in us, and will, too, in responsible exercise. How can I acquiesce in

the development of God's plans and purposes, unless I put forth my volitions to do so?

Sanctification in all cases is the concurrence of two wills. God wills "even our sanctification."—1 Thess. iv, 3. We must acquiesce by saying, "Thy will be done."—Matt. vi, 10. God will make haste to work his will in us, provided we thus ask him. Not otherwise will he set up his whole kingdom in us, full of righteousness, peace, and joy in the Holy Ghost. But, in order to do this, and, as a hinge on which the whole realization turns, we must "seek first the kingdom of God and his righteousness."—Matt. vi, 33. In any event, reader, *ask*; ask, if you feel like it; ask, if you do not feel like it. *Seek*, if you find yourself so disposed; if not so disposed, nevertheless, *seek*. Have no reference to your emotions or natural inclinations. Ask and seek, even in defiance of an aversion thereto. Do it on principle; do it perforce of your will power; do it under a solemn conviction of your accountability. But, put your whole soul into the work. Compose your mind, gather up all your thoughts, concentrate your attention, and put your entire being upon the pursuit of this one object, Jesus, and his salvation. As ships make for the harbor in storms, so break from the sin and steer for safety. As streams converge and run to the sea, so pour out your soul to God, and centre all the forces of your nature in Him. Be in earnest, and scorn not to plead. As birdlings bestir themselves in their nest, stretch up their necks, open their beaks, and chatter for the food on which their life depends; so exert yourself and lift imploring eyes and hands and heart for that "holiness without which no man shall see the Lord."—Heb. xii, 14. Do this, and God shall come in loving haste and fill your hungry soul with righteousness. As the mother-bird comes quickly, and

cheers her helpless young with the music of her voice and the flutter of her wings, and fills their little mouths with an abundance of far-fetched bounty, so the Lord will come to you in his Spirit, descending like a dove, and lighting upon you, as he did upon Jesus, and abiding there. He shall herald his approach, not by the hum of his wings, but by the sweeter peal of his promise, "Open thy mouth wide, and I will fill it."—Ps. lxxxii, 10.—*Divine Life.*

MAKE HIM REAL.—Bring the Lord into your home and your circumstances. Things do not go well in your household, perhaps, nor in your circumstances either. You wonder why it is. Wonder not. It is because you bring the Lord so little into them. How can it be otherwise, with him so little acknowledged? How can it be otherwise, when you are not cast upon him in all that pertains to you?

Change your plans. Bring the Lord into your home, and plans, and duties, and circumstances.

Live not on as you have done, realizing his presence so little. The name of Jesus is no mere fancy. He is a reality. He is a bosom friend, a loving Father, a gracious Saviour, a very present help.

Make him so to you. Live not outside of these precious relationships. How strangely will all things change then! You will be lifted above things that fret you. You will rise into a new element.

Bring the Lord into everything. Tell him everything. Make him your constant friend and companion. Make him real. Only then will you know him; only then will his unutterable preciousness unfold itself in your heart.—*Faith Words.*

—“What is salvation? Deliverance from the love of sin, and the guilt of sin.”

PRIMITIVE MINISTERS.

A Letter from Bishop George to Rev. Abner Chase, in 1821.

“MY DEAR BROTHER: I deem it my duty to propose a few questions, which you are at liberty to make such use of as you may think proper among those whom they concern. The first is: are we not, as ministers, departing from the spirit of the itinerant plan adopted by our fathers and predecessors, who, by voluntary sacrifices, zealous labors, and perseverance, have taken the ground and formed the greater part of North America into circuits and stations? Did these veterans, in former days, go to their conferences with the intention to search for pleasant places, or agreeable circuits and stations, made ready for their accommodation, and suited to their enjoyments? Were they afflicted and vexed, if they were not gratified? If that had been the case at the time when there were no such agreeable places, what would have become of us as a people? We safely answer, we should have been no people. Our predecessors would have retired to their homes, and there would have been no churches constituted or established.

Again, is it not unreasonable and oppressive to blame those who have the management of the appointments, when all the preachers are not suited with their circuits and stations, while it is out of the power of those who arrange the appointments to make the places such as the preachers may desire; and there must be, in the present state of things, some places less agreeable than others.

Again, would it not be much more like the primitive ministers of Christ, for preachers to go peaceably to their work, and make those disagreeable places pleasant, than to go murmuring because all things have not been made ready to their

hands? In apostolic times, the ministers of the cross did not rejoice in entering into other men's labors; but, in making spirited efforts to preserve the testimony of a good conscience, and, in extending the victory of the cross among Jews and Gentiles, and in building up the walls of Zion under the pressure of hunger, nakedness, and persecution of all kinds, rejoicing that they were counted worthy to suffer for the honor and glory of their holy Master. Would it not be the better way to deal plainly with such men, and let them know, that if they are not willing to share in the difficulties, as well as the comforts of our institutions, they are not doing as they would others should do to them; and they, therefore, may expect to meet the frown of their brethren; for, no man will submit peacefully to work hard constantly and suffer privations, that others may enjoy the fruits of his labors perpetually.

Again, what shall we do when our people make demands upon us for gifts and zeal which are not within our reach; and, when they complain of those who have the management of arranging the appointments, because certain preachers are appointed to labor among them, while we all know it is absolutely necessary to give such exceptionable preachers appointments, while the conference returns such men effective?

Permit me to ask, further: Would not Gospel order and brotherly kindness direct us to inform such brethren plainly, what their standing among the members of the church is, that they may be stirred up to study and to holiness, and so remove the objections against them, or retire from the field of labor, for, no man of common prudence would wish to impose himself upon a people who would inform him personally or otherwise, that they did not want his services! Perhaps it may

be said, our people are hard to please. My acquaintance with the Methodists, for a number of years, has fixed an opinion that they are disposed to patronize preachers, whose gifts and labors are calculated to enlighten the understanding and warm the affections. But, when they are neither instructed, quickened, nor comforted, they conclude such labors are worse than useless, as they are only a waste of time. But, if souls are quickened, convicted, converted, and led on to holiness by the public and private labors of their preachers, the Methodist people are willing to encourage such preachers in every way they prudently can.

* * * *

On this subject of holiness, my dear brother, permit me to plead with you affectionately, and with all the traveling and local preachers to preach the doctrine and recommend the spirit and practice of holiness by a holy life and pious conversation; and permit me to plead successfully with the exhorters, leaders, and members generally, to pursue holiness as the highest and best gift of heaven, while we are probationers in this world of tribulation. This is no time to lower the Gospel standard, while we see the miserable doctrines of Socinianism and Antinomianism marching about with so much popularity.

Holiness which places us at the feet of Jesus, where we may rejoice evermore, pray without ceasing, and, in everything give thanks, will save us from the mischievous and ruinous contagion of such doctrines. We shall then constantly know for ourselves that, without divine assistance, we can do nothing; but, through Christ strengthening us, we can do all things.

I remain yours in the bonds of peaceful Gospel,

ENOCH GEORGE.

WORK IN FAITH.

BY REV. M. N. DOWNING.

We are called to be co-workers together with God in the great work of soul-saving, and building up the cause of Christ.

God saves man by man. He supplies the power to work, and makes the application of faithful toil. We are to work for God. All that we faithfully do in his service, being guided by his Spirit—in faith, tends directly or indirectly to the salvation of our own souls and the salvation of others also.

We should toil in faith. God honors faith, because faith honors him. The preacher of righteousness should preach in faith. Gospel preaching is seed-sowing. The seed is good because it is the word of God. Some of it will take root. "It will not return to me void," saith the Lord. All that the preacher does for God should be done in faith. When he prays, and reads the Scriptures in the public congregations; when he visits from house to house to pray with and instruct the people; when he holds protracted meetings, he should do all these things in faith.

Every saint of God should do whatever they do for God, in faith. Faith's foundation is deep, broad and abiding.

It is the unchangeable word of the Infinite God. He is All-Wise, Almighty, Omnipresent, and Infinitely Good. "But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. xi, 6.

God is without "variableness, neither shadow of turning," hence it honors him to be trusted with all our personal interests, and the interests of his cause, under all circumstances.

One may toil much, and be filled

with doubts as to the results promised. This is painful and unsatisfactory. If God blesses for the sake of others such toil, the toiler receives but little benefit in his own soul. But faith gives rest to the soul, whether results immediately appear or not. Faith says, duty is mine—results are God's. Faith saves from murmuring. Faith saves from inquisitiveness as to God's method of answering prayer. Faith gives the spirit a refreshing bath, and enables it to patiently wait on the Lord. *Have faith in God.*—Mark xi, 22.

FALSE CHARITY.—"I enter my solemn testimony against the spirit of the day you live in; to warn you against its infection. It is not Atheism I fear so much in the present times as Pantheism. It is not the system which says nothing is true, so much as the system which says everything is true. It is not the system which says there is no Saviour, so much as the system which says there are many Saviours, and many ways to peace. It is the system which is so liberal, that it dares not say anything is false. It is the system which is so charitable, that it will allow everything to be true. It is the system which seems ready to honor other religions as well as that of our Lord Jesus Christ; to class them all together, and hope well of all those who profess them. It is the system which is so scrupulous about the feelings of others, that we are never to say they are wrong. It is the system which is so liberal, that it calls a man a bigot, if he dares to say, "I know my views are right." This is the system, this is tone of feeling which I fear in this day. This is the system which I desire emphatically to testify against, and denounce."—Ryle.

—"It is true that religion begets wealth, but the daughter often devalues the mother."

BE YE KIND.

BY MRS. E. SELLEW ROBERTS.

Very few find this life so free from sorrow and so full of joy as to believe that this earth is their home and this world their resting-place. All alike think of heaven and long for its rest and perfect happiness. There are trials in every station and every lot. None are entirely free from tribulation. Every man and every woman find rough paths for their feet sometimes. Some trials are the common portion of all mankind. They must be passed through by all who live from childhood to a ripe age. Others are peculiar to certain circumstances and conditions. Every one, in their experience, has either found how sweet a thing is kindly sympathy, or have known the disappointment and bitterness that comes from an unsatisfied longing after it. They may have had the friend present to help in their time of need, the kind word spoken in season, and the tender sympathy freely offered. If so, they have thanked God that He thus supplied their wants and thus heard and answered the prayer of their heart; and the sweetness of that friendly comfort, is a bright star in the dark heavens. Or no human aid may have been offered; no ear but God's open to their cries; and yet, if Jesus, their Saviour, was near, they felt that he was more than mother, sister, and brother. They were strong in the faith, and God was glorified.

The strong Christian has had many such experiences, and has learned to look to God, and not to man, for sympathy and help. But the weak or unbelieving—finding no brother's hand to grasp in the darkness—have often, in this way, been led into doubt and confusion and farther from God. Some seem to think that, as they have passed through a similar trial, and found rich blessings in the Saviour's help and presence, when no aid

from man was given, thus others are to be left to go through the dark valley alone, forgetting the command, "All things whatsoever ye would that men should do unto you, do ye even so unto them." Others think the trials of those around them light compared to the greater furnace of affliction through which they have passed, and so, without considering that their brother's strength may be less, and hence his need as great, they fail to make the least effort to lighten his burden.

Still a third class are those who, in their zeal for the salvation of souls, seem to have lost all interest in matters temporal, think the body of no consequence at all, and have succeeded in uprooting all natural affections and tender sympathies. They will labor untiringly in revival meetings, preach to sinners with great ardor, but neglect to care for those of their own household, and to lend a helping hand to their neighbor in distress. This is always a reproach to the cause of Christ; always a stain upon the character of the man himself. A man will naturally cleave to and be influenced by his friends. If, when he is sick or in trouble, the Christian does not visit him, but some benevolent unbeliever gives him the help he needs, we cannot wonder that he says he does not want the religion of the professed Christian. St. Paul commands the Ephesians: "And be ye kind one to another, TENDER-HEARTED, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. iv, 32. The Lord asks, through His prophet Isaiah, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from

thy own flesh?" We have rich things promised us if we observe this fast. God says He will guide us continually, and satisfy our souls. Christ has set us an example. He did not reproach Martha and Mary for their lamentations. He did not see fit to reprove them when they were mourning the loss of a dear brother. No, we are told "Jesus wept." His mission seemed to be just that spoken of in Isaiah. He gave food to the hungry, wept with the mourners, comforted the broken-hearted, healed the sick, and raised the dead. He went about doing good. His course through the country must have been marked by a train of light. Everywhere He diffused his blessings, giving joy for sorrow, and gladness for mourning. His ears were opened to the cries of all in distress or trouble.

Then we read in the twenty-fifth chapter of Matthew, when the Son of Man shall have come in his glory, and have taken his seat upon the throne, he will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

—“If sincerity alone will not save, and there is no salvation excepting in Christ, try to do good to the souls of all who do not know him as a Saviour. There are millions in this miserable condition—millions in foreign lands, millions in your own country, millions who are not trusting in Christ. You ought to feel for them, if you are a true Christian; you ought to pray for them; you ought to work for them, while there is yet time. Do you really believe that Christ is the only way to heaven? then live as if you believed it.”

FOR THEE.

BY MRS. H. A. REQUA.

“If so be that we suffer with him, that we may be also glorified together.”—Rom. viii, 17.

This smiting for Thy sake—amen,
Master it shall not move me then;
The willow bends beneath the blast,
But rises when the storm is past;
The flowers droop beneath the rain,
Then look to heaven and smile again;
The earth is fairest when the spring
Has broken winter's icy chain;
And birds of heaven the sweetest sing
After the night's despotic reign.
I rise, but to a loftier place,
To view thee nearer—face to face.

Thou, too, wast smitten, and thy foes,
Who filled thy brimming cup with woes,
Who viewed thy wondrous love with scorn;
Who drove the nail, and pressed the thorn,
Claimed in the chosen, royal line,
The glory of the power divine;
And placed beneath their ban and rod,
The Anointed—in the name of God.
Thou did'st not curse them, but thine eye
Ran over with the weight of pain.
O, Jesus, Saviour, hear my cry!
And let me breathe that life again,
Which hangs on thy eternal word,
“The servant shall be as his Lord.”

Here is my comfort, here my bliss,
No royal nectar sweet as this;
From the crushed blossom honey drips
Healing o'er parched, reviving lips.
I tread ambrosial gardens, where
Delights dwell in the perfumed air;
I kiss the cross that lifts me up;—
And thankful, bless the bitter cup,
I lay my life more close to thine,
And feel responsive throbs divine.
Who would not suffer, Lord, with thee,
To share in thy felicity?

—The leading mark of Christianity, is the remedy it provides for sin. This is the glory and excellence of the Gospel. It meets a man as he really is. It takes him as it finds him. It goes down to the level to which sin has brought him, and offers to raise him up. It tells him of a remedy equal to his disease; a great remedy for a great disease; a great forgiveness for great sinners.

THE VITAL TOUCH.

BY H. A. CROUCH.

Jesus was on his way to the house of Jairus, when a poor sick woman, "Who had spent all she had, and had suffered many things of many physicians, and was nothing bettered, but rather grew worse," made her way through the multitude that thronged him, touched his garment and was instantly healed. "For, she said, If I may touch but his clothes, I shall be whole." It was only a touch, but she was made perfectly whole of the disease from which she had suffered for twelve years. Only a touch and there was done for her, that which no human power could accomplish. Jesus, knowing what was done, "Turned himself about in the press, and said, Who touched my clothes?" The woman, conscious of the work wrought in her, came, fell down at his feet, and told him all the truth. Then came the blessed words from Jesus, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

Sin has diffused its deadly poison into both soul and body, and will destroy them in hell, unless we avail ourselves of the remedy which God has provided in Christ. There is only this one source of help. "For there is none other name under heaven given among men, whereby we must be saved."

It will be useless to seek help from any other source. Like the woman that was healed, who had spent all she had, our condition will be nothing bettered, but rather made worse. She had to come to Christ to get deliverance. "He tasted death for every man." There are provisions in him for the salvation of the whole human family. All are invited; but to have this great salvation avail for us, we must come to him. The reason men are not saved, is because they will not come to Christ. He

said, "Ye will not come to me that ye might have life."

There were difficulties in the way. The multitudes thronged Jesus. She had to make her way through the press to reach him. Those who start in earnest to seek the salvation of their souls, will find obstacles in the way. The world, the flesh, and the devil, will oppose their progress. There is a way through. The mighty God of Jacob will help them. He will open Red Seas for them to cross. He will give them manna from heaven to eat, and water out of rock to drink, until he leads them to a land flowing with milk and honey, "Which is the glory of all lands."

She had faith in Christ. Her faith reached through all that stood in the way, until she touched his clothes, and virtue came out of him with healing power. "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." He must have faith in Christ as his Saviour. "No man cometh unto the Father, but by me." His faith must so reach through to the blood, that sin and its pollution shall be taken away. No sin-bespotted soul can come into the presence of the Father. The way into the holiest is by the blood of Jesus. The reason given why those arrayed in white were before the throne was, "They have washed their robes and made them white in the blood of the Lamb."

Her faith triumphed. All unseen and unheard by the multitude, the work was done. She alone, of all that throng, was conscious of the fact. Will not Jesus let her go home now unnoticed, and silently enjoy the blessing which he has given her? No. He stops, turns himself around in the press, and asks, "Who touched my clothes?" He holds her to a public profession of her faith. The cross is heavy. She, fearing and trembling, comes for-

ward, falls at his feet, and before them all, declares what Jesus has done for her. "She tells him all the truth." She knew before the work was wrought, but now she has the blessed assurance from his own lips. Had she retired without declaring what Jesus had done for her, she would not have had his compassionate eyes rest on her, nor heard him say, "Daughter, thy faith hath made thee whole; go in peace, and be healed of thy plague."

Weary, sin-sick one, have you found your way to Christ, and by faith so touched him that divine life is imparted to your soul; the burden and guilt of sin removed, and have not heard his voice assuring you of your relationship to him; but fear and tremble under the cross,—go forward in humility, tell what Jesus has done for you, and you shall hear his voice saying, "Son, daughter, thy sins which are many, are all forgiven." "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." You now have the witness in yourself; but then you shall have the testimony of God's Spirit witnessing with your spirit, that you are his child. God will hold you to a public profession of your faith in the Lord Jesus. He wants you to put the candle which he has lighted in your soul, on a candlestick. He wants you to take your place in the church of God, and help bear its burdens and share its joys. Many of the daughters of Zion hold their peace, because Paul has said, "Let your women keep silence in the churches." Whatever Paul may mean, he does not mean, "The testimony of Jesus, which is the spirit of prophecy."

The work was instantaneous. She touched him and was healed. When one is in the right attitude before God, with a child-like faith in Christ as their only hope, he cuts short the work in righteousness, and delivers the soul. If there is any

delay, it is on our part in coming aright to him.

He says, "Now is the accepted time, now is the day of salvation." God is ready, and ever has been since the days of Abel to do his part in the work of saving men. He says, "All things are now ready."

One of the best saved men I ever saw had been a gambler and prize-fighter. He was arrested by the Holy Spirit on his way to take passage to California, there to live a life of fighting and gambling. A mother's prayers were heard in heaven, and answered upon earth. He was converted, and five days afterward was sanctified, without knowing that the word, sanctification, was in the Bible, and has for years lived a life which has adorned its profession. If you feel that sin is doing its deadly work on your soul, and you want deliverance, come at once to Christ and be healed. Do not wait for the slow, lingering processes of the church to bring you through. "Brands on fire of hell, need to be quenched quick." "Come just as you are, and come now."

LITTLE SINS.—There are two ways of coming down from the top of a church steeple; one is to jump down, and the other is to come down by the steps; but both will lead you to the bottom. So also there are two ways of going to hell; one is to walk into it with your eyes open—few people do that; the other is to go down by the steps of little sins; and that way is very common. Put up with a few little sins, and you will soon want a few more. Well did Jeremy Taylor describe the progress of sin in a man: "First, it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed; then the man is impenitent, then obstinate, then resolves never to repent, and then he is damned."—*Ryle*.

 "WE KNOW."

 BY MRS. E. SELLEW ROBERTS.

"We know that we have passed from death unto life, because we love the brethren."—John III, 14.

Nothing is more to be deplored than the general uncertainty prevalent among professed Christians, as to their state of grace.

The majority can not positively say that they are numbered among the redeemed, are not really sure of their acceptance with God; but they are hoping and trusting that the good God will in some way save their souls. About present salvation and present victory over sin, they seem to know nothing at all. Undoubtedly the reason of this is, that they are not sufficiently interested in spiritual matters. It is not the all-important question with them, how their souls prosper, and in what relation they stand to their Creator. They seem to think that God is afar off, but the world very present; so they live for the most part for the world, and endeavor to satisfy their consciences by a few acts of religious observances. Yet that there is no real satisfaction in this course, is evident to all. They may make it answer while in the full vigor of life, but when death is near, it will not do. "What is to become of me?" is a question that comes to the mind and can be answered satisfactorily only by him who believes in Jesus Christ, and knows for a certainty that his blood avails for him.

The apostles and early disciples used words of no doubtful meaning. They were able to say, "We know;" and it is a blessed thing that all may *know*. All may have the witness within themselves, and the fruits of the Spirit as certain signs. If one has lived years in doubt and spiritual darkness, they need live so no longer. They may begin anew, and taking Christ for their Saviour, become one of those who know that they have passed from death unto life.

We cannot help others unless we have a definite experience of our own. There is no power within us to raise up Christ, unless we have found in him our own salvation.

The frowns or disapproval of others will not be able to move him who knows that under his feet is the Rock of Ages, and around him the everlasting arms of a perfect Saviour.

LAND OF BEULAH.—I am writing now from the moral kingdom of Christ in my heart. It is not a little place any more; but a great, beautiful land, where the waters of life flow, sparkling and pure, right from the throne of God. The pastures are green beside this river. Perfect delight and deep heart-felt satisfaction fills my soul every day and every hour. It is so sweet to trust Jesus for all things. The possibilities of faith are truly wonderful when we give ourselves over fully into the power of Christ. Our blessed Saviour saves to the uttermost—from all sin, and gives perfect victory over the world. My heart is filled with praise to Him who hath redeemed my soul, and washed my garments white in his own precious blood. I came in here by way of the cross. I pray that thousands more may find the way. Glory be to Jesus forevermore."—*Mrs. M. A. Baker.*

—"It is one thing to learn the lesson of separation and walking individually with God, and another thing to know how to operate together harmoniously as the one body of the Lord."

—"If you would prove you are born again and going to heaven, you must be a victorious soldier of Christ. If you would make it clear that you have any title to Christ's precious promises, you must fight the good fight in Christ's cause, and in that fight you must conquer."

THE SAINTS.

All the holy ones are saints. It matters not where you find them, running the rugged rounds of earth, or swinging their palms in glory, their name is the same, for their character is the same; for saintship solely pertains to character, and not to position. If one is holy at all, he is introduced into the company of the saints, and so far possesses the saintly character; but when the finishing touch of completeness in Christ is given, the specific blessing of entire holiness bestowed, he is a saint indeed; he is perfectly fitted for earth or heaven.

A saint is a sacred person. He is set apart from the world. He in a special manner belongs to God. He is suspended by the ropes of heaven, and only touches the earth. The divine hand has reached him, and the divine heart enclosed him, and changed his nature to the likeness of God. His spirit is purified from all sin, and beautified with all grace. Not all the grace he can hope to have, but he is now full of God. On this account it is written of him: "He that toucheth you, toucheth the apple of his eye."—Zech. ii, 8.

A saint carries a new atmosphere with him. He does not walk over the slime-pits of Sodom; so his garments are not impregnated with the mephitic gases of that burnt up town. He walks in a surrounding of God; and the air, colorless to others, gives a heavenly hue to all the sights he beholds. But the world knows he is not of them. They detect a different accent, another dialect in his discourse. They do not quite understand him, for they have not yet learned the language of Canaan. His habits are those of a foreigner, a traveler, one not precisely fitted to all the things around him. He has some peculiar ideas about the company he keeps, the business he engages in, and even the garments he wears. These are of a

plain pattern, and sometimes are made of "sheep-skins," and "goat-skins;" but underneath all, and hid from the common gaze, is another. "To her (the church) was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints."—Rev. xix, 8.

A saint is a good-doer. He loves activity, but is not restless. He loves work, but it must be good work. He dips in his hands—blood-washed—and they come out as clean as they go in. The world does not stick to them. He—like the pattern shown in the mount, the Christy example—goes about doing good. He reaches after the humble and the proud. He does good to bodies and souls; for this world, and the world to come.

Praise God for the saints on earth! We see them marching along on the King's highway—sometimes alone, and sometimes in troops. But one by one they come to the viaduct drawbridge called death, and instead of a fatal fall, the bridge, by a heavenly enginery, swings into place, and lets them go over. This is their last victory. Some go over calmly, and others with a mighty shout. The angelic porters take very little of their attention. The friends they sorrowing parted from, who went on before and now wait inside the gate, are but little more than recognized. There are rows of crowns hanging there, with stars in them, and names beneath. Their friends show them their own name and their own crown, then they clasp hands, and off they run across the plain. They soon come down to a walk, for they approach the great White Throne. There sits him who, while they were on earth, was "the Lion" of their "tribe,"—"the Lion of the tribe of Judah." Now he is simply a "Lamb,"—"the Lamb of God." The Lamb recognizes each saint, for they have been acquainted for years. What mutual joy there is! "Pre-

cious in the sight of the Lord is the death of his saints."—Psa. cxvi, 15. Then they cast their crowns at his feet, and cry, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake."—Psa. cxv. 1. But the cherubim return them their saintly crowns, and introduce them to "the general assembly and church of the first-born, which are written in heaven," and the saints, old and new, hold a jubilee. "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, just and true are thy works, thou King of saints."—*Christian Harvester.*

♦♦♦♦♦
YOU MUST CONQUER.—Victory is the only satisfactory evidence that you have a saving religion. You like good sermons perhaps; you respect the Bible, and read it occasionally; you say your prayers night and morning; you have family prayers, and give to religious societies. I thank God for this. It is all very good. But how goes the battle? How does the great conflict go on all this time? Are you overcoming the love of the world and the fear of man? Are you overcoming the passions, tempers, and lusts of your own heart? Are you resisting the devil and making him flee from you? How is it in this matter? My dear brother or sister, you must either rule or serve sin, and the devil, and the world; there is no middle course. You must either conquer or be lost.

♦♦♦♦♦
 —"Man must be, not improved, but 'born again,' or 'he cannot see the kingdom of God.'"

—"A measure of this Spirit is given unto all men to profit withal, even unto sinners, to lead them to conviction, repentance and faith; it is bestowed in larger measure upon believers to guide them into all truth, to bring to their comprehension the precious truths of God's word."

HOLINESS NOW.

All orthodox Protestant churches, and we may add the Roman Catholic, admit the necessity of heart holiness, in order to admission into heaven. But all do not agree as to its attainability now. The majority of Protestants believe in death holiness or growth holiness. The Catholics believe in purgatorial (or fire) holiness. Neither growth holiness, death holiness, or purgatorial holiness, is Bible holiness. Bible holiness is *now* holiness. "Be ye holy." God says to the sinner, "Repeat," now—to the believer, "Be ye holy," now. Of all the opinions on this subject, the greatest difference exists in regard to the time when we may be holy.

Listen to the sentiments of a representative minister of one of the largest Protestant churches: "Indeed, so many impurities and imperfections cleave to the best of us, that it seems to me a change must take place at death, only second to what took place at conversion. The holiness of the holiest man, how far short it is of the holiness of heaven! A great deal of sin is in every case left behind with the body, to be (thank God) forever buried in its grave; and could we see the spirit at its departure, as Elisha saw his ascending master, we should see a mantle of impurity and imperfection dropped from the chariot that bears it to the skies. In the very hour of death, therefore, the Spirit of God must crown all His other labors with a rapid and extraordinary work of sanctification. How that is done is a mystery which we cannot fathom; but it would seem as if grace, like that species of cereus which opens its gorgeous flower only at midnight, bursts into fullest beauty amid the darkness of a dying hour."

You see the divine admits the doctrine, but gives the enemy, death, entirely too large a share in the work. We hold that this work is wrought

by the power of the Holy Ghost, instantaneously on the heart of the consecrated believer. We read in Acts xxvi, 18, "Sanctified by faith that is in me." If by faith, not by death. If by faith, not by fires of purgatory. If by faith, now.

We read in the word of God of those that were purified, being "tried;" of those that were sanctified wholly, being "preserved blameless." As this is the place of trial, or probation, then tried in this life, hence purified sometime previous to leaving this world. Paul prays, "Your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. v, 23. At death, body and soul separate; so the preservation must of necessity take place while body and soul are united—or, in this life.

In order to the attainment of this experience, it is necessary that we feel our need of it; that we desire it greatly; that we desire it to that extent that we will make the exhaustive consecration required of us in the word of God, namely, the "presenting our bodies a living sacrifice to God, which is our reasonable service."

We must be holy. We should be holy. We may be holy, now. Amen.
—*Banner of Holiness.*

—“In the totality of their Godlessness and worldliness, and in their need of regenerating grace, all stand on a common level.”—*Divine Life.*

—“Sin is a burden, and must be taken off. Sin is a defilement, and must be cleansed away. Sin is a mighty debt, and must be paid. Sin is a mountain standing between us and heaven, and must be removed. Happy is that person who feels all this! The first step toward heaven to see clearly that we deserve hell. There are but two alternatives before us; we must either be forgiven or be miserable forever.”

OUR INFLUENCE

BY MRS. C. TERRY.

I believe our influence with the world is largely in proportion to our religion; and that it is the duty of every professor of religion to use their influence to make the world better. If we are Christians and are living as near to God as is our privilege, having our conversation in heaven, those about us will be affected for good by our influence.

A person professing to be a Christian invites the ungodly to her house to have a dance. This person is a professor of religion and is a member of the church. How far does any one suppose her influence would go towards turning the ungodly from their ways unto the Lord? The world knows whether we are Christians or not. If our profession is not sustained by a godly walk and conversation, the world knows it and we lose our influence.

There will be times when the enemy will show his cloven foot. Well has Jesus said: "By their works ye shall know them." O, beloved in the Lord, let us examine ourselves daily to see whether we are in the faith, and may the Lord help every one professing to follow Christ to see how wrong it is to do aught that will bring a reproach upon His cause.

—“A religion without Christ, a religion that takes away from Christ, or a religion that adds any thing to Christ, or a religion that puts sincerity in the place of Christ,—all are alike dangerous; all are to be avoided, and all are alike contrary to the doctrine of Scripture.”

—“When a man seeks for fruit on a tree, he goes round it and round it; now looking into this bough and then into that; he peeps into the inmost boughs and the lowermost boughs, if perhaps fruit may be thereon. Barren fig-tree, God will look into all thy boughs.”

COME.

BY MRS. D. A. CATTON.

One who is really in earnest to get to heaven, cannot but be encouraged in reading the word of God, to mark in how many instances occurs the invitation "come."

He that is dead in trespasses and in sins, is invited to come to him who is able and willing to wash away all his guilt—"adopt him into his family, make him an heir of God, and a joint-heir with Jesus Christ, to an inheritance incorruptible, undefiled, and that fadeth not away."

He that has the virtues of his adoption, but longs to be freed from the remains of the carnal mind which is enmity against God, is invited to come, and assured that, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"All Scripture is given by inspiration." Hear what is written: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. i, 18.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."—Isa. lv, 1.

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."—Isa. lv, 3.

"Come unto me, all ye that labor, and are heavy laden, and I will give you rest."—Mat. xi, 28.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."—Mat. xvi, 24.

"In the last day, that great day of the feast, Jesus stood and cried,

saying, If any man thirst, let him come unto me, and drink."—John vii, 37.

"And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. xxii, 17.

Those who come in the way that is marked out, in which they are to come, will prove that, "Faithful is he that calleth, who also will do it."

Read also, "And Jesus said unto them, I am the bread of life; he that cometh to me, shall never hunger: and he that believeth on me, shall never thirst."—John vi, 35.

"All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out."—John vi, 37.

"Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."—John xiv, 23.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. xi, 6.

— "It is no light matter whether you know your soul's necessities or not. It is a matter of life and death. Try, I beseech you, to become acquainted with your own heart. Sit down and think quietly what you are in the sight of God. Bring together the thoughts, and words, and actions of any day in your life, and measure them by the measure of God's word. Judge yourself honestly, that you may not be condemned at the last day. Oh! that you might find out what you really are! Oh! that you might learn to pray Job's prayer, 'Make me to know my transgression and my sin.'"—Job xiii, 23.

EDITORIAL.

WITHHOLDING TRUTH.

Not having the use of our hired church Sabbath morning, we have been, for the last three Sabbaths, to hear two of the most celebrated of the Congregationalist preachers, and one Baptist, in San Francisco. The sermons were able, interesting, and impressive. We heard nothing contrary to sound doctrine; nothing that we could not approve. So far as we know, the preaching was about the same in its general tenor as that commonly heard in what are called evangelical churches. It was moral in its tendency, and somewhat religious. But it was not distinctively Christian. There was nothing in it, that should have given offense to an intelligent Jew or Buddhist. Confucius might have written either of the sermons. There was not a word calculated to carry conviction to the hearts of sinners. Indeed, it appeared to be assumed, in each of the sermons, that all in the congregation were saints, and all that they needed was, instruction in righteousness.

This, as nearly as we can judge, is characteristic of much of the popular preaching of the day. It is learned and eloquent. It pleases and, in a measure, instructs. It is broad and liberal. It spurns the narrow trammels of creeds and ignores doctrines. About the great matters that moved the consciences and the hearts of former generations—such as human depravity, heaven, hell, repentance, and restitution, it has nothing to offer except an occasional expression of pity for those who still hold on to these so-called superstitions of by-gone ages.

This general demoralization of the Christian pulpit is owing largely to the connection of so many of the preachers with the Masonic fraternity. Masonry, as we have shown by abun-

dant quotations from its acknowledged standard authors, claims to be an universal religion. It places Christ on a par with Budha, and ascribes to the Bible the same authority that it does to the Koran, or to the writings of Confucius. This accounts for the readiness with which preachers, who profess to believe that Christ is God, fraternize with preachers who deny the divinity of Christ. The result of this neglect of the great, fundamental doctrines of Christianity, is a Gospel shorn of its power, churches conformed to the world, bowing to its fashions, and begging for its support.

Souls may be led astray by not preaching the truth, just as effectually, and far more easily, than they can by preaching error. To state a false doctrine, excites at once opposition in the minds of all who love the truth. But to keep back the great truths of the Bible and discuss, in a lively, popular way, matters of current interest, and enforce the moral lesson that they teach, entertains the young without alarming the old. These essays, preceded by poetical prayers, and accompanied with artistic singing and music, pass for able sermons; and thus, in our so-called orthodox churches the people are being trained up to practice a religion in which, not only orthodoxy, but Christianity is almost wholly ignored.

This was not the way the Apostles preached. To the elders of the church at Ephesus, Paul said, *For I have not shunned to declare unto you all the counsel of God.*—Acts xx, 27. "I kept back nothing that was profitable unto you; but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."—Acts xx, 20. In what popular church is this the burden of the preaching? In what proportion of the sermons to which you listen, do you hear repentance insisted

upon? How frequently is it impressed upon the people that "Without holiness no man shall see the Lord?"

If you are a preacher, be careful and "rightly divide the word of truth," God has given prominence. Never, for giving prominence to that to which one moment forget that your one business is to save souls. Let us preach Christ, with the Apostle, "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—Col. i, 28.

If you are a church member, see to it that the preachers whom you support preach the whole Gospel—the promises with the conditions,—neither perverting it nor explaining it away. It is a mistaken idea that we must sustain every one who is duly accredited as a minister of the Gospel, no matter what he preaches. "Wherefore do ye spend money for that which is not bread?"—Isa. lv, 2. Why do you support that preaching which does not feed your souls? No matter how blameless he may be in his life, or how eloquent he may be in his speech, if a minister passes over in silence, or speaks lightly of the great subjects of repentance and holiness and Heaven and Hell, do not give him your support.

But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.—Gal. i, 9. *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed.*—2 John 10.

A GHASTLY SIGHT.

A young man was slowly dying of consumption; he had never enjoyed any special religious training, though his father had been a preacher. But the father backslid, went into business, kept a tavern, became a drunkard. When urged to return to the Lord, he

replied, "You cannot tell me the way." A few days after he took his revolver and blowed out his brains. The young man acknowledged his need of religion, but kept putting it off. A few hours before he died, some Christian friends called to see him. His family had bolstered him up at the table with pillows; and he sat, struggling with death and playing cards!

Reader, are you grieving the Holy Spirit of God. You are running a fearful risk. He may leave you in that dreadful state in which you will be past feeling, and will meet even death itself with indifference.

FORGETTING.

It is handed down in history that a learned professor offered, for a certain sum, to teach the King the art of remembering. "I will give you," said the King, "double the sum if you will teach me the art of forgetting."

If we would make progress in the divine life, we must acquire in an important sense, the art of forgetting. As remembering anything is keeping it distinctly in mind; so, forgetting it, is banishing it from the mind. We recollect, when occasion calls for it, many things which we do not ordinarily remember. It is in this sense of voluntarily keeping in the mind, or banishing from the mind, that we are reproved in the Scriptures for forgetting some things, and commanded to forget others. Thus we must not forget God (Ecc. xii, 1; Ezek. xxii, 12), nor his law (Ps. cxix, 61), nor his benefits (Ps. ciii, 2). But we should forget the things which we have given up for Christ. If you have renounced the world, let it go. Do not keep calling to mind the great sacrifices which you have made. If your aristocratic relations have left you, let them go without regret or mention. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. So shall

the King greatly desire thy beauty."—Ps. xlv, 10, 11. To frequently speak of what it has cost you to become a Christian, tends to nourish pride and to draw you back to the world. *Remember Lot's wife.*

Forget the sins of which you have repented, and which you have forsaken, and which have been forgiven. To dwell upon them in detail and recount them in public, is very apt to assume an appearance of trying to make a hero of yourself, and of glorying in your shame. If for the sake of magnifying the grace of God, ye "look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged," it should be done with the deepest humility, and in a way that shows sympathy, for the fallen, and a desire, not to triumph over them, but to lovingly aid in their rescue. You should never allow the remembrance of past sins to discourage you from coming to God for all the grace you need. Many do. When the Holy Spirit urges them to draw nigh to God, the enemy suggests that you attempted it at such a time and failed, and why try again? When you are led to seek new victories, forget past failures. What God gives you the assurance that he has blotted out on His book of remembrance, do not try to keep in yours. What he has covered by his Spirit, do not uncover by your unbelief.

We should forget the injuries we have received. A Christian cannot hold a grudge. Hard feelings will drive the Spirit of Christ from any heart. No matter how much others have wronged you, do not brood over it. As opportunity offers, be foremost to do them acts of kindness. Some say they can forgive, but they cannot forget. This is not a Christian spirit. It shows that one has a disposition to return injury for injury, if he only dared to. If you really, from your heart, forgive, you will do the best you can to forget. When a debt is

forgiven, it should be cancelled on the book.

Forget your past experience in the things of God, so far that you do not rest upon that, your hopes of heaven. Forget it, as, in building a house, you forget the foundation. Having built it firm and solid, you do not even examine it to see if it holds the superstructure. So you should be building upon your past experience and not stopping with it. As the man who eats his breakfast uses the strength which it affords to earn his dinner, so do you use the grace you have to get more. "He giveth grace for grace." When God lets you see you ought to get nearer to Him, do not fall back on your old experience, and be so taken up with it that you fail to go forward until the opportunity and the conviction are gone. Some people, in relating their experience, do not appear to have had any acquaintance with God within the past twenty years. They are living upon old manna.

God has for all who are faithful to the grace already given, an experience so much better than that which they received when they were justified or sanctified, that in comparison the former "shall not be mentioned nor come into mind." Forward! should ever be your cry. Whatever progress you have made, or have failed to make in the divine life, do not settle down satisfied with your present attainments. There is much to be learned in the school of Christ. Practice the lessons you have learned, but do not think that you are past learning. Let Christ teach you as He will, and by whom he will, and see to it that you always retain the spirit and the attitude of a disciple, that is, a learner.

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. iii, 13.

IN SAN FRANCISCO.

We are still holding meetings here twice a day. The Lord is in every meeting, and some are getting saved, and others are getting helped. Since we last wrote, we have preached forty-two times, and the Lord has carried conviction to the hearts of the people. Last Sabbath we preached three times, and the congregation in the evening was the largest we have had. Last evening four professed to find peace in believing. The conversions are generally clear, though, with our utmost plainness of speech, we find it difficult to make the people understand what the Bible teaches it is to be a Christian. We asked a young man who had been forward for prayers, but from whom we had heard nothing for several days, how he was getting along, "O," he replied, "I am all right now. I have stopped drinking, and swearing, and Sabbath-breaking. I have only one bad habit, smoking, left, and I intend to quit that." When this country was inhabited by the Indians, the Spanish Catholics established missions all over it; and hence, as the White men came in, and were shut out from all other religious influences, they imbibed, to a greater degree than they knew for, the Roman Catholic idea of religion. We urged a middle-aged man, who had formerly been the leading merchant of this city and this coast, but who has lost all through strong drink, to seek the Lord, "O," said he "that is not what I want; it is to stop drinking. I am religious now." Thus many do not see any inconsistency in being very wicked and at the same time claiming to be very religious. Their "religion" is the system of doctrines in which they have been educated; and as they believe their doctrines to be good, they seem to think that they must impart, at least some degree of virtue, to those who firmly hold them. There are those in the different churches who have an experimental knowledge of sins forgiven. These welcome the

truth, and different ones come to our meetings and give to the work their hearty endorsement and support. How long the Lord would have us hold on here, we do not see at present; but we should be glad, if it is His will, to see a church permanently established in this, the metropolis of our Pacific coast. The great obstacle is the enormous valuation put upon real estate in this city. Here, as elsewhere, rich men are more ready to give their money for the support of pride than for the promotion of the thorough work of God.

SOUND WORDS.

Our words make an impression on those who hear them. Whether they are convinced or not convinced, persuaded or not persuaded, they form some opinion of us, from what we say.

Many use too many words. They "darken counsel by words without knowledge." Great talkers are apt to kill their own influence. They have some truth to utter, which, if presented simply, by itself, would do good. But they get at it in such a roundabout way, and so envelop it with words, that it does no execution. It is like a rifle-ball which, sent by itself would kill; but wrapped up in a feather-bed, and hurled at one, never reaches its mark—or if it should, it does not even wound. It seems so difficult to talk a great deal and not say something wrong, that the wise man declares: "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise."—Prov. x, 19.

Others fall into the use of unscriptural words and phrases. They talk of "a deeper work of grace," or of the "higher life," perhaps because "holiness" is offensive to formalists.

In their prayers they frequently call upon the "dear Lord." The term "dear" is never used in the Bible in connection with God; and never but once is it applied to Christ, and then he is said to be dear to God. "Who

hath translated us into the kingdom of his dear Son," (Col. i, 13)—that is, "dear to God," or as it reads in the margin, "the Son of his love." The Apostles never addressed Christ as "dear Lord," or "dear Saviour." They had too much reverence for Him for that. This style of language has come into use since ministers have left off preaching the law of God with its penalties; and the people have, to a great degree, thrown off his fear.

In speaking, then, of experience, and in your prayers, be careful and use Scriptural language: "In doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."—Titus ii, 7, 8.

CORRESPONDENCE.

EXTRACT FROM A LETTER.—I never felt so much like praising God as I do now. I am proving Jesus an excellent teacher; and the more I get away from myself and my own ideas of things, the better I like his teachings, and the easier it is for him to teach me, and for me to learn. The Lord is helping me to hold my heart right up and open for the light of the Spirit, and he is shining in there, and revealing things to me I could not find out any other way. I find he leads me when I take the necessary pains to find out what his will is.

OBITUARY.

SARAH J. SHERMAN died at the residence of her son-in-law, Sherman S. Parker, in Alabama, Geneva Co., N. Y., December 20th, 1878. She was born in Lambertville, New Jersey, August 9th, 1824.

At the age of twenty, she joined the M. E. Church as a probationer; but not getting into the light of the Gospel, did not enter into full connection. She remained in this state

ten years; her conviction never leaving her. Her husband being unconverted, she thought she could not enjoy religion alone, although he did not oppose her. At a meeting held by Elder Rennard, in Newfane, Niagara Co., N. Y., she was enabled, by faith, to claim Jesus as her Saviour. She soon after received the blessing of holiness, and continued to walk in the light until her death.

In 1860, she was publicly read out of the M. E. Church by Wm. Kellogg, with a number of others; and subsequently became one of the first members of the Free Methodist Church. The subject of this obituary was truly a person of affliction. Her sight began to fail at the age of twenty-five, and she became blind at forty. Her health was very poor all her life, being often confined to her bed for months at a time. Her only son, Charles J., was wounded in the battle of Cold Harbor, and died at Baltimore, R. I., in 1868. She lost her youngest daughter, after a painful illness, aged nineteen years. Since that time, she resided with her daughter, Mrs. Mary E. Staats, in Newfane, Niagara Co., N. Y. Her testimony in class will long be remembered by all that heard it, being full of the spirit and power of the Holy Ghost.

In a conversation with her class-leader, she said: "What a sight it will be for a blind person to open their eyes in Heaven; and I shall—I surely shall." During her illness she said but little, owing to the painful nature of her disease. "I do not," said she, "expect to see again in this world; but I shall have eyes by and by." She told her daughter all she wanted to live for, was to see her children converted. Many times did she say, "I am almost home." She asked her doctor if he considered her case hopeless? He hesitated. "Do not be afraid to tell me; it will not frighten me; I am not afraid to die." She said to her son-in-law, "He that

knows his duty and does it not, shall be beaten with many stripes." A few days before her death, she asked her daughter to open the Bible and read the first chapter her eyes fell upon, which was the 38th chapter of Psalms. "Open again," she said, "and read the first verse," which was Rev. xxi, 4. "Does not that apply to me?" Her daughter began to weep. "Do not cry. I am not afraid of death. Jesus will give me grace for the dying hour." During the last struggle with the King of Terrors, she raised her hands toward heaven, and exclaimed: "Oh, Jesus! this must be death! Can it—will it last long?" These were her last words.

"Blessed are the dead that die in the Lord."
W. M. H. PARKER.

SARAH C. LEONARD, in the city of Syracuse, N. Y., died December 27th, 1878, of typhoid fever, aged thirty-eight years.

Sister Leonard has been a member of the F. M. Church about ten years. She was very conscientious, and never professed any more religion than she enjoyed; but during her sickness, which was very severe, she was led to see in the light of eternity shining upon her, the shortcomings of her life, and covenanted with God and her family, if life was spared to live more to God's glory than ever before. We believe she died in the faith, and went home safe to be forever with the Lord.

L. H. ROBINSON.

H. WEBB, my wife's father, died in January last, aged sixty-six years.

During the last few weeks of his illness, when THE EARNEST CHRISTIAN came on its regular visits, he would have me bring it in and read to him. His first request would be for what Brother Roberts had got to say; then after that, what others would say was read and commented on and approved. Often he would break out with, "Glory to God!" and "Praise the Lord!"

For thirty years he had served God a part of the time as local preacher in the Primitive Methodist Church. Often has my heart burned within me when I have been listening to him telling about the power there was in the church in his younger days.

Early in the morning on which he died, he appeared restless. I asked him if his mind was disturbed, or was dark. He gave me a look I shall never forget; and his answer came strong and full: "I am triumphing in the Lord." In a few hours more he was at home with the Lord.

W. Z. ROBERTS.

Bloomington, Ills.

MISS HATTIE JENKINS, adopted daughter of W. H. and Sarah F. Doyle, died at their residence in Youngstown, N. Y., February 24th, 1879, aged twenty years and nine months. Miss Jenkins was born of English parents in Liverpool, Eng. Her parents died in her childhood, and she was brought to this country and adopted by Brother and Sister Doyle, when about eleven years of age. She was a very affectionate and amiable girl, and grew to be a very estimable young lady, and was greatly beloved by her adopted parents and their sons, by all whom she was evidently regarded with all the affection and tenderness of an own child and sister. Just as she was blooming into womanhood, she was marked as the prey of that fell disease, consumption, and rapidly declined under that disease, for two years prior to her death. Two or three months before her decease she earnestly sought the Saviour, and was made to rejoice in his pardoning love. She was not only resigned to die, but even rejoiced at the prospect of going to be with Christ.

W. JACKSON.

LOVE FEAST.

JOHN GIBSON.—I praise God for a salvation that saves from all sin. Glory to God and the Lamb forever! Amen.

SARAH WELLMAN.—I praise God for salvation that saves me from all sin, and helps me to do right in all things. I am glad this morning that I have faith and confidence in God, to go to him in secret and tell him all my trials. He always helps me; for He has said, "Cast your burdens upon me." God has been good to me during the past year; I think it has been the best of my life. I have had a great many happy hours. I have seen many souls converted and believers sanctified. To God be all the glory! My soul is satisfied with the good things that the Lord gives me, and has no longing for the pleasures of the world. I am wonderfully satisfied in Jesus. He gives me His Spirit, and I can truly say, Praise God from whom all blessings flow.

Three Rivers, Mich.

ANTOINETTE BACON.—In early life I gave my heart to Jesus. Seventeen years ago last June, he cleansed me from inbred sin. Glory to His dear name forever! Since that time the way has been delightful, and it grows better. Jesus seems dearer than ever before. I am trying, with divine grace, to live and work for Him. Precious souls all around us are perishing who ought to be saved. Oh! that the dear Saviour may bring them in before it is too late, is my prayer.

Batavia, N. Y.

LOUIS W. RUBARDT.—I enjoy full salvation. Bless God for it! I am on my way to heaven with the glory in my soul. Jesus saves me to the uttermost from all sin. I would be utterly helpless, worthless and wretched without Christ. I have found the grace of God sufficient for me in the past, and it will be in the future. I was condemned to die, but now I am redeemed through Christ. I was in bondage, but now I am free, and free indeed. Glory to God and the Lamb forever.

Maquoketa, Iowa.

R. T. GREENE.—My testimony is, that Jesus saves me now.

"On Christ, the solid Rock, I stand."

O, how secure I feel while thus planted in Christ and abiding in him. I have no righteousness of my own. Jesus is my righteousness and sanctification and redemption—my all.

M. BLOOD.—My testimony is that, Jesus saves me now from all sin. Praise his name! I am all consecrated to follow the Bible standard. I find Jesus a present help in time of need. To him be all the glory!

I. W. & J. E. PECK.—We have the witness in our souls that Christ is able to save even unto the uttermost and to keep us saved here in Nebraska while deprived of the society of Christians. Bless His name! While it is crucifying to the flesh; we find it good for our souls to be left to lean wholly on God; and we do truly find that Jesus is a rock in a weary land.

SILVIA ANN KNIGHT.—I am fighting the good fight of faith; laying hold on eternal life; pressing onward, believing he will carry me through all obstacles—trusting my all in Jesus' hands. The rest of the saint will be glorious!

Collins Centre, N. Y.

W. J. DIMOCK.—My soul was cleansed from the power of sin, on the night of December 31, 1878, at a watch-night meeting, held at Emerson, Mo. Glory to God! Now that the filth of the carnal nature is cast out, and the heart is made pure and clean,

"My life flows on in endless song,"

and I have no care, but to work for my Master. I have already received answers to prayer in the conversion of some, and in the sanctification of others. Glory to God! There are still more who will come, washed by the blood of Jesus.