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## IMITATING CHRIST.

BY REV. E. P. MARVIN.

An imitator is often despised because he imitates the defects of his model. The art of imitation is supposed also to call into exercise the lower faculties. - But no defects can be found in our great exemplar, Jesus Christ, and the imitation of his matchless life and character, calls forth the highest exercise of the highest faculties. Hence we are called to follow and imitate him. Indeed it is only as we do this, that we are entitled to the name, Christian, which means Christ-like, and Christ-possessed. Given by pagans, in scorn, to the disciples at Antioch, it was really the highest encomium on their consistency and excellency. So when the zealous missionary, Judson, passed through the Burmese villages, the natives said, "There goes the Jesus Christ man." That is the kind of men most needed everywhere; men whose lips and lives unitedly proclaim Jesus Christ.

While it was common in the apostolic church to be reproached for being like Christ, it is now common to be reproached for being unlike him. In Romans xiii, the Apostle sums up many precepts and exhortations with the words, "Put ye on the Lord Jesus Christ;" as if this would exclude all faults, and include all excellencies. We put on Christ--when we learn of him, imitate his spirit, and imitate his matchless human character and earthly

life. Some of his divine attributes and works we cannot copy, but we are to imitate "the man Christ Jesus."

The Apostle said, "Christ liveth in me." "For me to live is Christ."

We should imitate him as closely as possible. As a painting that does not—even at a glance—reveal the original, is worthless; so a professing Christian, whose character and life do not at once reveal Christ, is a useless, or a false witness. Christians put on Christ's righteousness and his likeness, and they are left in the world as reflectors of his image, epistles of his love, and witnesses of his matchless grace. They are to be the spiritual seed of Jesus Christ, in whom his life is reproduced. One object of the incarnation was to furnish us a perfect model, a real object lesson. Plato describes an ideal good man, but God shows us a real one in Jesus Christ, and says, "This is my beloved Son, in whom I am well pleased." We should then study and strive with gracious aid, to approximate nearer and nearer to this Divine pattern. His life and teachings are amply spread out before us.

Let us imitate his wonderful meekness, condescension, self-denial and consecration. He acted what he taught, taking the form of a servant to minister, practicing the lowly virtues, pleasing the Father and doing his will, actually impoverishing himself, that "we, through his poverty, might be made rich." We should imitate his purity and moral separa-

tion from the world, while mingling freely with "publicans and sinners." "In the world, but not of it," is the motto.

And what a man of prayer was Jesus Christ; withdrawing himself again and again from company to pray; rising up before day to pray; and continuing all night in prayer!

How wonderful and compassionate his love, even for guilty Jerusalem sinners! How quenchless his zeal, and how tireless his activity as he went about doing good. He allied himself to the poor and weak, the lowly and suffering, that he might exercise the boundless benevolence of his nature in their comfort and relief. He was always serious, but not gloomy; cheerful, but not frivolous. Most of his life was spent in the small details of every-day usefulness, in the unostentatious ministry of little charities and kindnesses such as all may imitate. He was "instant in season and out of season." By the seaside or wayside, at the feast or at the well, with a throng or an individual, he let no opportunity slip. Let us sing and pray:

"More like Jesus would I be,  
Let my Saviour dwell in me."

We should realize that his eye is constantly upon us, to mark our fidelity in imitating the model he has set before us.

Count Zinzendorf, when a boy, used to write little love-letters to Jesus, and throw them out of the window, hoping that somehow, he would find them.

With this model before us, let us ask ourselves how Jesus would act, what he would say, where he would go, under the various conditions in which we are placed. Apply this rule of life to poverty and wealth, prosperity and adversity, popularity and unpopularity, labor and amusements, sickness and sorrow, pain and death.

He presents, also, a model for children. In childhood he was industri-

ous; he obeyed his parents, studied the Scriptures, and went to the synagogue and worshipped.

Now if we thus imitate Christ, we must expect to be singular in the world. Mark it, if we are like Christ, we shall certainly be unlike the world; as we mingle with the world in business and society, we shall often be called "queer." Even church members who adhere to Christian ethics in business, and who do not dance, play cards and attend the theatre, are becoming more and more "queer." This, may not be pleasant in itself, but it pleases Christ—and it is necessary to salvation. The carnal mind never can understand the spiritual mind. The two differ beyond all natural conception.

How foolish and fatal the mistake of many professors of Christianity, who say, "they all do it," and imitate the world instead of Christ. If it were written, "Put on the world," they would be consistent and meet for heaven; but as we are required to put on Christ, their course is a fraud, and their end is destruction. Our usefulness here, and our welfare hereafter, require us to be Christ-like. It ought to be thundered in the ears of the professing church: "Be not conformed to this world; but be ye transformed by the renewing of your minds."

—Love makes room in the heart for more grace.—*Oliver Heywood.*

—"Love and royalty can endure no rivals."

—All things are made free by faith, and all things are made serviceable by love.—*Luther.*

—The Spirit ordinarily conveys comfort by shining in upon his own work, making it perceptible to the believer himself, and enabling him to draw from it clear and satisfactory inferences with respect to his religious state.—*Heywood.*

## STRENGTH.

All men love to be strong. Strength gives influence to its possessor, whether it be physical, intellectual or spiritual. The one who possesses strength is admired and has power among men according to his strength. The man who is strong financially is able to make his will prevail in a great measure. The one possessing intellectual strength moves the thinking world by his utterances. Spiritual strength is not sought after as much or as eagerly as physical, mental or commercial strength; yet who will deny its power?

The promise is, "As thy day is, so shall thy strength be." Strength given by God. It was this strength that enabled Samson to overcome the Philistines, that made the armies of Joshua victorious and enabled Elijah to prevail against the priests of Baal. "Strong in the Lord." That is the secret of Martin Luther's success. There were men in his day equal to him in intellect, but none who could so mightily prevail with God. He knew how to pray, so too did the Wesleys, and Edwards and Finney. The prayers of Finney alone were enough to awaken the careless. Here is the secret of all spiritual strength. Prayer to God, the unwavering, constant prayer of faith. Just see what a power this is; even the ordinary laws of disease yield to its might; for the Apostle says: "The prayer of faith shall heal the sick."

The influence of association is great. We come to be like those with whom we associate. The apostle Paul noted this and comments upon it. What are the privileges and what possibilities are open to the one who communes much with God! We recognize the influence of the company of good men upon character. What an influence does he then bring upon himself who has fellowship with Christ. A new

strength comes to him. He becomes a power with God and man. He becomes pure, holy, lovable, loving, gentle, a rebuke to sin, a persuader to good. Satan cannot withstand him; for he has God for his defence, Christ for his righteousness, and Heaven for his home.

—The Apostle Paul has linked unthankfulness and unholiness together, as connected steps in the same dread descent.—*Heywood.*

—What a mercy it is when the Lord teaches a soul that with all its purifyings and cleansings, doings and workings, it cannot help the souls of others, except through the grace of the Redeemer.—*Trudel.*

—"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."

—The Spirit and the Word agree. Thus are we furnished with a test by which to try the spirits; for there are spirits of evil as well as of good; and Satan is too cunning to clothe the emissaries, he would send into Immanuel's camp in their true garb. Masked in a robe of light they often deceive even the very elect. But tried by the Word, the true character of the wearer soon is manifest; for Satan cannot respond to the requirements of God; which requirements are to be pure, peaceable, holy, charitable, humble, obedient to God in all things and a lover of God the Lord, rather than of self and selfish ease, pleasures and pursuits.

## TRUE DISCIPLES.

BY REV. W. T. HOGG.

Jesus says : "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. xi, 29.

I. Christ's true disciples *bear his yoke*. Many profess to follow him, who are still "yoked with unbelievers,"—joined with a proud and godless world. But whatever men may profess, it is evident that Christ acknowledges none as his disciples, but such as are separate from the world, and identified with him—bearing his yoke. To take Christ's yoke upon us is to practically identify ourselves with him and with his despised people, even as did Moses. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. xi, 25–26. Such is the first mark of a true disciple.

II. Christ's true disciples *learn and imitate his character*. "Learn of me, for I am meek and lowly in heart." We must not only go with Christ, but be like him. "Let this mind be in you, which was also in Christ Jesus." He was "meek and lowly in heart;" so are all his true followers. Meekness and humility are representative Christian graces. They who are truly meek and lowly, will not be deficient in any other of the Christian virtues. Meekness is a disposition opposed to anger in all its forms. It signifies also an even balance of all the passions of the soul. It always manifests itself by patience, gentleness and composure, under all kinds of trial, provocation and suffering: Jesus was a perfect model of meekness. "Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."—1 Pet. i, 23. "He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his

mouth."—Isa. v, 3–7. "Let this mind be in you, which was also in Christ," if you would be a truly meek disciple. Then can you sing:

"Anger I no more shall feel,  
Always even, always still;  
Meekly on my God reclined;  
Jesus' is a gentle mind."

"Blessed are the meek: for they shall inherit the earth."—Matt. v, 5. Jesus was not only meek, but "lowly in heart." And in this respect the disciple must be as his Lord. Humility consists in a proper estimate of one's self,—“not to think more highly of himself than he ought to think.” Humility always manifests itself by lowly appearance and conduct. Humility chooses a low position, gives preference to other people, denies self, and renders kindly service to others; is pitiful and courteous, acknowledges faults and takes its own share of blame, avoids all needless pomp and ceremony, and is attired in simplicity and plainness. True humility conforms to the example and mind of Christ. "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii, 6. Christ's true disciples, like their adorable Master, are "meek and lowly in heart."

"Lowly, loving, meek and pure,  
They shall to the end endure;  
Be no more to sin inclined,  
Jesus' is a constant mind."

III. Christ's true disciples *find rest unto their souls*. They "rest from their own works;" from the distressing burden of condemnation; from all tormenting fear; from all disturbing and distracting care; and from all the turbulence and agitation of the natural heart. They rest in the fullness and sweetness of redeeming faith, hope, and love. "The

peace of God that passeth all understanding, keeps their hearts and minds through Jesus Christ." Sheltered under the wings of infinite love, they repose in "quietness and assurance forever."

"A rest where pure enjoyment reigns,  
And God is loved alone."

### LED BY THE SPIRIT.

There are many sweet mysteries in salvation which can never be comprehended but as the Spirit makes them known. "The Spirit searcheth all things; yea, the deep things of God," and revealeth them unto us. Language at the very best can give but a very faint idea of the fullness of satisfaction to be found in the complete union of the soul with God. Often had we wondered what it was to be united to Christ, and led by the Spirit; but having stepped into the full liberty wherewith Christ makes us free, we know for ourselves. Praise the Lord.

Being led by the Spirit is one of the most prominent and peculiar features in the experience of those who follow holiness. It is an evidence by which we may know that we have received the divine anointing, the setting apart from on high.

How sweet to be led by the Spirit. We have no care, no fear; for he takes upon him all our cares, and carries all our burdens, and relieves all our sorrows; drives away all our tears, and fills our hearts with complete peace, and continual rejoicing. As step by step we journey along, the world grows more and more dim, and heaven brighter and more distinct.

We can all have this salvation, if we fulfill the conditions. Hallelujah! I have met the conditions, and paid the price, and have full salvation in my soul, and the precious blood of Jesus cleanseth me, even me.—*Christian Harvester.*

### THE CITY OF FOUNDATIONS.

BY HANNAH PELTON.

"For he looked for a city which hath foundations whose builder and maker is God.—Heb. xi, 10."

Everything substantial or abiding has a firm and durable foundation; this we see in nature, architecture or character. Even kingdoms, empires and republics, when built on the strong foundation of truth, honor, and strict integrity, will rise in power and strength, and prove to be the admiration of the world. The Puritan fathers little knew the massive structure that would arise in the American Republic, as they laid carefully and religiously its foundations.

But God has told us that all these shall pass away. The kingdoms of the earth shall be as naught; the elements shall melt with fervent heat; the mountains shall not be found; the islands shall flee away; and the spirits of men will take their position as holy or unholy—fit habitants for the city of foundations, or for the place of no foundation. The principles of this city have an indwelling in every soul who has applied daily, every moment even, the blood of cleansing. God has his eye on these, and designs they should increase many fold.

I. Of this city we would consider the grand and holy element, Peace. Who, that has felt the peace that passeth understanding, can tell its sweetness, its calmness, its holy influence on the soul. It manifests its character in the mild look—the serene countenance; it is at peace with God, peace with mankind. This foundation principle of heaven has root in every one born of the Spirit.

II. Rest.—Who realize the comfort and luxury of rest, but the weary and heavy laden? "Come unto me all ye that are weary and heavy laden, and I will give you rest"—rest from corroding care, rest

from sinful strife, rest from worldly desires, rest in the cleansing from all sin. Rest weary one, and you will mount up on wings as eagles; run and not be weary, walk and not faint. This is the rest of heaven.

III. This peace and rest underlie a third foundation, Joy.—Not a crumbling element, soon to wear away; but holy, eternal, and abiding, always in place, always in harmony. The Psalmist knew of this joy when he was inspired to write: "Be joyful in the Lord all ye lands, serve the Lord with gladness." The convert knows of the joy, when from a full heart he sings,

"O the rapturous height  
Of that holy delight,  
Which is found in the life-giving blood."

IV. Praise — Adoration. We might easily infer from Scripture revelation that this is the one employ of heaven. When the innumerable company of saints pluck their jeweled crowns from their brows and cast them down before the throne, we feel the unutterables of praise and adoration. This praise dwells among men, but with only a few it thrills their souls to the utmost depths. It finds a place only in holy hearts. Those that obtrude the world into their religion do not have it. It is a vapor in the spiritual atmosphere to them, and not a grand *solid* as the saints find it.

V. Purity.—The pure in heart shall see God, and we have no encouragement in the Scripture to think that any but those who are pure in heart have a part in this city of foundations. The word pure, when used in connection with tangible things, always conveys the idea of unmixed, unadulterated, undiluted; not a counterfeit; it is the genuine, and thus it is with the religion of Christ. The first act of the truly penitent is to *separate*. Says the voice of inspiration: "Come out from among them, and I will receive you." There always has been, there always will be a separation between

those who are righteous and those who are not; between the godly and the ungodly—those who are of the world and those who are not. This is a fixed law, for holiness and sin are two antagonistic principles; one or the other holds its sway over the soul, as man may will, but the two are never found in congenial companionship.

VI. Life.—The life of this city is an eternal life; it enters the soul of man while in the mortal body and is not a resurrection gift. Thus those who live in sin and who take this passage of Scripture—"In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed,"—as referring to the soul, are greatly mistaken.

By reading the preceding and following verses, it will be seen to have direct reference to the body. This life is being born of the Spirit, which the Saviour clearly set forth in his teachings. John was inspired to write: "And thi is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v, 11-12. By this Scripture it is plain to be seen that we are to possess a present Christ-life in the soul, having the witness of the Spirit of acceptance with God, and realizing the cleansing power of Christ upon the soul. Men may profess whatever they wish, but without this present experience it will avail them nothing.

This city of foundations was made accessible for the eternal home of the sin-stained soul, at a cost never to be known. What a chill comes over the heart when we consider the precious life lost, that we might enjoy the priceless boon of liberty; but what was this sacrifice of life to that of Divinity—the Creator of all things, to permit himself to be clothed in humanity—to walk in meekness

and love amongst his revilers, and eventually to permit the nails to be driven through his hands and feet and to drink that deathly cup—the horrors of the lost,—wherein he tasted death for every man. He is the Builder and Maker of this city of foundations, this eternal home he has made accessible to all who live in him; who lay “up in store for themselves a good foundation against the time to come.”—1 Tim. vi, 19.

Reader, are these foundations, so established in your life that you are of those who live godly in Christ Jesus—or are you living a life with no foundation, no Christ-life in your soul, no holy zeal? If so, your spirit has only to leave your body to sink down, down; no rock, all lost. Yes, the priceless happiness of heaven, forever lost! How would we urge you to build on the rock Christ Jesus, on the pure foundations of Scriptural holiness, and then will you look with rapture as did Abraham to abiding in the city of foundations.

**GOOD RESOLUTIONS.**—It is better not to make any good resolutions at all, than to make them to break them; and they will be broken if made in your own strength. All such resolutions not only add to sin, but they weaken the character. There is something painfully incongruous in the way in which many act, as if the striking of the clock at midnight on the last day of the old year sounded the absolution of all sin, and the page were all cleaned, ready for the new record. The sincere Christian who makes his new resolutions will not think so soon to put away the past. “And that knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed.”—*Exchange.*

—Tenderness for ourselves does not agree with true service.—*Dorothea Trudel.*

## SOMETHING TO BE DONE.

BY A. O. PRATT.

There is something to be done in order to win a crown, and to gain eternal life. There is a work for the Lord to do, and a work for man to do. Man cannot do God's work, and God will not do man's work. The Lord sends the sunshine and rain, while man ploughs the field, and cultivates the soil, in order that an abundant harvest may be obtained. The Lord furnishes the metallic ore, while man separates it from its dross, and converts it into a thousand useful implements of labor. Though exhaustless wells of oil, mines of coal, and marble quarries, are as a free gift to man, yet by him must labor be performed before these blessings will prove a real blessing to him, or be made subservient to his purpose.

As in temporal, so in spiritual matters. Each promised blessing in God's Word, is attended with a condition. “Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.” “Repent ye, and be converted, that your sins may be blotted out.” “Be thou faithful unto death, and I will give thee a crown of life.” “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

Even miraculous blessings, recorded in the Sacred Word, were often dependent upon the fulfillment of a command. Thus, to one sick with leprosy: “Go wash in Jordan seven times, and thy flesh shall come again to thee, and then thou shalt be clean.” To the sick with palsy: “Arise and take up thy bed, and go thy way unto thine house.” To one with the withered hand: “Stand forth.” So all those under Moses who were bitten by serpents, found it necessary to do something,—though it were simply to look upon

the brazen serpent—that they might live.

If then, in the cases recorded in God's Word, there was something to be done on the part of those who would receive blessings from the Lord, we too must expect to do our part, and to meet the conditions of salvation, if we would obtain the promised blessing. Though our faith be such as can remove mountains, yet let it be accompanied by good works, and a ready obedience to God's commandments.

ENCOURAGEMENT TO PRAY.—There are wonderful *examples* in Scripture of the power of prayer. Nothing seems to be too great or too difficult for prayer to do. It has obtained things that seemed impossible and out of reach. It has won victories over fire, air, earth, and, water. Prayer opened the Red sea. Prayer brought water from the rock, and bread from heaven. Prayer made the sun stand still. Prayer brought fire from the sky on Elijah's sacrifice. Prayer turned the counsel of Ahithophel into foolishness. Prayer overthrew the army of Sennacherib. Prayer has healed the sick. Prayer has raised the dead. Prayer has procured conversion of souls. "The child of so many prayers," said an old Christian to Augustine's mother "shall never perish." Prayer, pains, and faith can do anything. Nothing seems impossible when a man has the spirit of adoption. So long as Abraham asked mercy for Sodom, the Lord went on giving. He never ceased to give till Abraham ceased to pray. Think of this. Is not this encouragement?—*Ryle*.

—In the old Testament the face of Moses shone from constant intercourse with God. Shall we, then, in the New Testament have dark faces? No, men should see by our countenances that we have a living Saviour.  
—*Dorothea Trudel*.

## DEATH OF THE RIGHTEOUS.

BY T. P. JARNAGAN.

(Concluded.)

Rev. John Janeway, at the age of twenty-four, passed away in great triumph of soul.

Says Rev. Richard Burnham :

When he felt his body ready to faint, he called to his mother, and said, "Dear mother, I am dying, but I beseech you, be not troubled; for I am, through grace, quite above the fear of death. It is no great matter; nothing troubles me but the apprehensions of your grief. I am going to him whom I love above life."

It pleased the Lord to raise him out of this fainting, having something more for him to do, to experience himself, and make known invisible realities. His graces were never more active, and his experiences were never greater. His soul was almost filled with those joys unspeakable and full of glory.

"O," said he, "how sweet is Jesus! Come, Lord Jesus, come quickly! Death, do thy worst. Death has lost its terribleness. Death is nothing. I say, death is nothing, through grace, to me. I can as easily die, as shut my eyes, or turn my head and sleep. I long to be with Christ; I long to die."

To his mother and his brethren standing by, he said, "Dear mother, I beseech you earnestly, as ever I desired anything in my life, that you would cheerfully give me up to Christ. I beseech you, do not hinder me, now I am going to rest and glory. I am afraid of your prayers, lest they pull one way, and mine another."

And then turning to his brethren, he spoke to them: "I charge you all, do not pray for my life any more. You do me wrong if you do. O what glory, what unspeakable glory that I behold! My heart is full, my



heart is full. Christ smiles, and I cannot choose but smile. Can you find in your heart to stop me, who am now going to the complete and everlasting enjoyment of Christ? Would you keep me from my crown? The arms of my blessed Saviour are open to embrace me. The angels stand ready to carry my soul into his bosom. O, did you but see what I see, you would all cry out, with me, How long, dear Lord, how long? Come, Lord Jesus, come quickly! O, why are those chariot wheels so long in coming?"

To a minister who often came to visit him and converse with him of the excellence of Christ, and the glory of the invisible world, he said: "Sir, I feel something of it. My heart is as full as it can hold in this lower state. I can hold no more here. O, that I could but let you know what I feel!"

Though he was, towards his end, most commonly in a triumphant frame, yet sometimes he had some small intermissions. He would exclaim,—“Hold out, faith and patience, yet a little while, and your work is done!”

“I verily believe,” remarks his biographer, “that it exceeds the highest rhetoric, to set out to the life what this heavenly creature did deliver. I say again, I want words to speak, and so did he, for he saw things unutterable.”

An old experienced Christian and minister said again and again, that he never saw, nor read, nor heard the like. He talked as if he had been in the third heavens, and broke out into such words as these:

“O, he is come! He is come! O, how sweet, how glorious is the blessed Jesus! How shall I do to speak the thousandth part of thy praises—O, for words to set forth a little of that excellence! But it is inexpressible. O my friends, stand and wonder; come, look upon a dying man, and wonder. I cannot myself but stand and wonder. Was there

ever a greater kindness? Were there ever more sensible manifestations of rich grace? O, why should any of you be so sad, when I am so glad? This—this is the hour that I have waited for.”

As his life drew to a close, he said: “Now I want but one thing, and that is a speedy lift to heaven. Praise is now my work, and I shall be engaged in that sweet employment for ever. O, help me to praise him; I have nothing else to do. I have done with prayer and other ordinances. I have almost done conversing with mortals. I shall presently be beholding Christ himself, that died for me, and loved me, and washed me in his blood. I shall in a few hours be in eternity, singing the song of Moses and the song of the Lamb. I shall presently stand upon mount Zion, with an innumerable company of angels, and the spirits of the just made perfect, and Jesus, the Mediator of the new covenant. I shall hear the voice of much people, and be one amongst them which say, ‘Hallelujah; salvation, glory, and honor, and power unto the Lord our God! And again we say, Hallelujah!’ Methinks I stand as it were one foot in heaven, and the other on earth. Methinks I hear the melody of heaven, and by faith I see the angels waiting to carry my soul to Jesus, and I shall be forever with the Lord in glory. And who can choose but rejoice in all this?”

His last words were, “Amen! Amen!”

Richard Baxter, author of “The Saints’ Everlasting Rest,” and scores of other works, testified as follows on his death-bed:

“I bless God, I have a well grounded assurance of my eternal happiness, and great peace and comfort within.”

Dr. Isaac Watts, shortly before his dissolution, in conversation with a friend, remarked that he remembered “an aged minister used to say,

that the most learned and knowing Christians, when they come to die, have only the same plain promises of the Gospel for their support, as the common and unlearned: and so," said he, "I find it. It is the plain promises of the Gospel that are my support; and I bless God they are plain promises, that do not require much labor and pains to understand them; for I can do nothing now, but look into my Bible for some promise to support me, and live upon that." Peacefully, joyfully, triumphantly, he quit earth and entered heaven.

Ignatius, who "saw Christ in the flesh, being about twelve years old at his crucifixion," and who followed the apostle Peter in the pastorate of Antioch, "was selected by the emperor Trajan (A. D. 109,) as a subject whose sufferings might be proper to inspire terror and discouragement in the hearts of the Christians at Rome. He was condemned to die for his faith in Christ; and ordered to be thrown amongst wild beasts, to be devoured by them. This cruel sentence, far from weakening his attachment to the great cause he had espoused, excited thankfulness of heart, that he had been counted worthy to suffer for the sake of religion. 'I thank thee, O Lord,' said he, 'that thou hast condescended thus to honor me with thy love; and hast thought me worthy, with thy apostle Paul, to be bound in chains.'

"On his passage to Rome, he wrote a letter to his fellow Christians there, to prepare them to acquiesce in his sufferings, and to assist him with their prayers. 'Pray for me,' was his request, 'that God would give me both inward and outward strength, that I may not only say, but do well; that I may not only be a Christian, but be found one.'

"Animated by the cheering prospect of the reward of his sufferings, he said: 'Now, indeed, I begin to be a disciple; I weigh neither visible nor invisible things, in comparison

of an interest in Jesus Christ.' 'I am God's corn; when the wild beasts have ground me to powder with their teeth, I shall be his white bread. With the utmost Christian fortitude, he met the wild beasts assigned for his destruction, and triumphed in death.'

Polycarp, a distinguished bishop of the early church, "during the persecution which raged in Smyrna in the year 167, . . . attracted the attention of the enemies of Christianity. The general outcry was, 'Let Polycarp be sought for.' When he was taken before the proconsul, he was solicited to reproach Christ, and save his life: but with a holy indignation, he nobly replied: 'Eighty and six years have I served Christ, who has never done me an injury: how then can I blaspheme my King and Saviour?'

When he was brought to the stake, the executioner offered, as usual, to nail him to it; but he said: 'Let me alone as I am: he who has given me strength to come to the fire, will also give me patience to abide in it, without being fastened with nails.'

"Part of his last prayer, at his death, was as follows: 'O God, the Father of thy beloved Son, Jesus Christ, by whom we have received the knowledge of thyself; O God of angels and powers, of every creature, and of all the just who live in thy presence; I thank thee, that thou hast graciously vouchsafed, this day and this hour, to allot me a portion amongst the number of martyrs. O Lord receive me; and make me a companion of the saints in the resurrection, through the merits of our great High-priest, the Lord Jesus Christ. I praise and adore thee, through thy beloved Son; to whom, with thee, and the Holy Spirit, be all honor and glory, both now and for ever. Amen.'

Jerome of Prague, who suffered martyrdom A. D. 1416, desired the executioner who kindled the fire at

his back to kindle it before his face. "For," said he, "if I had been afraid of it, I had not come to this place; having had so many opportunities offered me to escape it." When dying, he exclaimed: "This soul of mine, in flames of fire, O Christ, I offer to thee."

When Drs. Ridley and Latimer were brought to the stake, the latter said to the former, "Be of good comfort, brother, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust, shall never be put out." Their candle has not gone out, praise God.

We might multiply the victorious dying testimonies of many of God's children in different ranks of life, with more of the sayings of "them that were slain for the word of God, and for the testimony which they held;" but those presented are sufficient to illustrate the grace that all may have for a dying hour by becoming obedient to the will of Christ.

The most important work is to get a new heart and a right spirit, and then live holily, "without rebuke," and death will be but an usher into the presence of God.

—Repentance is the prelude to peace.—*Heywood.*

—We honor the Lord most by believing in his word.—*Dorothea Trudel.*

—A friend once asked Professor Franke how it was that he maintained so constant a peace of mind. "By stirring up my mind a hundred times a day. Wherever I am, whatever I do, I say, 'Blessed Jesus! I have truly a share in thy redemption; thou hast forgiven my sins and art guiding me by thy Spirit. Thine I am; wash me again and again.' By this constant converse with Jesus I enjoy serenity of mind and a settled peace in my soul."

## BIBLE AND CHURCH.

There is but one kind of religion that will enable us to enjoy heaven in our souls here and hereafter. It is Bible religion. This kind is the love of Christ in us, constraining us to love with a "pure heart fervently" whatever the Lord loves, and rejecting whatever the Lord rejects. Bible religion is entirely free from a spirit of selfishness. It will lead us to love our brethren. It will make us love all those that the Lord loves and approves, who are connected with other denominations. We have reason to believe that we cannot use the constraining love of Jesus in loving the objects and doings that the Lord himself looks upon as sinful. He separates the objects that he loves from those he hates, and so ought we to do, by his assistance.

But we have reason to fear that many are trusting in their church for salvation. This is only a church religion. And when too late, it will prove to them worse than a failure. It may seem to do to live by, but it will not do to die by—no, never! This is the kind the Pharisees had, so the Bible plainly tells us. Of this sort, also, are those who trust in "chariots and horses," instead of in Jesus. Church religion, as well as Bible religion, has a constraining love in it, but it is wrapped up in the garment of selfishness. It is possible for us to have such a kind of love—at least, a degree of it—for "our denomination," as to make us sickly and faint-hearted Christians.

Let it be distinctly understood, that we heartily agree with those who say we must love the church. But we want it as distinctly understood, that we do not approve of those things that may be carried on in the denominations that do not harmonize with the spirit of the Bible. In other words, we only love the machinery and doings of our own denomination, and what we find in others, that harmonize with God's

word. This looks like frankness, and so it is; but we like a large measure of it, as long as it is Scriptural and sound. To urge the people to love their own denomination "with a pure heart fervently," is pointing out the right way; but to direct them to love their church in a selfish way, would be "the blind leading the blind," and the result, both would "fall into the ditch." We earnestly exhort every one to "Let this mind be in you that was also in Christ Jesus," that we all love what is "true and of good report." This will be well pleasing in the sight of the Lord.

In writing, we have desired to be as charitable as the religion of the Bible permits. Charity does not cover up sin, or anything that is sinful, neither does it make any apologies for it. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

We believe it is the will of the Lord that Bible religion take the place that is to-day occupied by church religion, or church-"ism." It is safe for us to follow the Lord wherever he may lead us. May he help us all to follow him. Amen.—  
*Christian Harvester.*

ANGER.—Beware of anger of the tongue; control the tongue. Beware of anger of the mind. Practice virtue with thy tongue and with thy mind. By reflection, by restraint and control, a wise man can make himself an island which no floods can overwhelm. He who conquers himself is greater than he who in battle conquers a thousand men. He who is tolerant with the intolerant, mild with fault-finders, and free from passion with the passionate, him I call indeed a wise man.

—The Spirit of God alone can make ordinances effectual.—*Oliver Heywood.*

## SUNSHINE AND SHADOW.

BY H. F. HILL, JR.

The Christian's life, like our natural day, is variegated by sunshine and shadow. It is not all unalloyed joy, as God's people in all ages have testified. The best of them have experienced, at times, the hiding of God's face. The Son of God himself, while journeying here below, was not exempt from this, for he cried, "My God, my God, why hast thou forsaken me?"

If we have great victories, they are evidences of great trials, and are generally precursors of greater trials to come. As we gain strength and position in the combat, our field of action is enlarged.

"The work of faith will not be done  
Till thou obtain the crown."

"Rejoice with trembling," says the Psalmist. If God sends us rejoicing, it is not that we may recline in indulgent ease, but that we may be refreshed for the stern battle that is coming. That is the time when we should be on the alert for the enemy. "Blessed is the man that feareth always."

Storms and clouds are just as essential to the development of the true Christian character, as the sunshine. The showers and frosts of spring are just as necessary to the sown grain, as the genial days of June. It is then that the tender germ sends its roots downward, and gains a foothold in the soil, thereby acquiring a strength necessary in due time, to raise a vigorous stalk; and when the sunny days appear, it shoots upward with rapidity. If it were all sunshine, we would be puny Christians. We would have no root of endurance. If there be a strong root, though our top is frozen or broken off even with the ground, it will sprout again. Endurance is the winning grace of the Christian. Before every time of success there is a

waiting time, a time of trial. It is then that the soul, finding no genial exterior, strikes deep root into the eternal, taking hold mightily with its fibrils of faith. Then, when the glorious sun comes out, it shoots toward heaven with delight. The sunshine appears none the less glorious for the weary time of waiting. Then we grow vigorously. It is thus that God's people "go from strength to strength," and are "changed from glory to glory." "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." They know what it is to be abased, but they also know what it is to abound. This was Paul's experience. "Weeping may endure for a night, but joy cometh in the morning."

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TO THE SINNER.—The weakest child of God has a mine of comforts within him, of which you know nothing. You see the conflict and tossing of the surface of his heart, but you see not the pearls of great price which are hidden in the depths below. The feeblest member of Christ would not change conditions with you. The believer who possesses the least assurance is far better off than you are. He has a hope, however faint; but you have none at all. He has a portion that will never be taken from him, a Saviour that will never forsake him, a treasure that fadeth not away, however little he may realize it all at present. But, as for you, if you die as you are, your expectations will all perish. Oh, that you were wise! Oh, that you understood these things! Oh, that you would consider your latter end!

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—A spirit of discernment is necessary to exact walking.—*Heart Treasure.*

—“He who has his thoughts best employed when alone, will best use his tongue when in company.”

## SALVATION FROM SINS.

BY MRS. E. SELLEW ROBERTS.

The angel said "Thou shalt call his name Jesus; for he shall save his people from their sins." He *shall* save his people from their *sins*. This is the statement given us of Christ's work at the very beginning. There are many passages throughout the Bible which show very plainly that this was Christ's mission. He did heal the sick, raise the dead and comfort the broken-hearted: but all this is included in his one great mission, to save from sin. Sin alone has brought death and misery; and Christ alone has purchased redemption from sin, and He only can save from the consequences. The only idea as to the salvation of the Bible in the mind of some is that it will keep us from going to perdition and gain for us heaven. It is God's love in its fullness and blessed effects, that will make heaven, and it is sin and its fruits that will make hell.

Christ offers himself as a *perfect* Saviour. He certainly saves from great sins, from transgression of acknowledged moral laws; from murder, theft and blasphemy, but if that was all, then many would need no Saviour. They would be as some think they are, "good enough," and need not Christ's atonement. They do no very wicked things, they are even upright and perfectly honest, and fair in all their transactions, yet they would hardly dare to say they have no *sin*. All know they are sinners and such Christ came to save. He is no half-Saviour. He saves us wholly, makes us entire, and *purifies* our hearts. Some profess to have this salvation and yet confess that they are still in their sins. This is not according to Scripture. God is true, and he declares that whosoever is born of God sinneth not. There is no promise made in God's word which is impossible in its fulfillment. All that Christ says he will do for

his people, he does do. He has the power, and accomplishes the work.

There must be on our part not only willingness, that is not enough; but we must earnestly desire to be holy, even as our blessed Saviour. We must hunger and thirst after righteousness, and then we shall be filled.

When a soul begins to seek after God and the light of the Spirit, it is led to see its own sinfulness, and its own inability to make itself any better; and Christ is shown as the only and all complete Saviour.

Let any man seek earnestly for purity of heart, and he will find the perfect Saviour. He may try first his own strength, but soon he will discover his weakness, and come to the strong, for the needed strength. We need not excuse in ourselves, any sin whatever. God surely will not. It may seem to us that it is impossible for God to save us from some peculiar sin, but there is nothing impossible to him who created us. Jesus offers full and complete salvation, and there is no excuse to him who will remain in sin. He cannot have the blessing or favor of the Lord.

Nothing can ever take the place of heart purity. The holy ones are accepted of God. Anything external, any works of righteousness can not compensate for a lack of holiness. God says, "Be ye holy," and holiness is salvation from sin. The pure in heart shall see God. The wicked cannot look upon him. They must get down in the dust before him and seek the pardon of their sins, the cleansing of their hearts, and then they may see God.

Many mistake by calling infirmities, sins. You will sometimes hear people who are honestly seeking the light, say that they cannot believe in this blessing of holiness, and if you talk longer with them you will see that they have made this very common mistake. They look for absolute perfection in these professors. They make no allowance for error in

judgment, for misunderstanding, for weakness of body and mind; but call these infirmities, sins. Holy people do not profess to be infallible. They know and confess that they are often mistaken, but they are sure of purity of heart. They know that they desire God's will alone, that sin is displeasing to them, and does not dwell in their hearts.

Christ gives to the regenerate soul the power over sin. He will keep him from yielding to temptation, and give him victory. To the wholly sanctified he shows himself to be a Saviour to the uttermost. He so purifies the heart, as to take from it all desire or inclination to sin, and dwells there by the Holy Ghost. Purity, peace and joy are their constant possessions; ours now and evermore.

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PRAYER.—There is an Advocate and Intercessor always waiting to present the prayers of those who will employ him. That Advocate is Jesus Christ. He mingles our prayers with the incense of his own almighty intercession. So mingled they go up as a sweet savor before the throne of God. Poor as they are in themselves, they are mighty and powerful in the hand of our High-Priest and Elder Brother. The bank-note without a signature at the bottom is nothing but a worthless piece of paper. The stroke of a pen confers on it all its value. The prayer of a poor child of Adam is feeble thing in itself, but once endorsed by the hand of the Lord Jesus it availeth much. The ear of the Lord Jesus is ever open to the cry of all who want mercy and grace. It is his office to help them. Their prayer is his delight. Think of this. Is not this encouragement.

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—He is no exile, who has God in his mind.—*Cyprian.*

—Be nothing in your own eyes, and you will be much in God's.—*Heart Treasure.*

## AN IMPORTANT QUESTION.

Reader, are you dead, or alive? I am not asking about your body, but about your soul. Are you dead, or alive?

There are only two classes of people upon earth. Some are dead in trespasses and sins. They are careless, ignorant, Godless and Christless. This is soul-death. Some are alive to God in righteousness and true holiness. They believe. They love Christ. They walk with God. This is soul-life. To which class of the two do you belong? Are you dead or alive?

Suffer me, as an ambassador for Christ, to press the inquiry on your conscience. There are only two ways to walk in: the narrow and the broad; two companies in the day of judgment: those on the right hand, and those on the left; two classes of people in the professing church of Christ, and to one of them you must belong. Where are you? What are you? Are you among the living? or among the dead?

I speak to you yourself who are reading this, and to none else; not to your neighbor, but to you; not to Africans or New Zealanders, but to you. I do not ask whether you are an angel, or whether you have the mind of David or Paul; but I do ask whether you have a well-founded hope that you are a new creature in Christ Jesus; I do ask whether you have reason to believe that you have put off the old man and put on the new; whether you are conscious of ever having gone through a real spiritual change of heart; whether, in one word, you are dead, or alive.

Think not to put me off by saying, "I was admitted into the church by baptism, and therefore I am alive." It shall not avail you. The Lord Jesus Christ himself tells the chief officer of the church in Sardis, "Thou hast a name that thou livest, and art dead."—Rev. iii, 1. The life

you talk of is nothing if it cannot be seen. Show it to me, if I am to believe its existence. Grace is light, and light will always be discerned. Grace is salt, and salt will always be tasted. An in-dwelling of the Spirit that does not show itself by outward fruits, and a grace that men's eyes cannot discover, are both to be viewed with the utmost suspicion. Believe me, if you have no other proof of your spiritual life but your baptism, you are yet a dead soul.

Think not to tell me, "It is a question that cannot be decided, and you call it presumptuous to give an opinion in such a matter." This is a vain refuge, and a false humility. Spiritual life is no such dim and doubtful thing as you seem to fancy. There are marks and evidences by which its presence may be discerned by those who know the Bible. "We know," says John, "that we have passed from death unto life."—1 John iii, 14. The exact time and season of that passage may often be hidden from a man. The fact and reality of it will seldom be entirely an uncertain saying. It was a true and beautiful saying of a Scotch girl to Whitefield, when asked if her heart was changed, "Something was changed, she knew; it might be the world, it might be her own heart; but there was a great change somewhere, she was quite sure, for every thing seemed different from what it once did." Oh! cease to evade the inquiry. Anoint your eyes with eye-salve, that you may see. Are you dead, or alive?

Think not to reply: you do not know; you allow it is a matter of importance; you hope to know some time before you die; you mean to give your mind to it when you have a convenient season; but at present you do not know.

You do not know! Yet heaven or hell is wrapped up in this question. An eternity of happiness or misery hinges upon your answer. You do

not leave your worldly affairs so unsettled. You do not manage your earthly business so loosely. You look far forward. You provide against every contingency. You insure life and property. Oh! why not deal in the same way with your immortal soul?

You do not know! Yet all around you is uncertainty. You are a poor, frail worm, your body fearfully and wonderfully made, your health liable to be put out of order in a thousand ways. The next time the daisies bloom, it may be over your grave. All before you is dark. You know not what a day may bring forth, much less a year. Oh! why not bring your soul's business to a point without delay?

Reader, I entreat you to begin the great business of self-examination. Rest not till you know the length and breadth of your own state in God's sight. Backwardness in this matter is an evil sign. It springs from an uneasy conscience. It shows that a man thinks ill of his own case. He feels like a dishonest tradesman, that his accounts will not bear inquiry. He dreads the light.

Make sure work. Take nothing for granted. Do not measure your condition by that of others. Bring every thing to the measure of God's Word. A mistake about your soul is a mistake for eternity. "Surely," says Leighton, "they that are not born again, shall one day wish they had never been born."

Sit down this day and think. Commune with your own heart and be still. Go to your own room and consider. Enter into your own closet, or at any rate contrive to be alone with God. Look the question fairly, fully, honestly in the face. How does it touch you? Are you among the living, or among the dead?—*Ryle*.

—We cannot sing the new song with the old tongue.—*Trudel*.

## A MEEK AND QUIET SPIRIT.

"My peace I give unto you."—John xiv, 27.

I have a treasure that I prize,  
Its like I cannot find;  
'Tis far beyond what earth can give:  
'Tis this—a quiet mind.

'Tis not that I am stupefied,  
Or senseless, dull or blind;  
'Tis God's own peace that reigns within,  
Which forms my quiet mind.

I found this treasure at the cross;  
And thus to every kind  
Of weary, heavy-laden souls  
Christ gives a quiet mind.

My Saviour's death and risen life  
To give it were designed;  
His love's the never-falling spring  
Of this, my quiet mind.

The love of God within my breast  
My heart to him doth bind;  
This is the peace of heaven on earth  
This is my quiet mind.

I've many a cross to take up now,  
And many left behind;  
But present troubles move me not,  
Nor shake my quiet mind.

And what may be to-morrow's cross  
I never seek to find;  
My Saviour says, "Leave that to me,  
And keep a quiet mind."

And well I know the Lord hath said,  
To make my heart resigned,  
That mercy still shall follow those  
Who have this quiet mind.

I meet with pride and wit and wealth,  
And scorn and looks unkind;  
It matters not—I envy none,  
While I've the quiet mind.

I'm waiting now to see the Lord,  
Who's been to me so kind;  
I want to thank him face to face  
For this, my quiet mind.

[Selected.]

—Our hearts ought not to be mere resting places where the Lord sometimes comes, but dwellings in which He abides.—*Dorothea Trudel*.



## THE LIVING TESTIMONY.

BY MRS. D. A. CATTON.

The followers of Jesus are his witnesses—his representatives here on earth. They should always be definite in testimony; under all suitable circumstances, telling what God has done, and is doing for their souls.

Testimony differs from evidence, being the declaration of a witness; while evidence is the effect of that declaration on the mind, or the degree of light which it affords.

To testify for God is to communicate to others what we know has been done in us and for us. It is to make a solemn declaration before witnesses in heaven and in earth, of the work God hath wrought. I have heard it said that there is no preaching that effects the mind as much as this definite testimony. Let one who has been known to be wicked—a rejector and prosecutor of the good, become Scripturally awakened, and clearly converted so that he knows he has passed from death unto life, and had a new song put into his mouth, even praise to our God,—let him begin to tell in the simplicity of his heart, what has been done for him, and others will feel the power of his words—will see that he has a new life, and will be constrained to say, "I wish I had what that individual has."

All who keep the pure testimony will be overcomers—they will overcome now, and overcome finally.

Saul of Tarsus was zealous for his Jewish religion, and thought he was doing God's service in doing many things against the followers of Jesus of Nazareth. He says he was exceedingly mad against them, and persecuted them unto strange cities; but, when the scales fell from his eyes so that he could see clearly, and his heart was changed, he boldly and everywhere witnessed for the truth; and near the close of his eventful life was able to say "I

have fought a good fight, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day."—2 Tim. iv, 7, 8.

A WAY FOR EACH.—All great works are done by serving God with what we have on hand.

Moses was keeping sheep in Midian. God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone and a stranger, owning not a lamb that he watched. He had nothing but a shepherd's rod, cut out of a thicket, the mere crabstick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said, "What is that in thine hand? With this rod, with this stick, thou shalt save Israel." And so it proved.

"What is that thou hast in thy hand, stranger?" "An ox-goad, with which I urge my lazy beasts." Used for God, Shamgar's ox-goad defeats the Philistines.

"What is that in thine hand, David?" "My sling with which I keep the wolves from the sheep." Yet with that sling he slew Goliath, whom an army dared not meet.

"What is that in thine hand, disciple?" "Nothing but five barley loaves and two little fishes." "Bring them to me; give them to God." And the multitude was fed.

"What is that in thine hand, poor widow?" "Only two mites." "Give them to God; and behold the fame of your riches fills the world."

"What hast thou, weeping woman?" "An alabaster box of ointment." "Give it to God—break it—pour it upon the Saviour's head, and its sweet perfume is a fragrance in the church until now."

"What hast thou, Dorcas?" "My needle." "Use it for God, and those coats and garments keep multiplying, and are clothing the naked still."—*Bible Student.*

## COMMANDS WITH PROMISES.

BY REV. VIVIAN A. DAKE.

COMMANDS—"Be ye holy; for I am holy."—1 Pet. i, 16. "Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. xii, 14. "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God."—Lev. xx, 7.

PROMISES—"Then will I sprinkle clean water upon you, and ye shall be clean."—Ezek. xxxvi, 25. "The oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life."—Luke i, 73-75. "For this is the will of God, even your sanctification."—1 Thess. iv, 3. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i, 9.

COMMANDS—"Lay not up for yourselves treasures upon earth."—Matt. vi, 19. "Let your conversation be without covetousness; and be content with such things as ye have."—Heb. xiii, 5.

PROMISES—"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. iii, 9-10. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."—Prov. xix, 17. "He which soweth bountifully shall reap also bountifully."—2 Cor. ix, 6.

COMMANDS—"Speak evil of no man."—Titus iii, 2. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you."—Eph. iv, 31. "Let brotherly love continue."—Heb. xiii, 1. "Be ye kind one to another, tender-heart-

ed, forgiving one another."—Eph. iv, 32.

PROMISE—"Blessed are the peacemakers: for they shall be called the children of God."—Matt. v, 9.

COMMANDS—"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv, 30. "Quench not the Spirit."—1 Thess. v, 19.

PROMISES—"For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii, 14. "He shall baptise you with the Holy Ghost, and with fire."—Matt. iii, 11.

COMMAND—"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."—2 Cor. vi, 17.

PROMISE—"And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi, 18.

Do you keep the commandments? Do you believe the promises?

1. In the promises you will find strength to obey each command.

2. If you are obeying the commands, you dwell on Promise ground.

3. For every command you will find a corresponding promise. If the command is addressed to you, so is the promise. Does the command require you to surmount difficulties, to scale heights impossible for man? The promise will be a stepping stone before difficulties, an almighty arm to raise you even to the mount of God—holiness.

Obey the commands, yea every command. God in fulfillment of his promises will secure you your eternal "inheritance, incorruptible, undefiled, and that fadeth not away."

—Where God lays out much, he looks for much in return.—*Oliver Heywood.*

—God can do no wonders where there are dead professors; but He will do much where there are living Christians.—*Dorothea Trudel.*

## SANCTIFICATION

BY JOHN MC GAHIE.

I have noticed what appears to me an error in the teaching of a great many of those who profess entire sanctification; namely, "that the sanctified are complete, perfect, and do not need to grow in truth." I think this is an error—not an intentional one, and yet it does the cause of truth harm. A few words of light on the subject may do some good. I look upon the soul when given wholly to the Lord Jesus, as only entered upon its development; first, like the child beginning to learn, it is willing to learn, has faith in the teacher's ability, and believes through time it will acquire knowledge; but it does not make the mistake of putting its willingness to learn for acquired knowledge, which it can only get through application to its studies. Take another figure to illustrate this idea: The acorn, when planted, has the life and nature of the oak in it, but it puts forth shoot, stem, branches and leaves; it grows larger, stronger and more valuable every period of its growth. So with the believing soul; when submitted to the Holy Spirit, it has the principle, or seed of truth in it, which will, if obeyed, grow up into the fullness of stature which is in Christ Jesus. I think we should be careful not to mistake our willingness to be sanctified for the completed work of sanctification. Paul expresses this view when he said, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend (lay hold on) that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but 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.—*Phill. iii, 12-14.*

There also appears to be another class of errorists on the subject of sanctification, namely, those who say, "that it is a work outside and independent of the soul." Christ prayed "Sanctify them through thy truth, thy word is truth."—*Jno. xvii, 17.* Apparently, in this petition, it was the disciples' sanctification he prayed for; hence it is a work in them, not a work to be wrought outside of them. It is not a garment to roll around us; but a spirit within us, pulling down, casting out, purging and building us up in faith, in peace, in right-doing and in holiness: transforming us into the likeness of Jesus by looking into the perfect law of liberty and obeying it; so we are changed from glory into glory. This is the kind of sanctification which I think our Father in heaven desires of us and is pleased with.

We should be watchful to be guided by the truth. It will save us from error and quicken us to acquire faith, courage, temperance, brotherly kindness, goodness and charity.

—The promises are not dated. God has left that for the Spirit to do.

—"The rivers of God's grace flow from on high into the deep valleys: the lower the heart the more gentle the supply—the flow of God's grace into the heart: and this flow will be continuous into the heart of the truly humble believer."—*Bunuel.*

—Labor to attain true gentleness of heart towards others, remembering that your neighbor is the work of God's hand; and hopes, through his goodness, to share that Paradise to which you look; surely we might bear patiently with those whom our dear Lord bears with, and that too, with real compassion for their spiritual infirmities.—*S. Frances De Sales.*

## EDITORIAL.

## LOVE.

He had a good farm, well stocked, all paid for, and was doing well. He was an ordained local preacher in the M. E. Church. He was well received as a preacher, and did good. He thought he could do more good by giving up all his time to the work of soul-saving. He sold out farm and stock, and gave the avails to the poor. He assisted in meetings here and there. Lumber being needed to make seats for the tent, he sold his watch to pay for it. When a lamp-chimney was broken, he gave his knife for another. This was the last of his property. He endured the greatest self-denial, sometimes suffering for want of food and shelter.

After all these sacrifices for the cause of God, is he useful?

On the contrary, so far as we can learn, he hurts the cause wherever he goes. He will effectually kill any meeting in which he takes a prominent part. What he says is, for the most part, true; but he says it in such a bitter, denunciatory spirit and manner, as to drive people away. He shouts, but he does it so suddenly, with such violence, and so out of all harmony with anything that is going on, that it makes the oldest saints jump as if a cannon had exploded. He appears to have no sympathy with any body, but goes in most fully for independent blessings.

The trouble with him is, he has lost the love that "suffereth long and is kind," and Satan, transformed into an angel of light, is pushing him beyond the work.

There is a false charity generally current, which is simply selfishness dressed up in Sunday clothes. It is pleasant to your face. It gains a large circulation because it is full of flattery and compliments. It calls darkness, light; and gilded vice, virtue. It is a base counterfeit, deluding its possessor

into the belief that he is rich in the possession of the greatest of Christian graces, leading him on, until, too late, he awakes to the fact that he is eternally poor.

But there is a genuine charity, which is the essence of all true religion. It is to religion what the inhabitants are to a city—what the soul is to the body. Without it, though we may preach the most sound, eloquent sermons that ever fell from mortal lips, we are still but "as sounding brass, or a tinkling cymbal."

For this fundamental Christian grace, there can be no possible substitute. No amount of zeal, of labor and of sacrifice, can compensate for its loss.

The Pharisees were full of zeal; they paid "tithe of mint and anise and cummin," but because they omitted the weightier matters of the law, "judgment, mercy and faith," the Saviour denounced them as hypocrites.

We must see to it then, that we have the love that makes us honest and true, that fills us with pity and compassion for those who are out of the way. It makes a great difference whether we tell people their faults in love, or tell others about them. The one manifests the spirit of the world—the other the spirit of Christ. *God is love; and he that dwelleth in love, dwelleth in God, and God in him.*"—1 Jno. iv, 16.

*And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*—1 Cor. xiii, 3.

## SUBMISSION.

One symptom of a deceived heart is, that it is submissive where it ought to be firm; and obstinate when it ought to be yielding. He believes it to be wrong to have respect of persons in the house of God, by selling the pews; but as others want it, he gives that up. He boldly declares

that choir-singing is a device of the devil," but for the sake of peace, he pays his assessment for the support of the choir. He tells his Masonic preacher that Masonry is an anti-Christian religion, but as he is popular, and "draws a crowd," he helps support him.

But he will not consent to have the prayer-meeting changed from Thursday to Wednesday evening. Here he stands firm. In a matter of no consequence he can be depended on; but where great principles of the Gospel, he is ready to submit to the majority.

#### CHRIST A MASTER MASON.

A few Sabbaths since, we went to hear Dr. Gord, Pastor of the leading M. E. Church in Oakland, California. The doctor is one of the most prominent, popular ministers of that church on the Pacific coast. The text was Jude, 20th verse. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost." The theme was announced to be character-building. "Faith" was taken, not in the evangelical sense, but in the broad sense of confidence, trust, such as one practises when he takes a greenback, or a bank-bill for money. He characterized man as a building animal. Though birds, bees, and beavers build, yet it is by the instinct given them by the "Great Architect." He said, "We say it with all reverence, but we say it with all confidence, that Jesus Christ was a great Master Mason." The whole sermon would have needed but a few alterations and omissions to have been an appropriate and able Masonic lecture.

If by "Master Mason," he meant a real one, a man who understands laying stone and brick, where is there any intimation that the Saviour was one? If by "Master Mason" he means a sham one—a man who by means of his oaths and his money has

obtained the title from a lodge of speculative Free Masons, is it not downright blasphemy to assert that our Lord was a great "Master Mason?" Did not our Lord say, when asked of his doctrine, "I spake openly to the world: I ever taught in the synagogues and in the temple, whither the Jews always resort; and in secret have I said nothing."—Jno. xviii, 20. To assert that Jesus was a lodge-made, oath-bound Master Mason, when he used such language, is to charge him with hypocrisy and lying. Is there not need of evangelistic work in a country where such sermons as this can be acceptable to a Methodist congregation?

Quite in contrast to the Doctor's statement was the frank declaration of one of the most intelligent men we have met upon this coast. After reading our tract in which we show that Masonry is a "False Religion," he said, "your tract is all right. I am a Mason, but I am not a Christian. If I was a Christian, I should not be a Mason."

*"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"*—2 Cor. vii, 14-15.

#### TESTIFYING.

In giving your testimony in public for the Lord, do not criticise the testimony of your fellow-witnesses. The world will do enough of that. Tell what you know of the power of saving grace. If it differs from that of others, instead of calling attention to the difference, make it as little as you conscientiously can. Be especially careful and not try to differ from others by taking the words they used in a different sense from that which they intended. Never manifest anything

that looks like trying to be smart, by making a play upon words.

You must never forget the direction of the Apostle, *Endeavoring to keep the unity of the Spirit in the bonds of peace.*—Eph. iv, 3. But anything that looks like trying to pick flaws with others, has a tendency to divide. It grieves the Holy Spirit. Guard against it with great care.

Do not speak too long. If there are others to speak, give them a chance. What you have to say may be good—but it will not do others the good for you to lengthen out your remarks, that it would for them to testify. Give them a chance.

#### HEAVEN OR HELL?

To which will you go? For your own sake, consider this question. Keep it in your mind. Give it a preference over all others. It is of the greatest importance to you. It is an urgent question; it should be answered now. For if you should decide—as God grant you may—to go to heaven, you have no time to lose. You should at once begin to make preparations.

You cannot remain here long. You may build a house ever so grand, adorn it in ever so costly a manner, guard it with the greatest care, yet you cannot remain in it many days. Death will knock at your door. You cannot keep him out. The friends you may summon to your assistance cannot frighten, or drive him away. He is stronger than armies and mightier than physicians. All must leave at his command. Ask yourself the question:

“What after death for me remains?”

Weigh the answer:

“Celestial joys or hellish pains  
To all eternity.”

Our Saviour says:

*The rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham*

*afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue: for I am tormented in this flame.*—Luke xiv, 22–24.

These are awful words. But they are the words of one who was TRUTH incarnate, and who never used language to mislead. And he tells us that the pains of hell never end.

*And these shall go away into everlasting punishment: but the righteous into life eternal.*—Matt. xxv, 46.

Will you not, then, keep out from that dreadful abode of misery, from which there is no escape? If so, you must, if living in any sin, abandon it at once and forever, and come to Christ to save you. He says,

*Except ye repent, ye shall all likewise perish.*—Luke xiii, 3.

Every unconverted person, every false professor, is included in one or another of the following clauses:

*But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake that burneth with fire and brimstone; which is the second death.*—Rev. xxi, 8.

Heaven is a holy place. God is holy. The angels are holy. All who associate with them and share their bliss, are holy. If, then, you would go to heaven, you must be holy.

*And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they that are written in the Lamb's book of life.*—Rev. xxi, 27.

There is but one road that leads to heaven. You can choose your route to hell. You can go there with the libertine, the profane swearer, the Sabbath-breaker, the thief; or you can take what Shakespeare calls “the primrose way to the everlasting bonfires.” You can take the route of the worldly, formal professor, and go from

the church, or even from the pulpit, straight to hell.

But if you go to heaven, you must take the only path that leads there. The Saviour calls it THE NARROW WAY.—Matt. viii, 14. Isaiah calls it, THE WAY OF HOLINESS.—Isa. xxxv, 8. All who go there, go this way.

To enter this way, you must repent. You must confess your sins to God. Where you have wronged your fellow-men, you must confess to them and make restitution as far as you can.

"If I have taken anything from any man by false accusation, I restore him four-fold."—Luke xx, 8.

You must pray. Ask for God's mercy, in the forgiveness of your sins. Seek him with all your heart. Beseech him to take away the stony heart out of your flesh, and give you a heart of flesh.—Ezek. xxxvi, 26.

The Saviour says, "Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—Jno. iii, 5. Unless you have been born of the Spirit, you have never, since responsible, been in the way to heaven. *Strive to enter in at the straight gate.*—Luke xiii, 24. You cannot be in too great a haste, or too earnest about this matter.

To keep in the way to heaven, you must obey God. Follow the directions laid down by our Lord in his sermon on the mount. Be upright in all your business transactions. Govern your tongue, your temper and your affections. Be merciful to the poor. Use the means with which the Lord intrusts you, not to gratify pride, or appetite, but to do good,—and use them where they will do the most good.

Go on in your experience. Give yourself fully to God. Present your body a living sacrifice to him. Ask him to make you holy. *As he which hath called you is holy, so be ye holy in all manner of conversation.*—1 Pet. i, 15. Those who are travelling in the way to heaven, do not stand still.

They run for life. *But the path of the just is as the shining light, that shineth more and more unto the perfect day.* To lose your first love is to lose your way. To get back you must repent. To keep it, you must grow in grace.

Reader, are you in the way to heaven, or in the way to hell? Which?

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#### ENTERTAINED.

Many are ready to go to church, not to be saved, but to be entertained. They are indifferent about religion, but they like music, eloquence, and fine clothes.

Churches cater to this carnal taste when they hire singers and musicians to give musical performances in the house of God as a part of the worship. Praise is supposed to be offered to God. If this part of the worship is intended mainly for the ears of men—of ungodly men—the language of the hymns should be changed to correspond with the intention. So too when professed Christians go to the house of God, adorned "with gold and pearls and costly array," contrary to his express command, they must do it to please men.

Preachers evidently aim to gratify this desire to be entertained, when they get up sermons on the popular topics of the day without reference to the spiritual necessities of their hearers. This preaching to please the unconverted, seeking to amuse them with tropes and puns and historical essays, instead of warning them of the danger they are in of the damnation of hell, is a desecration of the pulpit, a crime in the sight of heaven, in comparison with which swearing and stealing are trivial offences. God says, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."—Ezek. xxxiii, 8. Ponder this, ye ministers, who seek to amuse the wicked, when you

should warn them! But you say you preach the Gospel. You do not preach the Gospel of Christ if you seek to please the people when you should warn them. The apostle says he preached Christ "warning every man." And again, *Or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.*—Gal. i, 10.

#### IN CALIFORNIA.

Our meetings in Alameda were slimly attended, all but the last one. There were two elections in the place during the time—one of them an exciting one on the new constitution. The political excitement ran high. But the Lord met with us in every meeting. He enabled us to preach his word in great plainness and love, and he applied it to the consciences of those that heard. Some came in from the different churches, and were quickened and blessed. A few professed to receive the blessing of holiness, and a few made a start in the divine life, who, we trust, will go on in the service of the Lord.

There are some earnest Christians in this country, who are endeavoring to force their passage to the skies. But the mass of the people are intensely worldly, and indifferent to religion.

The Jesuits have the control generally of the Roman Catholic churches and schools on this coast. They had their missions planted in every desirable locality, many years before the Americans came, and gold was discovered.

The Protestants, instead of presenting a sharp contrast to their worldly practices, appear to have entered into competition with them and endeavored to see how near they can be like the world and yet remain the followers of Christ. In some of the Methodist churches, even the preacher does not kneel in prayer. In addition to an organ, they have quite a band of

wind and string instruments to make music. What they lack in not having the old-fashioned, Methodist noise, of shouts and amens; they endeavor to make up by the noise of music, vocal and instrumental. Some of the preachers are laboring with fidelity.

It is certainly a great field for the work of an evangelist. But to accomplish much, requires persistent effort. President Finney's saying is especially true here: "Until we can remove from the minds of men the common error that the current Christianity of the church is true Christianity, we can make but little progress in converting the world." To do this requires time. Rev. Wm. Taylor, well known for his apostolic labors, on his last visit here, held a meeting under the auspices of all the preachers, and especially the Methodist preachers and churches. At first it was largely attended. He preached the Gospel with great plainness and power. There was a gradual falling off in attendance, until, at the last, some who were present, said the attendance was not greater than it was at our meetings.

We believe that the foundation has been laid for a good work, and we have confidence in God that he will carry it on.

We have calls to hold meetings in different places, which we cannot meet at present; but shall be glad to at some future time, if the Lord opens the way.

We feel that the time is drawing near for us to start for the East.

Though we have not seen all accomplished that we desired, yet we feel confident that our coming here was of God. He has made our visit here a blessing to us, and to many souls. We have tried to do our duty, and we leave results to him.

#### CAMP-MEETING.

Be sure and go to one camp-meeting this year. If you are "diligent in business, fervent in spirit, serving the



Lord," the Lord will let you take the time. A week's intermission from the cares and toils of life,—a week devoted without interruption to religious services, will do you good in body and in soul.

Many, by attending too closely to business, become worldly and selfish. Some, staying at home, get discontented, disheartened, and lay themselves open to whatever new errors may come along. It will do you good to get out and become acquainted with saints whom you have never met, and hear of their trials and triumphs; to hear preachers declare in new language the old story of the cross.

But go to a *religious* camp-meeting, and not to a gathering of pleasure-seekers, who meet to be entertained in a worldly manner. Have a tent, take your family and stay through. Take an active part in the meetings from the start, and get all the good out of them you can.

If there are burdens to be borne, bear your share; and see to it that you have your portion of all the blessings that are bestowed. Get under the full blaze of all the light that God lets shine,—and so that every wave of salvation, that rolls over the people, wets you.

Some are so full of themselves,—so ready to instruct others, that they cannot get much benefit from any meeting until they get rid of this terrible power of spiritual pride. See to it that you are a disciple—a learner of Christ. However much God has blessed you, there is more for you. Claim it by consecration and faith.

#### NEW SUBSCRIBERS!

We want two thousand to commence with the July number. The truths we are called to publish are of the greatest importance to all. They should have the widest possible circulation.

We wish each of our readers would

consider himself or herself specially appointed an agent to get us new subscribers. Canvass thoroughly among your friends. If able, make a present of *THE EARNEST CHRISTIAN* to some one whom you would specially benefit.

Five subscribers for five dollars. Write all proper names very plain. Give post-office, county and state.

Send on at once. We will send the June number extra while our issue lasts, to new subscribers.

#### LITERARY NOTICE.

*An Illustrated Commentary on the Gospel of St. John.* For family use and reference, and for the great body of Christian workers of all denominations. By Lyman Abbott, D.D. Published by A. S. Barnes & Co., New York. 8vo, pp. 246. Bound in Cloth, price \$2.00.

This is the third volume, in a series of eight by the author upon the New Testament. "The object of this Commentary," to quote the author's words, "is to aid in their Christian work, those who are endeavoring to promote the knowledge of the principles which Jesus Christ came to propound and establish—clergymen, Christian parents, Sunday-School teachers, Bible-women, lay preachers. It aims to give the results rather than the processes of scholarship, the conclusions rather than the controversies of scholars." That it may be adapted to all, the references to the Greek are accompanied with the English equivalent, and all quotations from French, German, Latin and Greek, are translated.

The work is at once scholarly, clear, and free from pedantry.

It is a work well adapted in every way to meet the want of a large number. The author is to be congratulated in the success of his labors. The usefulness of the volume is augmented by well executed engravings, illustrating the scenery, costumes and social life of the Christian era.

Typographically, the volume is all

that could be desired ; clear type, fine paper, and a neat page are before the reader. We can heartily commend the series to every one, as useful in a high degree, giving the best results of modern researches upon the subject.

## CORRESPONDENCE.

### CHILDREN'S AID SOCIETY.

NEW YORK CITY.

It is not generally known, even by our most philanthropic people, that there is such a society, and but few know of the great work that is being done by that society, so I will make a few statements in regard to the work in which they are—and have been for twenty years—engaged in. Feeding, clothing, educating and finding homes for the most wretched boys and girls of this city. Thousands are fed, clothed and schooled every year. They have six lodging houses ; five for boys and one for girls. In 1878 they lodged 199,400, and provided 266,840 meals ; good clean beds and all they can eat for five cents ; if they have no money, free ! There is no need of any boy sleeping in the streets or going hungry.

I have had charge of the 35th St. Boys' Lodging House for five months. We have averaged 90 boys a night. These boys are shoe-blacks and news-boys, pedlars and errand-boys. All homeless or worse. Through the kindness of a few friends, I have been enabled to start many in business, and clothe others. We take any boy under eighteen years that is homeless. It would make your heart ache to see many of them half naked, dirty, covered with vermin, and listen to their pitiful story. We give them a warm bath, clean clothes, clean bed, a good meal, and in the morning start them selling papers or blacking shoes.

The most of them appreciate our kindness and earn enough to pay their way, and then we get homes for them in the West. Five months we

have night-school ; religious services every Sunday night, conducted by Mr. Wm. E. Dodge, Jr., Mr. Arthur Dodge, or myself ; and I must say, my heart is strengthened as I try to help these poor outcasts. I could write pages on this subject ; but more at some other time.

If any of the readers of THE EARNEST CHRISTIAN should visit the city, I shall be pleased to have them give us a call ; and if they have any boys' clothing, no matter how old, or provisions of any kind, I will see that it is used to make these boys comfortable.

H. MATHEWS, Supt.

*Boys' Lodging House, 314 E. 35th St., N. Y.*

### TEMPERANCE WORK.

I commenced temperance work at North Parma, April 9th. One hundred and twenty signed the temperance pledge, and about two-thirds requested the prayers of God's people to help them to keep the pledge.

At West Greece, eighty have signed and formed a society—the "Christian Temperance Union."

At Clarkson, Parma Centre, Parma Corners, and Chili, I am holding temperance meetings, in all of which places a temperance society is in progress. There ought to be a temperance society in every school district in the United States. I mean temperance that saves from cups, from their appetites, from the cravings for the destroying bowl—that makes people new, inside and out. Jesus will save all that come unto him. Jesus wants to save all the drunkards in the land and make new creatures of them. Bless God ! Through Jesus I have witnessed hundreds of the worst-looking drunkards who have come to Jesus and been saved to the uttermost, and are now, with myself, walking with God. Bless God for this kind of temperance. I pray God to raise up more of this kind of workers through the land.

While I am aware that good, honest temperance workers differ in opinion with regard to the removal of the appetite, I believe that God does, in answer to prayer, remove the appetite so that he that trusts is saved; yes, safe in Jesus—as safe as though he had never tasted the cup. Jesus does take away the appetite, and converting us to himself, uses us to his glory for the salvation of others.

Life that is hid with Christ in God, is the life that I now live, by faith in the Son of God. Jesus bears all my burdens—bless his name forever!

D. N. TUCKER.

#### OBITUARY.

Died of Dropsy, at her residence in the city of Binghamton, N. Y., April 17th, 1879, Mrs. Cordelia Graves Huyck, aged fifty years.

Sister Huyck was one of the saints. She was converted to God in her eleventh year, and from that time until her death, she walked in the path of life. She experienced the blessing of perfect love in her sixteenth year, and thus, early in life, she became clearly identified with this precious doctrine and experience.

She was a worthy member of the M. E. church for many years, but soon after the organization of the Free Methodist society in Binghamton, she was led of God to unite with the same, and she continued an honored member until she was transferred to the church on high.

She was quiet and unassuming in her manner; but had clear convictions of duty, and real integrity of purpose to follow God fully, even when it led her to take a course that was not in harmony with the wishes of those she loved. As a friend she was true and self-sacrificing, filling all the relations of life faithfully. As a member of the church of Christ, she was consistent and faithful. She was a worker in the Sabbath-school, and loved the social means of grace as well as the preaching of the word. Her voice,

“God-given,” was consecrated to sing the songs of Zion.

She contributed liberally of her substance to sustain the cause of Christ. She endeared herself to many families by her presence in the sick-room, much of her time being given to this work for some years. She also spent three years as matron at the Chili Seminary, and many students that knew her in her self-sacrificing toil there, will sorrow at the news of her death.

Her sickness was of but a few weeks duration, after she was confined to the house. She was called to suffer much, but was wonderfully upheld by the grace of God. When we called to see her, we found the Lord near at hand. As she drew near the closing scene, her sufferings increased; but God gave her to triumph gloriously. For some three hours before death came, her voice was clear and strong, and she shouted the high praises of God. Some of her last words were, “I am going off more than conquerer; I shall triumph evermore; I am the child of a king.”

“Forever here my rest shall be,  
Close to thy bleeding side.  
This all my hope and all my plea—  
For me the Saviour died.”

As she repeated the words of the above verse, her lips ceased to move, and she was gone. The place where her redeemed soul took its upward flight was one never to be forgotten by those present. Her thin, pale countenance was radiant with heaven's own light and glory.

'Tis blessed thus to live and thus to die. Sister Huyck will be much missed from our midst. She had lived in this city many years, and by her consistent life won the esteem and confidence of all that knew her. Her funeral was largely attended. May the God of all grace sanctify her removal to the good of her dear mourning friends. Amen! J. B. FREELAND.

Binghamton, N. Y.

Died, near Council Grove, Kan., March 6th, 1879, Mary, eldest child of Isaac and Sarah Bliss.

Sister Mary was born Jan. 24th, 1865, and was converted at our camp-meeting in June, 1877. She was a great sufferer, for some time, but through it all, seemed submissive to the Divine will. She was one whom God honored and led in the way of peace. From the time of her conversion until her death, she stood as a living witness for Jesus. She was an example of patience and meekness to the old as well as to the young. We believe that she did what she could. While we miss her from our little circle here, we feel that God has done all things well.

REBECCA E. GILBERT.

CHARLES F. DESHLER, the subject of this sketch, was born in the county of Northampton, Pa., Oct. 21st, 1843, and fell asleep in Jesus at his residence in Hightstown, N. J., on Monday, March 24th, 1879, in the 36th year of his age.

The record of his early life is not before us. We first find him pursuing his studies at LaFayette College; afterward we find him in the Union army, commissioned to act as assistant-surgeon, where he remained until peace was declared. He then began to practice medicine at Perrineville, (a work to which he believed he was called of God). He soon afterwards removed to Hightstown, where, by his devotion to his work, and the success which followed, he won the confidence of a large circle of friends.

There was much in the life of Dr. Deshler worthy of imitation. He was an earnest, active, Christian man, foremost in every good word and work. In the Presbyterian Church, of which he was an honored member, in the Sabbath-school, in the Y. M. C. A., of which he was the first president, his loss is deeply felt. His last sickness was of short duration. He was

willing to live, and ready to die. He leaves a wife and two children to mourn his loss.

Thus did one who was young in years, but ripe in Christian graces, pass from the church militant to the church triumphant, which is in heaven.

So we sketch, but cannot portray, the physician, the Christian, the citizen and the man. For ten years we have enjoyed unbroken intimacy. Fond recollections are before us now; recollections that shall endure through time, and develop in the great eternity. We hold precious the memory of such an one.

He has fallen on the field of battle, with his armor on. He has laid a valuable life upon the altar of devotion to his art; he has sacrificed himself to save the lives of others.

"Beyond the storms of life,  
He reigns and triumphs now,  
Sweeping a harp of wondrous song,  
With glory on his brow."

The funeral services took place in the Hightstown Presbyterian church, on Thursday, March 26th, and were conducted by his Pastor, Rev. J. B. Davis. Revs. J. G. Symmes and J. S. VanDyke, of Cranbury; T. B. Appleget, and O. P. Eakes, of Hightstown; A. L. Armstrong, of Dutch Neck, and others, were present, and took part in the services.

S. H. POTTER.

#### LOVE-FEAST.

MRS. J. C. FOSTER.—I have been for a long time in poor health, and of late seemed to be failing; but I am kept from worry, or unrest of soul, and this afternoon the Spirit seemed to ask me, "Would you be willing to die to-day?" And my soul said, "Thy will be done; I shall see the King in his beauty. I shall be satisfied when I awake in his likeness." And such a flood of light and love came into my soul! O, glory to God! It is victory! Thanks be to God, who always causes us to triumph in Christ. Amen and amen.

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CHARLES F. DESHLER, the subject of this sketch, was born in the county of Northampton, Pa., Oct. 21st, 1843, and fell asleep in Jesus at his residence in Hightstown, N. J., on Monday, March 24th, 1879, in the 36th year of his age.

The record of his early life is not before us. We first find him pursuing his studies at LaFayette College; afterward we find him in the Union army, commissioned to act as assistant-surgeon, where he remained until peace was declared. He then began to practice medicine at Perrineville, (a work to which he believed he was called of God). He soon afterwards removed to Hightstown, where, by his devotion to his work, and the success which followed, he won the confidence of a large circle of friends.

There was much in the life of Dr. Deshler worthy of imitation. He was an earnest, active, Christian man, foremost in every good word and work. In the Presbyterian Church, of which he was an honored member, in the Sabbath-school, in the Y. M. C. A., of which he was the first president, his loss is deeply felt. His last sickness was of short duration. He was

willing to live, and ready to die. He leaves a wife and two children to mourn his loss.

Thus did one who was young in years, but ripe in Christian graces, pass from the church militant to the church triumphant, which is in heaven.

So we sketch, but cannot portray, the physician, the Christian, the citizen and the man. For ten years we have enjoyed unbroken intimacy. Fond recollections are before us now; recollections that shall endure through time, and develop in the great eternity. We hold precious the memory of such an one.

He has fallen on the field of battle, with his armor on. He has laid a valuable life upon the altar of devotion to his art; he has sacrificed himself to save the lives of others.

"Beyond the storms of life,  
He reigns and triumphs now,  
Sweeping a harp of wondrous song,  
With glory on his brow."

The funeral services took place in the Hightstown Presbyterian church, on Thursday, March 26th, and were conducted by his Pastor, Rev. J. B. Davis. Revs. J. G. Symmes and J. S. VanDyke, of Cranbury; T. B. Appleget, and O. P. Eakes, of Hightstown; A. L. Armstrong, of Dutch Neck, and others, were present, and took part in the services. S. H. POTTER.

#### LOVE-FEAST.

MRS. J. C. FOSTER.—I have been for a long time in poor health, and of late seemed to be failing; but I am kept from worry, or unrest of soul, and this afternoon the Spirit seemed to ask me, "Would you be willing to die to-day?" And my soul said, "Thy will be done; I shall see the King in his beauty. I shall be satisfied when I awake in his likeness." And such a flood of light and love came into my soul! O, glory to God! It is victory! Thanks be to God, who always causes us to triumph in Christ. Amen and amen.