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HIDDEN TREASURE.

BY REV. B. T. ROBERTS.

In north-western Pennsylvania a hardy, frugal population lived for years in comparative poverty. They gained a support by lumbering, hunting, and farming. The country was rough; the soil not very fertile. But hundreds of feet below the surface was an untold wealth of oil. People, while struggling with poverty, were rich; but they did not know it. They had, of right belonging to them, great resources, but these did them no good; for they were ignorant of their existence.

This poor, struggling world has, in the Gospel, riches of the value of which it has no conception.

The Saviour says,

The kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.—Matt. xiii, 44.

In our western mountains are tracts of land which, from a surface view, appear to be worthless. Yet men because of owning them are called millionaires. From the hard

rock taken from the depths below, they extract gold and silver in abundance. It has been there all along, but men had not found it out. This rock yields its revenue in proportion as it is worked.

So men have only just begun to find out what is in the Gospel. In every age, a few patient miners who have gone down deeper than others have, with more or less plainness, spoken of the rich discoveries which they have made. But as the world was not sufficiently advanced to appreciate their value, but little attention was paid to what they said. More were inclined to ridicule their pretensions than to follow their example. Savages care more for a forest abounding with game, or a river well stocked with fish, than they do for mountains filled with silver and gold. That which supplies a present want is valued by them more than that which would supply all their future wants. People must be so enlightened as to appreciate a discovery before they will avail themselves of its advantages. Telegraphic communications between the chief towns of interior Africa would not pay the operators. So the people must be educated, step by step, up to the all-compre-

hensive principles of the Gospel, before they are prepared to receive them in their full sense and meaning. When they do receive them, it will be found that there is not a want in man, either in his various relations to society, or as an individual, which the Gospel does not meet. The more we learn of its rich provisions, the more we shall feel like joining with the apostle in saying, "O, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out."—Rom. xi, 33. The minds of men are gradually expanding to take in more and more of the Gospel of Christ. This is a symptom full of hope.

In every generation, some new discovery of truth already revealed in the Scripture, is brought before the public; or prominence is given to some truth which, though held by a few, has well-nigh been lost sight of by believers generally. "The mystery which hath been hid from ages and from generations, now is made manifest to his saints." Col. i, 26.

Christianity has not, by any means, recovered from the heathenish ideas and practices which were introduced into the Church by Constantine and the baptized idolaters which he converted in such large numbers, and who from that time to the present have too often filled its chief places. From that source came the bloody persecutions which for so long a period disgraced the Roman Catholic Church. Papal Rome imitated the spirit, and borrowed the weapons of pagan Rome.

The same pride of opinion, and assumption of authority over the conscience in matters of religion that kindled the fires in which Nero burned the followers of Christ, led to the establishment of the Inquisition, with all its horrors, for the extermination of heretics. It took ages for those who, in their belief, received the Gospel, to find out, what is so plainly written that it seems astonishing that any could have passed it over unnoticed, that the Gospel utterly forbids persecution in all its forms. The one essential element of a Christian disposition is love. A Christian may be persecuted; he can never be a persecutor. He who persecutes another forfeits all claim to the Christian character. He has learned of Nero and Domitian more than of Christ. The Sermon on the Mount is neither obscure nor ambiguous. In overcoming his own sins, one may use severity but it must be towards himself. The right eye that leads to sin may be plucked out; the right hand that cannot be restrained from doing wickedly may be cut off; but in every case it must be by the owner.—Matt. v, 29, 30. Towards another we may use nothing but kindness. No matter how injurious his treatment, we must not retaliate. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matt. v, 44. This feeling towards others and this treatment of them is not a mere embellishment, but an essential of the Christian character. "That ye

may be the children of your Father which is in Heaven."—Matt. v. 45. With these plain instructions agrees the whole of the New Testament. In the same spirit St. Paul writes, "Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, vengeance is mine : I will repay saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."—Rom. xii, 19-21.

With these plain teachings before them, it appears strange that even the Christian world did not learn long ago that Christianity is not a persecuting religion. And it appears that the Roman Church has not yet learned it.

And even among Protestants, the persecuting spirit is too often manifested. But men never get this spirit from Christ. It is carnal and devilish. There is no more candor and fairness in laying the persecutions which professed Christians sometimes inflict upon those within their power, to the Gospel, than there is in laying to the Gospel any other wicked acts which professed Christians commit ; but which are plainly forbidden by Christ. "And the fruit of righteousness is sown in peace, of them that make peace."—Jas. iii, 18. "Know ye not that the unrighteous shall not inherit the kingdom of God ?"—1 Cor. vi, 9.

Are others out of the way in their teachings, or in their practices? We must not fellowship them in anything that is wrong. We have no right to do this. "But though we,

or an angel from heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed." A Gospel, the benefits of which are promised to those who do not meet the conditions, is not the Gospel of Christ. To such we must give no countenance. To those who bring it we must not bid God-speed. This is a matter concerning which the Scriptures speak clearly. It may seem to manifest a lack of Christian courtesy to refuse to receive, as a preacher of the Gospel, any one who comes as an accredited minister of the Gospel. But if we are satisfied that he perverts the Gospel of Christ, our duty is plain. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed : for he that biddeth him God-speed, is partaker of his evil deeds."—2 Jno. 9-11. He encourages the one who is wrong, to persist in his course. Thus in treating him as a Christian, a great injury is done him. He becomes stubborn, when, if not received, he might become penitent. Also, by giving fellowship to one who is out of the way, the impression is made upon others that you think he is right. To the world you give your indorsement to that which, in your heart, you abhor. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—2 Thess. iii, 6.

Thus far should we go—but no

farther. We should never persecute any person for his religious belief. In all matters between the soul and God, we should concede the same toleration to others, which we desire for ourselves. It is time that this lesson, standing out so clearly in the Gospel, taught in the early settlement of this country, by Roger Williams, a Baptist, by Lord Baltimore, a Roman Catholic, and by William Penn, a Quaker, was fully learned and universally practiced.

There may be the most uncompromising adherence to the truth, and at the same time the utmost kindness of feeling, and gentleness of manner. Fletcher stood by his principles, and those who advocated them, with a firmness that never wavered, and his heart was ever filled with tenderness and compassion. He engaged in the most exciting religious controversies, and he used heavy arguments, but you search in vain for an utterance in which he called his adversaries hard names.

Between the torrid, enervating region, where compromisers drag out an easy, useless existence, and the arctic regions, whence persecutors lead forth their sanguinary horde, is temperate zone, in which the true servants of God work out their own salvation, helping others, but not harming them, seeking to save men's lives, and not to destroy them. Indifference is not an element of Christian love: nor hate of Christian zeal. Saint John is known as the loving disciple; his epistles are full of tenderness; but, like all the writings of the apostles, they are radical. He gives no encouragement to sinning

professors. "He that committeth sin is of the devil."—1 Jno. iii, 8.

Let us see to it, then, that we have these characteristics of true Christians—that we love the truth of God, and will not even appear to give it up; and that we have the love which keeps us from persecuting those from whom we differ.

Though we may not persecute, yet, if we are true Christians, we shall be persecuted. There is no help for this. It is a part of our heritage. The form, the manner, may vary, but in every country, in every age true Christians are persecuted. No degree of wisdom, no exhibition of love can save one from persecution. He who never suffers persecution for Christ's sake may be a baptized worldling, a trimmer, a compromiser, a coward, but he is not a true Christian. All the world-wooing preachers to the contrary, the declaration of the Apostle is still true: "Yea, and all that will live godly in Christ Jesus, shall suffer persecution."—2 Tim., iii, 12. To this there is no exception. This our Lord teaches. To one who forsakes all for him, he promises that he shall receive an hundred fold, now in this time, *with persecution*; and in the world to come eternal life."—Mark x, 30.

Then if persecution fall upon you do not be taken by surprise. It will probably come from a source that you least expect it. If you follow the Lord fully—that is, "live godly in Christ Jesus"—zealous church members, perhaps the very ones that labored for your conversion, will talk against you. They wanted you converted to the Church.

But you have got converted to God. This makes trouble. You are governed by principle instead of policy. This the worldlings in the church cannot endure. You bear a positive testimony against popular sins; and positively refuse to countenance the gambling schemes adopted by the church to make money. This enrag- es the Judases who carry the money-bags of the mammon worshipping corporation styling itself a church.

But do not be discouraged by persecutions, no matter from what quarter they may come, or what form they may assume. In suffering for Christ you will find an inward glory here, and an eternal weight of glory hereafter, that comes in no other way. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience. Behold, we count them happy which endure!"—Jas. v, 10. The route to Heaven is marked with blood. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. iv: 12, 13.

To seek persecution is rash and presumptuous. To shun it shows a fatal weakness in a vital point of the Christian character. In our Lord's Sermon on the Mount, eight blessings are pronounced, but the blessing is repeated on only one class, and that is, the persecuted.

Only go deep enough in your experience and you will find that

the poorest, which Christ has to offer is worth infinitely more than the richest rewards the world can give. You will not wonder at Moses in "ESTEEMING THE REPROACH OF CHRIST GREATER RICHES THAN THE TREASURES IN EGYPT: FOR HE HAD RESPECT UNTO THE RECOMPENCE OF THE REWARD"—Heb. xi, 26.

A BIBLE WITH ONE HUNDRED AND SIXTY-EIGHT PINS IN IT.—It was an old Bible, a family Bible, a well-worn Bible—the Bible of an old lady, who had read it, and walked by it and fed on it, and prayed over it for a long lifetime.

As she grew older and older her sight began to fail, and she found it hard to find her favorite verses. But she could not live without them: so what did she do? She stuck a pin in them, one by one, and after her death they counted one hundred and sixty-eight.

When people went to see her, she would open her Bible, and, feeling over the page after her pin, would say, "Read there," or, "Read here;" and she knew pretty well what verse was stuck by that pin, and what by this pin. She could indeed say of her precious Bible, "I love thy commandments above gold; yea, above fine gold; they are sweeter to me than honey and the honeycomb."

—"The whole hope of human progress is suspended on the ever growing influence of the Bible."—*William H. Seward.*

—There is a hell; believe it so that you may avoid it. There is a heaven; believe it so that you may obtain it.

—Bible Christianity is the companion of liberty in all its conflicts, the cradle of its infancy, and the divine source of its claims.—*De-Tocqueville.*

TO THE OVERCOMERS.

BY NEWMAN CHAMBERLAIN.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

How is it that there are so few saved, when God says in his word the way is so plain that a wayfaring man, though a fool, need not err therein?—so plain, says the prophet, that he that runneth may read? I have heard men quote this that have been in the church for years, and are now drawing their milk to the factory on the Lord's day, having men and women working it upon the holy day of God, that he is so zealous of. There must be great blindness somewhere. It must be great blindness too, for Christians to be in secret societies, fellowshipping evil. God, in his holy word, has forbidden to make any league with the wicked whatever. God says, "If my presence goes with you, you shall be separate from all people on the face of the whole earth."

Oh, this going up-stream to glory and to God is a personal matter. We come in contact with most everything that is coming down-stream. Oh, that we might say now with Caleb and Joshua we have followed the Lord wholly and fully, and then say it again at the day of judgment. Oh, if I had not said so, many a time, I would not have any of the grace of God in my poor heart, nor covering for my poor head. God help us to get our names higher up in the Church triumphant—higher up in Lamb's book of life, that we be not partakers of the sins of the church militant. John the Revelator says those whose names were not found written in the Lamb's book of life were cast into the lake of fire. The day of the great conflagration will burn as the oven of

which Malachi has spoken. None will be saved but them that are in God and God in them, and so are kept by the power of God through by faith. Oh, if our eyes fail us, may it be by looking upward. Jesus is to appear the second time without sin unto salvation. God forbid that any that read this shall be banished from the presence of of Jesus and of his glory. May God bless you with heaven's choicest blessing. Be thou faithful unto death, that you may receive a crown of glory. God has fixed my heart never to be unfixed. I expect without a doubt to go up to Heaven. Peace be with you all.

—As sins proceed they ever multiply, like figures in arithmetic—the last stands for more than all that went before it.

—Nothing will make us so charitable and tender to the faults of others as by self-examination thoroughly to know our own.

—All skill ought to be exerted for universal good; every man has owed much to others and ought to repay the kindness that he has received.

—In reading the writings of the early reformers, there are two things which must strike our minds. The first is the exact conformity between the doctrine maintained by them respecting the justification of sinners, and that of the apostles. The second is the surprising harmony which subsisted among reformers as to this doctrine. On some questions respecting the sacraments, and the external government and worship of church they differed; but upon the article of free justification, Luther and Zwingli, Melancthon and Calvin, Cranmer and Knox, spoke the very same language. This was not owing to their having read each other's writings, but because they copied from the same Divine original.

OPPOSITIONS OF SCIENCE.

BY REV. J. TRAVIS.

Paul in his 1st epistle to Timothy, vi, 20, speaks of the "oppositions of science falsely so-called." When the Greek philosophers, inclined as they generally were to the pantheistic religion of the age, were the embodiment of what was then known of natural phenomena, as also of the speculations concerning the causes of such phenomena; unilluminated as were their minds by divine revelation, with the abiding tendency of fallen humanity to depart from the Living God, it could not be otherwise but that their systems should be not merely estranged from the truth but also in opposition to it. Hence what could be more natural than that in Paul's introducing the religion of Jesus Christ into Athens, "certain epicureans and stoics should encounter him," and in the arrogance of their self-sufficiency ask, "What will this babbler say?" The history of philosophy sets forth this fact, that its systems, as adopted from time to time, have often been in opposition to revealed religion, and it is in this entrenchment of so-called science, that infidelity in our own times, as in the times of the apostle, chooses to vaunt itself. There are to be found so-called ministers of Jesus Christ who study the philosophies more than they study their Bibles; who appear to place more reliance on the deductions of some well-known scientist than upon the "sure word of prophecy," who ask not for a system of philosophy conformed to the word of God, but for "a religion adapted to science." They appear to forget that what was "scientific" a little while ago is considered absurdity now; that facile science, remoulded by some new fact or deduction, has again and again vacated what were once esteemed her most tenable positions. The opposition, let it be observed,

is always in the system of philosophy deduced, and not in the facts from which such deductions are made; for all errors in physical or mental science arise either from assuming something to be a fact which has not been proven to be a fact, or assuming a deduction or deductions to be true which have not been proven to be true. Reasoning by analogy will lead separate minds to very diverse conclusions, although each analogist may be equally honest in his attempt to reach the truth. Hence theories concerning physical phenomena that are not capable of experimental demonstration are valueless as integers in any system of natural philosophy, and are of little use in scientific investigation. This is the kind of science "falsely so-called" that is set in array against the Bible, and that shakes the faith of some unstable souls. Whatever new discovery has been made, that in the onset appeared to be against the Bible, it has only needed patient waiting for the full elucidation of its peculiarities, or for the demonstration of its processes to find that the apparent foe was in reality a faithful ally. One of these wiseacres writes as follows:

THE END OF THE WORLD.

Camille Flammarion, the French scientist, thus expresses himself in *La Correspondence Scientifique*, regarding the ultimate fate of our globe:

"The earth was born; she will die. She will die either of old age, when her vital elements shall have been used up, or through the extinction of the sun, to whose rays her life is suspended. She might also die by accident, through collision with some celestial body meeting her on her route; but this end of the world is the most improbable of all.

"She may, we repeat, die a natural death through the slow absorption of her vital elements. In fact,

it is probable that the air and water are diminishing. The ocean, like the atmosphere, appears to have been formerly much more than it is in our day. The terrestrial crust is penetrated by waters which combine chemically with the rocks. It is almost certain that the temperature of the interior of the globe reaches that of boiling water at a depth of about six miles, and prevents the water from descending any lower; but the absorption will continue with the cooling of the globe. The oxygen, nitrogen and carbonic acid which compose our atmosphere also appear to undergo absorption, but slower. The thinker may foresee, through the mist of ages to come, the epoch, yet afar off, in which the earth, deprived of the atmospheric aqueous vapor which protects her from the glacial cold of space by preserving the solar rays around her, will become chilled in the sleep of death. As Henry Vivarez says: 'From the summit of the mountains a winding sheet of snow will descend upon the high plateaus and the valleys, driving before it life and civilization, and masking forever the cities and nations that it meets on its passage.' Life and human activity will press insensibly toward the intertropical zone. St. Petersburg, Berlin, London, Paris, Vienna, Constantinople and Rome, will fall asleep in succession under their eternal shroud. During very many ages equatorial humanity will undertake Arctic expeditions, to find again under the ice the place of Paris, Bordeaux, Lyons and Marseilles. The sea coasts will have changed and the geographical map of the earth will have been transformed. No one will live and breathe any more except in the equatorial zone up to the day when the last family, nearly dead with cold and hunger, will sit on the shore of the last sea in the rays of the sun which will thereafter shine

here below on an ambulant tomb revolving aimlessly around a useless light and a barren heat."

What a time that will be for over-coats and furs! And as fur-bearing animals thrive in polar regions, such clothing will be quite handy in the coming glacial days. We fail to see why that "last family" need to suffer so much, unless it be from laziness, as nature has provided that man in polar realms eschew vegetable food and live largely on animal fats—and such regions abound in that kind of food. We confess, in our ignorance of scientific things, we should have looked for fire rather than freezing under the given circumstances, for when the rocks have by a chemical process absorbed all the water on the globe, one not of scientific attainments would have expected the interior heat to have increased, and reaching the surface to have set things on fire generally. How Munchausen like, and how puerile! How utterly unsupported by any reliable scientific data, yet glamourised over with the name of science, it is put forth an opponent of the divine revelation! Anything but the Bible appears to be the one controlling thought and principle of this class of teachers. "Nevertheless the foundation of God standeth sure."

—It is always more difficult to regain than it is to keep.

—How, without faith in a revealed religion, in a God who wills what is good, in a Supreme Judge, and a future life, men can live together harmoniously—each doing his duty and letting every one else do his—I do not understand.—*Bismarck*.

—As the Dead Sea drinks in the river Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so we are apt to receive daily mereies from God and still remain insensible to them—unthankful for them.

HOLINESS.

THE FUTURE OF HOLINESS IN THE
M. E. CHURCH.

BY R. GILBERT.

A celebrated statesman said that he knew of no better way to judge the future, than by the past. In determining the probable fate of holiness in the M. E. Church, three things, like so many mirrors, shed light upon the future, and enable us to divine with some degree of accuracy how this great church will dispose of holiness—holiness in its accepted Wesleyan sense. These three mirrors, that flash light into the vast future, are first, the past treatment of vital godliness in popular churches; secondly, the past reception of holiness in the leading Methodist Churches; thirdly, the past action of the M. E. Church itself, in reference to holiness, and its propagation.

1. As human nature is the same in all ages—as in physics, metaphysics, and in morals—like causes produce similar effects, we have a right to assume that as churches in the past have always morally deteriorated with their increase of numbers, wealth, and popularity, the M. E. Church will not be an exception of the rule. We may safely challenge ecclesiastical history to present an example, showing that godliness has advanced parallel with the progress of wealth, and popularity in the churches.

2. What other popular branches of Methodism have done, in reference to holiness, is a shadow projected into the future, ominous of what the M. E. Church itself will do. The M. E. Church in the United States is second in numbers and popularity. This Church has well-nigh lost sight of holiness, as a distinct work in the magazine church literature in the pulpit, and in the privacy of Christian life. The Wesleys of Great Britain have for

some years been indirectly purging out holiness, and circumscribing its defenders; something after the Genesee Conference style. The opposition of the British Wesleyan Church to the simplicity, and spiritual life of early Methodism, caused the organization of the Primitive Methodist Church—the most spiritual branch of Methodism in Great Britain. Mr. Caughey—the great American revivalist—preached some years in the United Kingdom. Many thousands were both justified, and sanctified in his meetings; and yet, the Wesleyan Conference passed a resolution closing their chapels against Mr. Caughey. While Dr. and Mrs. Palmer were on their four-and-a-half-years tour in Great Britain, the same Conference passed a resolution, that “Special revival services are contrary to godly order!” This resolution is correct except the omission of one little syllable. It should read *ungodly* order. The Conference vote, that “Special revival services are contrary to godly order,” was equivalent to a decision, that Methodism itself is of spurious origin;—as though the children of a family should vote their parents out of the pale of wedlock. Methodism is the offspring of “special revivals.” Of course, the opponents of holiness would not name holiness as the object of their real opposition. While really attacking holiness, they professed to be aiming at something else—incidental evils that must be eliminated from theoretical and practical Methodism. They always claimed to be par excellence the only true defenders of Methodism, and cautiously contrived to make people believe, that the advocates of holiness were not orthodox, and their plans were not Methodistic, but disloyal to the Church.

3. But let us notice the past action of M. E. Church itself, and see what light it reflects upon the probable future of holiness in this Church. During the past thirty

years, much has transpired shadowing a dark future for holiness in the M. E. Church. The literature, and general teaching of this Church is gradually, and yet rapidly drifting into Zinzendorfism—the dogma that complete sanctification is coitaneous with justification. About 1848, Bishop Foster wrote “Christian Purity.” It was Wesleyan in its teaching. In 1860 Dr. Foster remodeled his book, so as to make a terrible onslaught against the holiness movement, inaugurated by loyal members of the M. E. Church. Apparently ashamed to reverse his book, he yet adroitly managed to undo the Wesleyan sense, by putting in an “appendix” in favor of Zinzendorfism. The author of the appendix is not named. While Dr. Foster apparently dissents from the appendix, he really endorses it. The Bishop says of this appendix:—“With slight verbal changes, and a few modifications of ideas, we should feel that the treatise is not only able, but essentially correct.” Of course this long appendix was added to instil Zinzendorfism into the Church. This remodeled book—prepared as a bomb-shell to explode in the camp of the holiness organization, laden with its shrewed Zinzendorf leaven—was published by Rev. T. Carlton of the Methodist Book Concern.

As Zinzendorfism gradually spread in the Church, Dr. Crane was emboldened to write a book flatly taking sides with Zinzendorfism—at least in substance. Dr. Whedon—the great literary head of the Book Concern—devoted four pages in the Quarterly in commendation of Dr. Crane’s book; while he only found space for a four-line notice of a thoroughly Wesleyan work on holiness, published about the same time. Notwithstanding the holiness movement in the M. E. Church, we may safely conclude, that Zinzendorfism is now the theoretical, and practical dogma of the Church.

Were it not feared that thousands would join the Wesleyan, Free Methodist, and other Churches, the managers of the holiness movement would doubtless have ere this, shared the fate of the Genesee-Conference preachers, who so nobly stood for holiness. The late action of the Illinois Conference looks like a determination to rekindle the fires of Smithfield—not to burn bodies, but to smoke out holiness from the Church, and to burn up the Church relationship, and Christian reputation. All these things indicate a dark future for holiness in the M. E. Church; but there is room enough outside—room enough in heaven. As the apocalyptic woman fled into wilderness to evade the dragon, so, let the holiness people abandon the red dragon of ecclesiasticism, when the devil usurps the hierarchical machinery to crush out holiness. The devil is always uneasy till he gets the control of the ecclesiastical machinery.

—If we were only half as lenient to the living as we are to the memory of the dead, how much happiness might we render them, and how much remorse might be spared, when the grave has closed over them.

—See that no day passes in which you do not make yourself a somewhat better creature; and in order to do that, find out first, what you are now. Do not think vaguely about it; take pen and write down as minute a description of yourself as you can, with the date to it. If you dare not do so, find out why you dare not, and try to get strength of heart enough to look yourself fairly in the face, in mind as well as body. I do not doubt but that the mind is a less pleasant thing to look at than the face, and for that very reason it needs more looking at; so always have two mirrors at your toilet-table, and see that with proper care you dress your body and mind before them daily.

KNEELING AT THE THRESHOLD.

BY DR. THOMAS GUTHRIE.

I'm kneeling at the threshold, weary, faint and sore,
Waiting for the dawning, for the opening of the
door;

Waiting till the Master shall bid me rise and come,
To the glory of His presence, to the gladness of His
home!

A weary path I've travelled, mid darkness, storm
and strife,

Bearing many a burden, struggling for my life.
But now the morn is breaking, my toil will soon be
o'er;

I'm kneeling at the threshold, my hand is on the
door!

Methinks I hear the voices of the blessed as they
stand,

Singing in the sunshine in the far-off sinless land;
Oh, would that I were with them, amid their shin-
ing throng,

Mingling in their worship, joining in their song!

The friends that started with me have entered long
ago;

One by one they left me, struggling with the foe;
Their pilgrimage was shorter, their triumph surer
won,

How lovingly they'll hail me when all my toil is
done!

With them the blessed angels, that know no grief
or sin,

I see them by the portals, prepared to let me in;
Oh Lord, I wait, Thy pleasure; Thy time and way
are best;

But I'm wasted, worn and weary; Oh, Father, bid
me rest!

—When we speak of obedience
we should always speak of faith
first. Faith is the first and funda-
mental act of obedience. Faith is
the mainspring of obedience.

—Let us leave to God the choice
of all that is accidental in our lives,
and without noticing carefully
where we are walking, let us think
only of walking well.

—Death removes the shutters
from the windows of the soul. Why
should we dread his coming, since
his work is to let air and light into
rooms which are now dark and suffo-
cating?

BUILDING.

BY REV. H. A. CARPENTER.

In the Bible men are often com-
pared to familiar animals or things
in nature, to represent our condition
or our relations to God and one
another.

St. Paul who had to battle with
persecution compares the Christian
to a soldier (Eph. vi, 11-17), and
prize runners (Heb. xii, 1). The
Psalmist, to a tree (Psa. i, 3); Job,
to gold refined (Job xxiii, 10).
Christ speaks of us as disciples
(learners), (Luke xiv, 26), and as
friends (John xv, 14, 15), as branch-
ers of a vine (John xv, 5), as sheep
(John x, 1-16), as babes (Matt. xi,
25), as hired laborers (Matt. x, 1-16),
as brethren (Matt. xxiii, 8), as salt
(Matt. v, 13), as light (14), as good
seed (Matt. xiii, 38). From each
comparison we may learn some im-
portant truth.

Christ, in teaching the multitude
on one occasion, said: "For which of
you intending to build a tower, sit-
teth not down first and counteth the
cost, whether he have sufficient to
build it," thus illustrating some
important conditions of salvation.

As builders we must first consider
the cost. Christ never was so anx-
ious to get followers as to lead one
into unlooked for trials and dis-
couragements. Though he died
that every sinner might be saved,
yet he wants them to seek him un-
derstandingly. His commands are
such as a child might understand,
and the weakest perform. He tells
us plainly what conditions we must
meet.

You call yourselves Christians.
Look over the contract lest you be
weighed in the balance and found
wanting. You who would seek and
find, sit down and count the cost
whether you have sufficient to build,
whether you really want to be a fol-
lower of Jesus and desire that
more than all else. It will cost

talent, time, voice, and reputation. It will require the sacrifice of the friendship, love and ambitions of the world; and you yourself without reserve. Christ says: "So, likewise whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.—Luke xiv, 33. Again, "If any man come to me (love less) and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple."—Luke xiv, 26.

To build a house or tower, one must have a well defined plan or design; so, to gain Heaven, one must realize what it means to be a Bible Christian. Then all the acts and words of his life should be in harmony with the Spirit of Christ. Every desire should be subservient to that one great object. If we have no higher motive than the builders of Babel's tower, we shall not be able to finish. If you profess religion and belong to the church, with no higher motive than to promote worldly schemes, your building will have sand for its foundation, and hay and stubble for its materials. Paul says, "The love of Christ constraineth me," and nothing short of a single eye to God's glory should actuate us.

If our building is to stand it must have a good foundation. There is but one for a true Christian. "For other foundation can no man lay than that is laid, which is Christ Jesus."—Cor. i, 3-11. And Paul says, "This standeth sure."—Tim. ii, 2-19.

Then we must take heed how we build thereon. A tower must stand plumb. It would not be sufficient to guess at it. No more will it do for a Christian to hope that he is saved. Too many build by others, "comparing themselves among themselves." They indulge a vain hope that it will be well with them if about as good as some whom they think stand about upright.

O for more Bible Christians, converted to God who will come up to His standard! "Therefore, thus saith the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. He that believeth shall not make haste." "Judgment also will I lay to the line, and righteousness to the plummet."—Isa. xxviii, 16, 17.

A tower must be completed or it will only be a laughing stock to all who behold it. The cause of Christ languishes because of so many incomplete specimens of Christians. The world looks sneeringly upon those who commenced to build and did not go on to perfection; who have a name to live but are dead, and judge the whole by these semi-saved professors of religion. O ye dim lights along these benighted shores, way-marks to heaven, teachers and preachers of a way of holiness be true to the cause of Him who redeemed, and no longer disgrace the name of Christianity by such half hearted, faithless, aimless lives. Take an inventory of all you have and are, and give freely to God for service or sacrifice, that you may not be found wanting in his balance, but endure to the end; run the length of the race set before you. You who have long been building, push on to the cap-stone that you may stand complete in him who said, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock."

—There is no rational principle by which a man can die contented, but a trust in the mercy of God, through the merits of Jesus Christ.

—Opportunity is the flower of time; and as the stalk may remain when the flower is cut off, so time may remain with us when opportunity is gone.

HOUSE OF MANY MANSIONS.

Let me close this address with an analogy. The Bible may be compared to a magnificent edifice that took sixteen centuries to build. Its architect and builder is God. Like the beautiful world, the work of the same author, it bears on it everywhere the impress of a hand divine. This majestic temple contains sixty-six chambers, capacious, yet in size unequalled,—the sixty-six books of the Old and New Testaments. Each of its 31,173 verses is a stone, a beam, a panel of the building, which is a temple more glorious far than that of Solomon or of Zerubbabel, with their hewn stones from Lebanon, their pillars of cedar, their doors of olive, their floors, walls, and ceiling overlaid with fine gold of Parvaim, their holy places, their courts, their porticoes and gates. No portion of this wonderful structure will the Lord suffer to be mutilated or defiled.

Within the sacred inclosure dwells the whole family of God on earth. The Bible is the home of the redeemed below. When the Lord Jesus was departing from this world, He said, "In my Father's house are many mansions; If it were not so I would have told you. I go to prepare a place for you." That house is the temple in heaven above, whence the entrant shall go no more out, and where Christ's friends abide as priests to God forevermore. But the Bible is the "house of many mansions" prepared for Jesus' disciples on earth. Here they have their residence; here they are fed; here they are strengthened, comforted, and blessed; here they are nurtured for immortality.

The Bible is not merely the dwelling-place of God's people. It is the chosen abode of God Himself. Would you have fellowship with the Father? You will be sure to find Him within the precincts of

this holy house. Shall we take advantage of the King's permission and step inside? We approach by the beautiful garden of Eden, with its innocent flowers, its groves and lucid streams. The first part of the building, that of highest antiquity, bears the name of the chamber of law and justice. These are five in number, the Books of Moses. One of these is a sort of vestibule to the others, and resembles a long gallery hung with portraits and pictorial scenes of surpassing interest, mementos of persons and events that had place before a stone of the building was laid,—such figures as those of Abel and Enoch, Noah, Abraham, Hagar, Sarah, Jacob, Esau, and Joseph, and such scenes as Paradise and the Flood, the Departure from Ur of the Chaldees, the Tent-Door at Mamre, the Flaming Cities of the Plain, the Offering of Isaac, Rebecca at the Well, and the Governor of Egypt weeping on the neck of his brethren. Thence we pass through an extensive range of imposing apartments, the chambers of historic record. These comprise the library of the edifice, and in them are laid up the Church's archives for more than a thousand years. These rooms are twelve in number, and stretch from Joshua to Esther. Then we come to the wide space called the gymnasium of the building, or the saints' exercising ground, the Book of Job. Entering right of this, we find ourselves in the music gallery of Psalms, the orchestra of the house, where dwell all the sons and daughters of song, with cymbal, trumpet, psaltery, and harp. Issuing thence we pass at once the chamber of commerce, the Book of Proverbs; not far from which is the penitentiary of the place, where sorrowful bankrupts and other defaulters may remain for a time with profit,—the Book of Ecclesiastes. A little further on, we enter into a tiny parlor in the midst of larger rooms,—the cham-

ber of sympathy with mourners,—the Book of Lamentations. Interspersed among all these, the eye is regaled with such delightful conservatories of flowers as the Books of Ruth and of the Songs of Solomon. And next we come to a noble suit of lofty apartments, some of which are of great capacity and are laid out with extraordinary splendor, no less than seventeen in number. These are the halls of ancient prophecy, and follow in grand succession from Isaiah to Malachi.

Thence we pass to the portion of the edifice of more modern construction, and we enter four spacious chambers of peculiar beauty. These are of marble, fairer far than ever was taken from the quarries of Paros, Pentelicus, or Carrara; chambers of which one does not know whether to admire more the simplicity or exquisite finish. At once the walls arrest us. On them we see not golden reliefs of palm-trees, lilies, pomegranates, and cherubim; but four full-length portraits of the Lord of the building Himself, drawn by the Holy Spirit's inimitable hand. These are the Books of the Four Evangelists. Stepping onward, our ears are saluted by loud sounds of machinery in motion; and entering a long apartment, we find ourselves face to face with wheels and shafts and cranks and pinions, whose motive power is above and out of sight, and which will bring on changes all the world over. This is the chamber of celestial mechanics,—the great work room of the building,—the Book of Acts. Leaving it we are conducted into the stately halls of Apostolic Epistles, no fewer than twenty-one in range. The golden doors of fourteen of these are inscribed with the honorable name of the Apostle to the Gentiles, those of the seven others with the names of James and Peter John and Jude. Within these halls the choicest treasures of the Lord are stored.

And last of all we arrive at that mysterious gallery where brilliant lights and dark shadows so curiously interchange, and where, in sublime emblems, the history of the Church of Jesus is unveiled till the Bridegroom come,—the grand Apocalypse. And now we have reached the utmost extremity of the building. Let us step out on the projecting balcony and look abroad.

Yonder, beneath us, is a fair meadow, through which the pure River of the Water of Life is winding its way; on either side of which stands the Tree of Life, with its twelve manner of fruits and its beautiful leaves for the healing of the nations. And in the distance, high on the summit of the everlasting hills, the city, all of gold, bathed in light and quivering with glory,—the New Jerusalem; its wall of jasper, its foundations of precious stones, its angel-guarded gates of pearl; the city that needs no sun, no moon, "for the glory of the Lord doth lighten it, and the Lamb is the light thereof!"

Oh! let us make this beloved house our home. Let us make haste, with our children in either hand and with our kindred at our back, to enter its portal. But of one thing make sure; see that you ask and obtain the great interpreter, who waits at the gate, Himself to lead you in and take you all over the building. Say to Him, whose name is the Comforter, the Spirit of the Truth, reverently and with faith, "Lord open thou mine eyes, that I may behold wondrous things out of thy law;" and oh, let it be yours also to seek that the millions of India, China, of dark Africa, and all America, parents and little children alike, and every islander of the sea may enjoy the advantages that you possess; that they may have their home with you in this "house of many mansions," provided for the faint and weary here.—*Times of Refreshing.*

GIVEN TO GOD.

The powers of body and mind, which we possess, are given to us by God. Have we given them to God in consecration as we ought? Very many say that they have, but do we see the fruits of the consecration in the measure we ought on the part of the prosperous farmer, merchant, manufacturer or tradesman, in devotion of a portion of the gains of business to the furtherance of God's cause? Are the fruits of this consecration seen on the part of the educated and carefully trained scholars, in a readiness to champion with tongue and pen the cause of Christ, and by their voice as well as influence to aid in checking the current of vice and infidelity that is drawing so many to ruin?

Are professed Christians awake? There is great and imminent danger that the coming generation will see infidelity, open and avowed, controlling by very direct means the affairs of the nation. Every effort is being put forth on the part of those avowedly hostile to Christ to overthrow his kingdom. These efforts are not conducted in the dark nor put forth in secret. But by weekly newspapers and monthly magazines, by tracts, pamphlets, and voluminous treatises their avowed efforts to overthrow Christianity are prosecuted. These publications are scattered broadcast through the land, sent gratuitously to those who have not means to buy them. Every means are taken to spread the knowledge of their principles, to introduce them amongst those who may be disaffected with the religion of Christ.

Where are the men so given to God that they will devote money, time and talents to opposing this threatening evil? That it is threatening is seen in the fact that never before was a political party formed on the basis of The Liberal Party recently formed at Cincinnati.

Given to God! He is the giver of all. Have we given all in turn to him—time, talents, influence and wealth? What a privilege is laid open to us, what a duty is laid upon us, who have taken the name of Christ!

Curiosity pants to see great men, remarkable places, and uncommon things; but grace in the heart pants to see Jesus. The first object we wish to see when regenerated is Jesus. We want to see him in sorrow to cheer us; in darkness, to illumine us; in trouble, to deliver us; in prosperity, to keep us; in sickness, to comfort us; and in death, to enable us to triumph. We would see Jesus in the manger, Jesus at the Jordan, Jesus in the temple, Jesus in the busy crowd, Jesus in the house of affliction, Jesus by the grave of Lazarus, Jesus in Gethsemane's garden. Jesus at Pilate's bar, Jesus hanging on Golgotha, Jesus ascending from Olivet, Jesus interceding for us before his Father, and Jesus coming in the clouds of heaven to claim the world which was created by him and for him. Friends, have you ever seen Jesus? Do you want to see him now?

—Thanks be to God that we pass not through this world as if belonging to it. If branches of the Living Vine, we need pruning and cutting; if vessels meet for the Master's use, cleaning and purifying; if followers of the lowly Jesus, humbling and casting down; and if heirs of heaven, we need much tribulation before our robes are made white and we can appear before the throne of the Lamb. Let us then rejoice when the chastening hand of love is upon us, and pray earnestly that no affliction may be lost, but that each sorrow may leave its lesson upon the heart, weaning us from earth, educating us for heaven.

God hears no more than the heart speaks; and if the heart be dumb, God will certainly be deaf.

"GREAT PROMISES."

"They that wait on the Lord shall renew their strength."

Have not most of us leaned too much on the strength received in the past, or already possessed, without our repeatedly, or lately having been *renewed*? May not this fact account for some of the damaging surprises Satan may have sprung upon us?

Is it absolutely necessary that we promptly have a substantial repast in the morning for our bodies? no less should our spirits eat and drink till *consciously renewed*! At the noonday hour must our physical natures be again freely nourished that they faint not? our souls by that time will be surely more or less thirsty and it will be risking a good deal to let them go hungry. Then with what satisfaction do we partake of our evening meal to renew the waste of the day! More sweet and toothsome are the *renewings* of the Holy Spirit, as we meditate at eventide, and "*wait on the Lord*." After a weary day's march in the army, body sick, having been ousted from my warm corner by the fire, and crept around to the next best place I "*waited on the Lord*" a little ere I closed my eyes, and O how he did renew my strength, and comfort and bless me!

The condition—and there is one to every promise—is *wait*! We have illustrious examples; Jacob, Hannah, David, Daniel, Paul, our blessed Lord! But if we know any thing much about religion, we have often *waited ourselves*, till we have *renewed* our strength. Reflect a moment; have we waited *often* enough? *long* enough? *earnestly* enough? If we are not strong enough, is not this sufficient answer in the negative? How many half or whole hours a day do we spend in genuine waiting on the Lord! We need to wait, and wait, and wait till we *feel* strength coursing through

our veins, "*shall renew*," is the promise!

Elijah had said to Ahab, "get thee up; eat and drink; for there is a sound of rain." Nevertheless there was a time of waiting for God's prophet. And he said to his servant, go up now, and look toward the sea. And he went up, and looked, and said, *there is nothing*. And he said, go again *seven times*! "O glorious prophet! His *promise cannot fail*! Lord teach us how to wait on thee.—*Words of Faith*."

THE BIBLE.—"The Bible is so strict and old-fashioned," said a young man to a gray-haired merchant who was advising him to study God's Word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and don't bind one down as the Bible does." The old merchant turned to his desk and took out a couple of rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion. "Well," said the lad, "what do you mean?" "One line is not straight and true, is it? When you mark out your path in life, don't use a crooked rule!"

—When on the higher levels of life we can remember the lower levels; but when on the lower we cannot remember the higher.

—"The Lord permits the enemies of his Church to rage, so that their unholy passions may demonstrate the innocence of his persecuted people."—*Lisco*.

—"How precious man is in the sight of God, since an entire invisible world is at hand, and ready to afford him aid in seeking salvation! How full of comfort the thought, and assurance, that they that be with us, are more than they that be against us."—*Arndt*.

LOVING SERVICE.

BY REV. E. P. MARVIN.

"Be kind to each other, the night's coming on,
When friend and when brother perchance will be
gone."

"Probably all of us would be greatly surprised and humiliated if God should reveal to us the various forms and degrees of selfishness that adulterate our zeal in doing good.

He only knows how much selfishness is mixed with the gospel zeal of even the best of men. We are taught in the gospel to "serve one another in love." We are to do it under the impulse and in the spirit of the pure benevolence of the gospel. All men do serve one another but the service is usually performed in selfishness instead of love. From infancy to age, from the cradle to the grave, we are dependent upon one another.

"God never made an independent man."

How destitute and comfortless we should be alone in the world. We should be free and independent, but it would be the freedom and independence of barbarians. How little of what we use do we create or procure from original sources. Go and take a lesson of your wardrobe, your table, your house furnishing. Learn how the cares and toils of others, far and near, have contributed to your welfare and happiness.

"Know nature's children all divide their care;
The fur that warms the monarch, warmed a bear.
While man exclaims, 'see all things for my use'
'See man for mine', replies a pampered goose."

In barter and trade, in capital and labor, in the cunning inventions that abridge labor and promote comfort, men serve one another. One sows and another reaps. One labors in planting the institutions of civilization and christianity and another enters into his labors. As wants increase, civilization becomes complex, and the means of communication increase, every nation, tribe, and people under the sun is brought under tribute to promote the welfare of every other. Thus we see the fact

of universal service. Now the gospel teaches us to perform it in love and not in selfishness. The stereotyped forms of address, "Dear sir," and the subscription, "Your obedient" to his brother man are used by all men. But alas, how selfishness reigns and even ravages in this service! How men serve themselves supremely and others only in order to this service. Their good deeds are often but the sounding-board to re-echo their own praises, or the coating of quicksilver that mirrors their own image in self complacency.

Many a godless worldling accumulates and hoards money by sharp practices, accommodating widows with money and afterward accommodating himself by devouring their houses. When death is about to unloose his miser grasp, perhaps he "leaves a monument to his memory," which awakens the praise of men, but which God regards very much as we regard the monument of carcasses which the spider leaves. When the veins and arteries of the head are gorged with blood a blood-sucker will serve you, but no thanks to him for the service.

Let us serve one another in the true disinterested benevolence of the gospel. The pecuniary compensation should furnish but the minor motive. Above this let us seek to promote public and private good and add to the sum of human happiness. We should cherish this spirit in the commonest affairs of life. Every little service should be done in love. When we sow or plant, build or manufacture, it should be done in love. We may never reap what we sow; the roof we construct may never shelter us; the tree we plant may never feed or shelter us, but we should cherish the benevolent thought, "it will do somebody some good." Others before us have labored and we have entered into their labors, let us do the same for those who come after us. How this

benevolent spirit ennoble all kinds of labor. "Art thou called a servant? Care not for that," only perform the service well, and in this spirit; do it in kindness to man and as "unto the Lord," and no service can be degrading. Honor lies in doing things well, rather than in doing great things. Said an English nobleman to his peer, tauntingly, "Your father blacked my boots, sir," "Did he not do it well, sir?" was the prompt and noble reply.

"Honor and shame from no condition rise.
Act well your part, therein all the honor lies."

Magnify your calling and it will magnify you. "If God," says some one, desired an angel to sweep the streets of a city, or to rule an empire, there would be no choice among them, between the two services. God honors the sexton of a church as much as the preacher, if he does his work as well.

This obligation of loving service is universal, even the poorest, weakest, youngest, and most ignorant, are so related to their superiors, that they can serve them in love. The mouse can serve the lion, as the fable shows. Each member of the body is dependent upon every other one and can serve all, even the feeblest are necessary. Mr. S. took a poor ignorant, and friendless Irish boy into his service. The boy served him and received his wages; but above all, Mr. S. served the boy to a good Christian home and Christian education. That boy is now an excellent and a useful missionary in China. Thus ought all employers to serve their employees, as they have ability and opportunity. I would not keep a girl at housework if I could not do her more good than simply to pay her wages. In the code of selfishness, as our wealth, knowledge and power increases, our privilege to enslave others to our service is enlarged. But in the Gospel code our obligation to serve others is increased. "If any man will be first among you, let him be

your minister." "We that are strong ought to bear the infirmities of the weak." Elder brothers should serve the younger. We should seek to serve others in the spirit of boundless Gospel benevolence, rather than to yoke them into the service of our all-engulfing selfishness. No service is acceptable to God, or purely pleasurable to us unless it be performed in this spirit. Study 1 Cor. xiii, 3, and Acts xx, 35. It has been the common blunder and misery of mankind to seek happiness in selfishness, instead of in benevolence, where alone it can be found. All the pure joy in the universe, among men, angels, or in God himself, springs from the exercise of the benevolent affections. Doing good in love is the short cut to happiness.

"If thou an angel's happiness would know,
Rouse to some work of pure and holy love."

Christ, both by precept and example, tries to lift us up into this blessed realm of pure and boundless benevolence. He introduces the spirit of joyful self-sacrifice for the good of others. He chose the form and office of a servant, even unto the death of the cross. On account of this service and suffering God has highly exalted him and the angels praise him. Study Matt. v, 38-48, 1 Cor. x, 24, 2 Cor. viii, 9, Gal. v, 14, Phil. ii, 5-8, Jas. ii, 8-9, 1 Jno. iii, 16, Rev. v, 9, 10.

We should imitate and approach constantly this matchless model. Although the tiny shell cannot contain the whole ocean, it can hold a part of it. The dew-drop cannot take in the whole sun, but it can take in and reflect a part of it. So our diminutive hearts should take in and dispense to suffering humanity some measure of the ocean and sunshine of divine benevolence.

Paul declared himself free from all men, and yet he says he made himself "the servant of all." He said, "I am debtor to the Greeks and Barbarians, to the wise and to the

unwise." Not because he had received any good from them, but because he had received salvation from Christ as a steward, for them. The worthiness was not in them but in Christ, and he did it for Christ's sake, and as unto Christ. Men of the world often deny the existence of this principle of disinterested benevolence. It is for us who are Christians to prove it. If they say, "doth Job serve God for naught?" we should reply in actions that speak louder than words, showing that so far as earthly good is considered, we do. We should be willing to engage in hard service where no earthly good is possible and even where loss is sure. We should be always giving and doing. "Owe no man anything, but to love one another." Here is a measureless debt on Christ's account, and we must keep making payments on it, even though poor, we may be constantly making many rich, and at last we may find ourselves the richest of all. No service is hard if there is love enough in it. Jacob's seven years' toil for Rachel were light and short because he loved her so. Shame on a Christian who knows what Christ has done for him, and who has Christ's example before him, and yet complains of hardness. He needs more love in his heart to expel his selfish complaints. Christian service is the hardest in the world without love, and the easiest where this divine grace abounds. Love is the strongest and fullest volume of passion in the soul. It is the warm gulf-stream of humanity, flowing up from the tropics through the cold ocean of human selfishness. "Love puts on an angel's power. "Love will carry heavier burdens, bear more yokes, endure more buffetings, do more service, face more perils, than any other principle." A heart full of love is better than a head full of learning. One drop of this grace is worth more than an ocean of gifts. The church of Christ

ought to exhibit the highest standard of pure love and disinterested kindness, and this should manifest itself supremely in fervent prayers and earnest labors for the salvation of perishing souls. We should love others as ourselves, and seek their salvation as we would our own, if it were at stake. By all the power there is in our love for God and man, let us hasten to "rescue the perishing."

INDIFFERENCE.—Rev. Geo. F. Pentecost, the evangelist, met a young man about nineteen years of age in the inquiry room in Boston, who said that he did not believe in religion, and thought that almost all professors of religion were hypocrites.

"That is a serious charge to bring against us," said Mr. Pentecost.

"I do not want to judge harshly," said the young man, "doubtless, many think that they believe what they profess to, but it does not seem to me that they really do."

"Is your mother a Christian?" resumed Mr. Pentecost.

"She is a member of the church."

"But is she a Christian?"

"I do not think it hardly fair, Mr. Pentecost, for you to ask me such a question."

"But you have brought a sweeping accusation against Christians. Let us begin at home and see if you can verify it."

The young man's chin and lips quivered as he burst into tears, replying, "If my mother believes that I have a soul bound for everlasting destruction unless I repent, why does she never speak to me on the subject of religion?"

"Oh!" said Mr. Pentecost, "next to *unbelief*, *indifference* in Christians seems to be the great stone which prevents dead souls from being quickened into life."—*Selected.*

—The ray of happiness, like those of light, are colorless when unbroken.

THE INWARD LIFE OF A MAN OF SCIENCE.

I have read with zest and profit the life of Rev. Albert Hopkins, Professor in William's College, Williams-town, Mass.

In the line of science, he originated scientific expeditions, the first in this country from any college being under his direction. It was his sympathy with nature which led him to adopt in his teachings the principle of showing the thing itself whenever that was possible; and so he put up, almost wholly at his own expense, as an astronomical observatory, the first in this country.

The first noon prayer-meeting in the country was established by him, and for more than thirty years he attended it with a regularity only exceeded by that of the sun in coming to the meridian.

Soon after graduation, he was attacked by disease which wasted his strength, and assuming a chronic form continued for a long time. The disease was a humbling chastisement to one who had never known anything but strength and activity. It led to the most serious and heart-searching reflections. He had little to say to his fellow creatures; it was God who was pleading with him; as it were, face to face. At the end of these agitations and shiftings of the soul, he came, with the suddenness and almost with the decision that marked the conversion of the apostle Paul, to an absolute surrender of himself to God. From that moment he sought to bring his own life in conformity to the life of Christ, and to lead others to a like submission and conformity. Ridding his own mind from all self-seeking, he consecrated himself with all his powers to the service of God, chose wisely his life work, and developed it in a character noble, beautiful, Christ-like.

When about twenty-three he began the keeping of a journal, his

motive being "for the purpose of restraining myself." The recorded dedication of himself embraced his immortal soul with all its capacities, of feeling and of action; his mortal body, promising by strict temperance to guard against every fleshly lust, and praying for complete deliverance from the lust of the eye and the pride of life, his time promising to spend every hour and moment of it in performing what he believed to be God's will. "I give also my property, what I have now and what the Lord may hereafter grant to me, promising to spend it, so far as my judgment guides me, all for His glory. And whatever else belonging to me I have not here specified, I desire to wholly consecrate to God." Henceforth he was a consecrated man. He never recalled this vow; he never wished to recall it.

1831. July 17. "In prayer this evening, felt that it was my duty to be absolutely holy. Prayed that through my own exertions and the aid of the Holy Ghost I might be. Seemed to get near to God, and cannot help feeling that he will answer me."

—22. "Every day since Sunday it has been on my mind that I ought to be holy. And when this thought has come over me, I have felt that I ought to be so now. I pray God that I may never commence another day without feeling this and living up to it."

Oct. 4. "Felt convinced that the only way to do good is to be good, particularly in reference to frugality and temperance. According to F——'s notion (with whom I have just been conversing) a man by looking constantly at Christ may have oneness with God. Is this so? If perfection is attainable, is it not in this way?"

1833. Dec. "For a year and a half I have regarded entire sanctification as a duty; but now I have come to regard it as attainable.

This change has been wrought by entering, under a sense of duty, upon what I considered a course of godly living. While in this way I fell in with one who considered himself entirely sanctified. This led me to search the Scriptures with prayer, endeavoring to lay my heart all open to conviction, throwing off entirely the shackles of sect; and here I found the doctrine as I supposed clearly stated. The Scriptures now appeared a new book, nearly as much so as when I experienced justification. And now I am expecting when God shall take up his abode in me and walk in me."

18th. "Feeling the want of nothing so much as a spirit of sweet humility, willingness to do nothing and be nothing if Christ may only be glorified in me."

22. "In my dreams last night repeated this passage over and over again, 'He that believeth on the Son of God hath everlasting life.' Arose strengthened. Pursued holiness. Seemed to get very near to God at noon. Felt that the way I was to receive holiness was by receiving the Holy Spirit to help me to be holy. Have had many and sore struggles this week."

"Thus, says his biographer, did he miss the blessing when it seemed just within his grasp. Mistaking the true significance of faith, failing to reach the proper standpoint from which to estimate duty, he toiled on under the law, understanding as yet no other way."

"Saw that I must claim possession of every inch that I had gained. Convinced that I ought to live so as not to waste time in repenting, that God has cancelled only those sins in a Christian which are forsaken; the rest are nails in the body of Christ. How much better it will be when one gets to heaven to be greeted by some one who shall say, 'You were the means of my being here,' than to enter alone and unwelcomed. I ought to live so that

when I come to the close of life I shall have nothing to do but to die."

Sin-sickness prompted him to say, 'Never before have I had a more vivid preception of the misery of that endless state where every change of place brings only an increase of pain. Freedom from sin is the only preparation for death, complete redemption through the sprinkled blood of Jesus.'

"Yesterday noon I prayed long. I felt that I had forsaken all sin, and then I was helpless before God. I thought of the promises. Felt that God would give me his Spirit. Pledged for it. At this time a feeling came over me which I never felt before. I said, 'My Father! My Father!' I think I received the Holy Ghost at that time. This morning I prayed long to Christ directly, and got the blessing for which I prayed, viz.: the meek and the lowly mind. Tuesday and today in the morning meeting urged the propriety of forsaking all sin."

1836. Feb. 11. "Whilst in prayer despaired of ever getting rid of pride and unbelief, my besetting sins. This led me to commit the keeping of my soul to Christ. I seemed to throw the responsibility over to him, and felt a relief which I think I never experienced before. I hope I shall never go back; never take my salvation again into my own hands." Thus finally did he entrust himself entirely to Christ. Henceforth, although there will be times when the clouds will gather again, and the thunders of Sinai will be heard, his soul has found its true refuge. Its flights outward will be like Noah's dove, circuits only, with the ark Christ Jesus as its points of departure and of rest.

June 1. "In morning prayer got some new light on the passage, 'If we walk in the light,' etc. To walk in the light seemed to me to be led by Christ the true light. To do this we must first commit ourselves to

him as our guide. I desire to subordinate everything to the purpose of God's glory, and to shape all my plans with reference to the advancement of the Saviour's kingdom. I cannot bear the idea of living without being useful. There is no combination of circumstances in which a man can possibly be placed in which he may not be kept. Hence I saw that I should take a bold stand and assert my freedom. Accordingly I began to testify to a full salvation in the noon meeting.

"Yesterday morning had nearness to God in prayer, praying to the Holy Ghost, when He seemed to say, 'Be clean immediately;' Christ also to say, 'I will, be thou clean;' and the Scriptures chimed in, 'Now are ye clean through the word.'"

"Have felt to-day the vanity of seeking salvation by works, it must be by faith alone. Through the opening of the veil of my heart Christ enters as the High Priest of the new covenant to execute his office, especially that of sprinkling the atoning blood on all within. Lord, help me to keep hold of this figure as a medium of sanctification. At peace and about as happy as I seem to be capable of."

In the progress of things toward perfection, light comes by degrees, and new light generally breaks in whilst we are working under the guidance and impression of that already enjoyed. To him Jesus Christ was not merely a teacher to be believed, or a ruler to be obeyed, but a guide to be followed, in lowliness and meekness, in gentleness and patience, in love and charity. His telescope never pointed more surely and steadily toward the heavenly bodies than did his life, his example, and his teachings direct us to Him who is the Way, the Truth, and the Life.

At once a mystic and a most practical man, a visionary and a mathematician, a Christian of the most intense pattern, and the best com-

pany for youth that could be desired; most solemn, most witty, most severe, most lovable and generous.

In revivals the burden of his preaching seems to have been, "the Master is come and calleth for thee." His constant exhortation was, "immediate surrender to Christ."—*E. C. Estes in Guide to Holiness.*

—Death brings us to a dreadful alternative—it must then be heaven or hell! If death were to arrest me now, which would it be?

—Ignorance, when it is voluntary, is criminal, and he may properly be charged with evil who refuses to learn how he might prevent it.

—'Tis one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the Gospel fountain.—*A. Fuller.*

—Do not live a single hour in your life without doing exactly what is to be done in it, and going straight through it, from beginning to end. Whatever it is—take hold at once and finish it up squarely and cleanly; then do the next thing, without letting any moments drop between. It is wonderful to see how many hours those prompt people contrive to make a day, it is as if they picked up the moments that the dawdlers lost. And if you find yourself where you have so many things pressing you that you hardly know how to begin, let me tell you a secret; take hold of the first one that comes to hand and you will find the rest all fall into file, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he accomplished so much in his life. "My father told me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, now.

A CHRISTIAN BRAHMIN.

Bochan Masih was an earnest Christian man. He was by birth a Brahmin, a native of Benares. When the mutiny broke out, he joined the mounted police. He never recovered from the effects of a cold caught during the mutiny, and became disabled for active work. He took up his abode near our Mission gate, spending his last few years in the service of his Master as an unpaid mission agent. He was blest in his labors.

He usually sat at the door of his house near the road, and, as pilgrims passed by, spoke to them of Jesus. One day an aged pilgrim came slowly along the road, leaning on his staff; he seemed weary, faint, and sad. Bachan Masih addressed him, saying:

"*Maharaj*, (great king,) where do you come from, and whither are you going, and what is the object of your journey?"

The weary pilgrim answered:

"I come from such-and-such places, where I have been on pilgrimage, seeking rest for my poor, weary, and sad heart, but I have found none. I have now come to *Kashi* (Benares); may I find rest here?"

Bachan Masih invited him to sit down, and spoke to him of Jesus. He said to him:

"Why will you wander about in search of God, who is near you? Why will you bow down to idols and images made of stone, which cannot save you? What is your Maker, a stone? Is God confined only to certain places? No, no! He is now here. Jesus is in the midst of us, and now invites you, saying, 'Come unto me, you that are sad, weary, and heavy laden, and I will give you rest.'"

The aged pilgrim listened with deep attention and emotion. The Lord opened his heart; faith was wrought to him. After some silence, he exclaimed:

"Is this message indeed from God? Does God think of me? Did Jesus die for me also? and can he—does he—love me, a poor, old, unworthy sinner?"

Bachan Masih grasped his hand, and, in the fullness of his heart, said:

"Yes, brother, he does!"

Upon this the aged wanderer exclaimed:

"Jesus is a Saviour such as I need; in him I see all I have sought for years. I will stay with you."

Soon after, he brought the aged believer to me to be admitted into the visible church of Christ.

At another time Bachan Masih brought me a blind man for baptism, who said:

"In my younger days I was very careless about God and my salvation. Being active and strong, I became the servant of a great man, and I was renowned for wrestling and fighting. One day, whilst so engaged, the thought struck me, What would become of me if I should be injured and die? I became alarmed, and began to read my Shastas; but they could not quiet my mind. I worshipped my household gods, but I found no rest. I then went on pilgrimages, visiting various shrines; but all in vain—my anxiety remained. I then resolved to join the Mohammedans. I went and lived among them; but I perceived that they were as ignorant of God and the way of salvation as I was. Whenever I spoke to them of my anxiety, they always said: 'Be of good comfort; God is great; and what he has decreed will take place.' Whilst among them I became blind. Thus, blind within and blind without, I left them and resolved upon going to *Kashi*. As I was slowly passing along, feeling my way with my staff, a friendly voice called out to me, 'Whither are you going, and what are you in search of?' I stopped. Seeing that I was weary and faint, my new friend ordered me some food from a Brahmin, of

which I partook. I then opened my mind to him. He seemed to understand me fully. He spoke to me of Jesus. He also prayed with me and for me. Jesus is such a Saviour as I need. I believe in him. I am the Prodigal Son. Bachan Masih has taken me by the hand, and has led me back to my Father.

He was admitted into Christ's Church, and became a sincere and humble Christian.—*Missionary Tidings.*

KEEPING THE SABBATH.

Not long ago a brother wished me to preach for him at an appointment which he is serving, and which is several miles from the city where we both reside. He suggested to me the wisdom, under the circumstances, of taking the cars on Sabbath morning rather than use his horse; at the same time kindly offering to pay the car fare, or, if I preferred, the use of his horse and carriage. I told him I could not conscientiously use the public conveyance, and would accept the use of the carriage. He said he could with good—with better—conscience, under the then existing circumstances, use the cars. I had not time to give him my reasons for my decision, but, on reflection, have concluded to write this article as it affords an opportunity to present one of the phases of the Sabbath desecration which is steadily gaining upon us, and I am convinced there is something to be done by individual action as well as by conventions and resolutions.

There are a good many others beside the brother referred to who do not seem to see that in using the public conveyances they are helping to desecrate the Sabbath. If they were satisfied on this point, they would not use them; and it appears to me they need only to have their attention called to some plain facts.

I saw no difficulty in using the horse because the distance was short,

he would rest during the service, would be gently used, and would be used only as a means of aiding me in the effort to promote the observance of the Sabbath by preaching the word for the conversion of sinners and the edification of believers. On the other hand, I had every reason to believe the cars are run on Sabbath to make money. This so far as we can get at is the controlling motive. And no matter what my own motive might be in using them my presence would sanction their being run on the Sabbath.

If the distance had been long, if I had required the attendance of servants, if it had been a ride simply for pleasure, or to accomplish some secular business, I can conceive of a just objection to the use of the horse on Sabbath by Christians. And I fear there are too many who do not consider this question, and who are breaking the Sabbath just as much by the use of private as by public conveyances.

There is no need of the public conveyances on the Sabbath. We must learn to exercise a rational and a Scriptural trust in God and let secular business lay over. And besides this, so long as these public conveyances are used, many Christians who are in the employ of these corporations are tempted to follow their secular employment on the Sabbath and are deprived of privileges which God has ordained they shall enjoy.

Now, was I not right in declining to go in the cars and thus avoid helping to keep the railroad employees out of their Sabbath privileges and to sustain the corporations in using the Sabbath as a day for money-making?—*The Christian Companion.*

—Men's lives should be like the day—more beautiful in the evening; or like the summer—aglow with promise; and like the autumn—rich with golden sheaves, where good deeds have ripened in the field.

EDITORIAL.

STUDY.

Many professed Christians are weak and inefficient all their days for want of study. Some are blown around "by every wind of doctrine." Preachers who have the ability to fill their positions with credit to themselves, and benefit to others, just drag through the year because they do not give, on an average, one hour a day to honest, conscientious study. They spend a good deal of time in running over the papers and in idle gossip.

Your early opportunities for study may have been limited. That is all the more reason why you should improve, to the utmost, your present advantages. You have so much to do. But you cannot do it well without study. Said one of the greatest mathematicians, "If my life depended on doing a difficult problem in twenty minutes, I would employ fifteen of them in determining how it it should be done." In business it is not the bustling, noisy, stormy man, who seems to carry all before him, that attains the highest position, but the quiet thoughtful man who works out the matter in his mind before he commits himself by word or act.

In the service of God get blessed all you can.—"Be filled with the Spirit," but do not neglect to study. "Give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."—Tim. iv, 13, 15.

Study the Scriptures. Do not be content with simply reading a little in a careless manner. Commit daily a portion, however small, to memory. Read the Bible by course; but study it by subjects. Take a Reference Bible or a Concordance and hunt up the various passages that bear upon whatever question of importance may demand of your action, or may interest

you as a Christian. Weigh their meaning. Do not seek to have your opinions confirmed, but find out what God's opinions are.

You complain of your memory, it is not so poor but what it may be improved. There are two things that greatly help the memory. 1. Attention. 2. Use. You have no difficulty in remembering the substance of that which greatly interests you, and to which you apply your mind. Then the first thing to be done in securing Heavenly wisdom is, to give your heart fully to God. If your affections are placed on God, if you love Him more than you do any thing else you will have no difficulty in giving your attention to his words. But if you are backslidden at heart, or were never converted, as is the case with so many professed Christians at the present day, the Bible will seem to you dry and uninteresting.

Then by using your memory in the study of the Scriptures, it will be greatly strengthened. Commit one chapter to memory and you can commit another with far less labor. What tired you at first will, after awhile, become a delightful exercise.

Study to do no harm. If you cannot do good you can at least, avoid exerting an injurious influence. You can see to it that others are not confirmed in a course of wrong doing by your example. Be careful lest others are prejudiced against the Gospel, by your manner of living, by your way of doing business, by your spirit, or your conversation. "But we beseech you, brethren, that ye increase more and more, and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing."—I Thess. iv, 10-12.

Study to do good. Do not be content with doing no harm. Add to the good influences already in motion

in the world. Try and make as many better as you can—to bring as many souls to Christ as possible. Give thought to the subject, and endeavor to find out how you can do the greatest possible amount of good. If you find that one plan fails, do not obstinately stick to it because it is right, but see if you cannot find out a mode of working by which you may succeed. Do not think that every one must be approached in the same way, or that the same class of truth must be presented to all kinds of people.

Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth.—1 Tim. ii, 15.

HOME MISSIONS.

If you have a missionary spirit you can find work to do near at home. We do not have to cross the ocean to find those who are “without God in the world.” They can be met with almost anywhere. The other evening a man was in at our meeting in Chicago, who said he could not remember that he was ever in a religious meeting before. He was a man in middle life and apparently an American.

You can search the heathen world over in vain to find, a more demoralizing institution than the licensed liquor saloons of this country. Our cities are filled with them. They turn men into demons before their death; and bring colonies of hell on earth. Yet strange to say men professing to be moral, and even members of churches, give their influence and their votes to legalize this most cherished institution of Satan.

Such men are proper subjects for missionary labor. No idolaters stand in greater need of being converted to God.

But is it true that “Except a man be born again, he cannot see the Kingdom of God.”—Jno. iii, 3. Every one who believes the Bible must believe it. They are the words of our Lord.

Are there not those near you, over whom you have an influence, who have never experienced this radical, spiritual change? Have you done all you can to bring them to repentance? If not then there is mission work for you to do. Will you go about it in the name of the Master?

THE REASON.

If we could see no reason why Christians are commanded to “Adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array, but with good works, (1 Tim. ii, 9), still the command would be binding. But any thoughtful person can see good reasons for the command. Dr. Tudor of St. Louis, at the recent Evangelical Alliance Conference, gave one. “Our fine, fashionable churches deter the poor, argue the question as you may. ‘Go to your church with this bonnet? And it is all the bonnet I have!’ is the irresistible argument on the other side.”

There can be no question that the costly apparel of professed Christians, and the selling of seats in our fashionable churches, are rapidly alienating the masses from Christianity.

Another reason is that costly, fashionable apparel feeds and nourishes pride. Of course this will be denied. But it is true. The only reason why jewelry, ornaments and fashionable apparel are worn is to gratify pride, and gain admiration. They are put on, not for comfort, but to be seen. But pride shuts one out of the Kingdom of Heaven just as effectually as stealing.

Another reason is that the wearing of gold and costly array, takes the amount which they cost over the cost of modest apparel from the amount which might be used in doing good. Hence, the contrast:—“Adorn themselves not with gold or pearls or costly

array, *but with good works.*" The more you have of the one, the less you must have of the other.

A farther reason is found in the fact that the wearing of fine clothes by those who can afford them makes those who cannot afford them think they too must wear them. This often leads both men and women into crime. Proud young men steal from their employers to buy fine clothes for themselves or for their wives. I have personally been acquainted with several instances of this kind. When we pray "*Lead us not into temptation,*" we should be careful and not lead *others* into temptation.

O, beloved, our bodies must in a little while be laid in the ground—our opportunities for doing good will be forever gone. Let us strive to be rich towards God. Let us transfer all we can to the other shore, and instead of wasting our substance upon ourselves to gratify pride or passion; or leaving enough to ruin those we love, let us "do good, be rich in good works, ready to distribute, willing to communicate, laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life."

PARENTAL AUTHORITY.

Paul gives us one of the marks of the last times that "*men shall be disobedient to parents.*" Of course there never has been an age in which children did not more or less disregard the commands of their parents. But we doubt if there ever was a period when, in Christian communities, parental authority was set aside to the extent that it is at present. In many homes the children bear rule. They wield the scepter with so strong a hand as to rob their parents of domestic peace and of religious privileges. Sons and daughters make slaves of their own fathers and mothers. In Chicago, the oppressions have become so intolerable that within the last week two

fathers have revolted. In one case the young man came home after midnight, maddened with drink. He was enraged at finding the door locked. The father opened it as soon as possible. But the son flew at him in a fury. The father retreated to his bed-room. The son forced his way in and endeavored to strike him. The father reached under his pillow, drew his revolver and shot him. He died within a few hours.

The other young man, shot by his father under similar circumstances, is likely to recover.

One of the leading dailies says that the long-suffering fathers of Chicago have, at last began to assert their rights. And it grimly adds, that if it is followed up there will be but few young men left in Chicago by spring.

This state of society is not peculiar to any one city, nor is it confined to the cities. It prevails to an alarming extent all over the country. It bodes no future good.

The foundation of all government is, on the part of the governed, in respectful submission to constituted authority. If this is wanting, and men obey only as far as prompted by inclination, or interest, or passion, a state of anarchy follows. A republican government becomes impossible. Violence and fraud prevent an expression of the popular will at the elections. A state of anarchy attended with rapine and murder is certain to follow. The survivors at last seek refuge in a despotic government.

The very foundation of a true Christian character is submission to God. Where this is wanting, whatever the creed or church; whatever the religion may do, in the way of promoting refinement and worldly prosperity, it does not save the soul.

In the name then of patriotism and of Christianity, we call upon you who are parents to train up your children to obey you. As you love them, as

you love your own soul insist upon their obedience. Make no compromise here. Let your commands be always proper, but secure obedience not because they are reasonable but because they are your commands. Teach them from the very start to *submit to proper authority*. But if you let your boy run over you when he is young he will do it when he is older. Instead of, as you fondly hope he will when he gets old enough to know what is right, appreciating the kindness you unceasingly shower upon him, he will grow more abusive, and break your heart with his misdeeds. You can depend upon the word of God. "*The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame. Correct thy son and he shall give thee rest; yea he shall give delight unto thy soul.*"—Prov. xxix, 15-17.

THE EARNEST CHRISTIAN.

With this number our magazine begins the twenty-first year of its existence. The time seems short and yet what changes has it witnessed. Slavery has been overthrown, and our popular pulpits no longer contend that a Christian may hold slaves.

Other unpopular principles which, from the first issue we have continued to advocate, have been taken up and are now ably presented and defended all over the land.

Many of those who stood by us then, contributors and correspondents, have been called home and God has raised up new friends to aid us in our work.

The very success which has attended the efforts which we and others have been making to spread scriptural holiness over the land, has, strange as it may appear, crippled our financial ability and weakened us in resources. For where there was one periodical that advocated holiness then, there are four or five or more now. The patronage which we

then enjoyed is divided up with others. We do not mention this to complain but as a ground of gratitude and encouragement, and to show our friends the necessity of putting forth extra efforts to extend our circulation.

Is there not some friend of any church, or of no church whom you could, by properly presenting the matter, induce to subscribe one year for the EARNEST CHRISTIAN. If all our friends would do this for us it would greatly strengthen our hands in the Lord, Will you not?

Many similar periodicals have been aided by donations, some to a large amount. We have never received any thing in this way. We do not ask any; all we want is that our friends should give us plenty of subscribers.

Those who read the EARNEST CHRISTIAN, who are best qualified to judge pronounce it second to none.

Please then give us your assistance at once and send us on all the new subscribers you possibly can. This will help us much every way.

OUR WORK.

AT PHILADELPHIA we dedicated a second Free Methodist church, the 26th of October. It was purchased through the devotion and self-sacrifice of one man and his wife—Brother and Sister Walters. The house is convenient—the field truly a mission field. Brother Travis is doing clear, thorough work for God there, and should be sustained by the friends of a pure Gospel, outside of there, until he can raise up a congregation of "faithful men," who will furnish the needed support. We preached nine sermons in this church, and spent one Sabbath with Brother T. S. LaDue, at Master St. The work here appears to be in a prosperous condition—large and attentive congregations, and some are getting to the Lord.

There is so much superficial easy, worldly-conformed, false religion in the land that those who are contend-

ing for a pure Gospel, have fearful odds to battle against." But God is with them, and however long the struggle, will crown them with victory at last.

At GOWANDA, N. Y., we preached from the 9th to the 23d of November, twenty one sermons. God was with us and enabled us to preach the word with plainness. There was, we trust, some good accomplished.

At CHICAGO.—We have been here about two weeks. The Lord has been with us at every service. We have had help from on High to "proclaim liberty to the captives, and the opening of the prison to them that are bound." Some have asserted their liberty and been set free. God is evidently at work among the people here. How long the meetings will continue and what the final result will be we leave for Him to determine who sent us here.

We have an excellent society of devoted men and women in this city whom Christ has chosen out of the the world. They are united and have a mind to work.

GOING TO CITIES.

We have been struck with the large number of men and women in Chicago out of employment. Every day, respectable appearing men—not tramps, not beggars—come along asking for something to eat, saying they are seeking in vain for work. One is a machinist, another a carpenter, another a laborer, and one fine appearing young man had endorsements speaking of him as one of the most eloquent, promising young lawyers of the State from which he came.

If you are in the country, comfortably situated, or uncomfortably situated, do not go to any of our large cities. Stay where you are, whether in a mansion or a cabin or a dugout. If you behave yourself, the neighbors will not let you starve. If you do the

best you can, some will take pleasure in relieving your necessities.

But if you go to the city with money, the chances are nine out of ten, and even greater, that you will lose it. Men will gain your confidence only to rob you. If you are of the world, they will take you to the theatre, if religious, to a popular church, establish themselves as your fast friends, draw you into business enterprises in which "success is certain," and the first you know your money is gone and you are left hopelessly in debt. If you are poor will be reduced to beggary. The chances of success are hardly one out of five thousand.

If a young woman goes to one of these cities to make a living she is almost certain to be ruined. It may begin with her getting married, but she is soon abandoned or divorced. Then often comes a life of shame followed soon by death by suicide, or by protracted agonies in comparison with which burning at the stake would be an act of mercy.

Our American cities are fast becoming Sodoms in their morals. There are some truly righteous, some real saints who weep between the porch and the altar. The avenging sword of divine justice is stayed and God still sends his servants to call sinners to repentance.

"THE SEVENTH DAY."

Our tract, with this title, keeps up a great commotion among the "seventh day" people. They cannot let it alone. No one seems to answer it to the satisfaction of the rest. So their writers try their hand at it one after another. Answer upon answer is sent us. Though they differ in style yet there is a wonderful sameness in their arguments. These may be reduced to two. The first consists in calling us names—charging us with being ignorant and perverse. The second in perverting our words. Thus the last writer that we have seen says:

"You resort to the quibble or subterfuge—for I can't give it any other name—that because the three little qualifying words, "of the week," were not inserted after the words "the seventh day," therefore any particular, definite day of the week is not meant, and people are at liberty to keep any day of the week as the Sabbath which they choose."

That is just what we do not say. We hold that Christians should keep that *particular seventh* day which the community, in which they reside, generally keep. The language of the tract is, "The true rule is, in whatever part of the world you may be keep as the Sabbath, the day which the Christians generally do."

But the seventh day people without designing it, by setting up a seventh day of their own, add their influence to that of infidels and spiritualists and lager-beer drinkers to break down the Sabbath altogether. For you may rest assured that if these latter, by their aid succeed in abolishing the Christian Sabbath they will never substitute any other.

The qualifying words "of the week" may be small but they are important. So is the word "not." But it changes the meaning of a sentence. When God says "The seventh day is the Sabbath" we have as much right to add the one qualifying clause as the other. We have no more authority to say "The seventh day of the week is the Sabbath," than we have to say "The seventh day is not the Sabbath." Not a particle, yet this is all there is of the controversy. It does not appear to us worth while to waste words on a question which, fairly stated is no plain. "Now the end of the commandment is charity and of a pure heart, and of a good conscience and of faith unfeigned from which some having severed have turned, aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say nor whereof they affirm."—1, Tim. i, 5-7.

A YOUNG PREACHER.

A young father came home election night intoxicated. His little girl of seven months of age was never happier than when in her father arms. But this night he could not get a smile from her. Instead of manifesting her usual delight, she seemed sad and desponding. After trying in vain to draw out the usual responses to his caresses the father turned to his wife and said, "What is the matter of little Nellie, is she sick?" The mother frankly replied, "No she is not sick, but she knows you are intoxicated." It went like a dagger to the heart of the husband and father. "Then" said he, "if she knows that, young as she is, she shall never know it again. By the help of God, I will never touch another drop of liquor."

He fell on his knees and his wife prayed with him, and he confessed his sins to God, and his wife, and struggled through in earnest prayer until he felt the assurance of pardon, and the peace of God flowed all through his soul. He rose a new man and since then has been living a Christian life.

The mercy of God is so great that he leaves no avenue to the soul of man untried. Within the voice that strikes the ear, the soul sometimes hears the voice of God. Happy is he who promptly obeys its admonitions, "Yea; have ye never read, out of the mouth of babies and sucklings, thou hast perfected praise."—Mat. 21, 16.

CORRESPONDENCE.

OBITUARY.

EMILY TOWN, wife of F. A. Town, of Saratoga Springs, N. Y., died November 3, 1879. Sister Town experienced religion at about the age of twenty, and united with the Christians, that church being then, less conformed to the world than others

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about her. About three years after at the Clifton Camp-meeting, N. Y., she experienced the blessing of Holiness. Shortly after the Free Methodist Church was organized in Saratoga, she united with it. She was a worthy, consistent, and valuable member, to the time of her death. Her piety and sound judgment gave her great influence in the church and community. She was a great sufferer, months previous to her death, but her patience and resignation was remarkable. When shadows from eternity began to fall around her dying bed, she assured us that all was well.

O. W. YOUNG.

ALMON J. SMITH, father of Rev. Almiron Smith, of the Susquehanna Conference, died of paralysis of the brain, at his residence in Cicero, N. Y., November 30th, 1879, in his 63d year. Brother Smith was converted to God in early life and lived faithful for some years. Then came a season of wandering from God, from which he was reclaimed some years since and he continued in the service of God until death. He was radical in his principles, and when the Free Methodists came into his locality, he was one of the first to identify himself with them. Many that have shared his hospitality will remember his home as one where God's servants were ever welcome. He lived in the community where he died 47 years, and had endeared himself to them by his many acts of kindness. As a citizen he was loyal to the principles of righteousness. As a friend he was kind and true. In the social relations of life he was a faithful husband, a loving and tender-hearted father. As a member of the church he filled responsible positions, being class-leader for many years in the M. E. Church, and also in the Free Methodist Church. In his Christian experience he was not at all times as clear as he desired to be, but death did not

find him unprepared. He was suddenly stricken down, but continued to linger for some weeks. For four weeks previous to his death he was conscious most of the time, but unable to speak. When asked if it was all right with his soul, he at once answered in the affirmative, by bowing his head and lifting his hand heavenward he died in peace.

His funeral was largely attended. Much of divine presence and help given us. The writer spoke from "The righteous hath hope in his death."—Prov. 14-32.

J. B. FREELAND.

MRS. MARY DAMON, wife of De Salvo Damon, died Sep. 25th, 1879, at Olean, N. Y., aged 29 years. Sister Damon with her companion and two little boys, left their home in Rushford, N. Y., to visit her mother in Olean. At Olean she was taken seriously ill, the disease in its first stages indicating diphtheria, finally assumed the form of colic, with which she had suffered very much at times, and which had for years baffled the skill of the best physicians. Her sufferings were intense, but with Christian patience, she bore them all without a murmur. At times when her suffering was most severe, she would exclaim, "Let some one pray," and when so weak that she could only whisper, she would lisp the name of "Jesus," and "Praise the Lord." Sister Damon was converted at the age of fifteen years, and until her death maintained a high Christian character. She united with the Free Methodist church in 1867. During the last few months of her life, especially, the Christian graces developed rapidly. A few weeks previous to her death, she remarked in class, that she knew not what the Lord was preparing her for. The Elton camp-meeting was to her a precious season. She lived and died in the enjoyment of "full Salvation."

A. H. BENNETT.

LOVE FEAST.

MRS. C. TERRY.—“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” Glory be to God! This is my experience. O glory Hallelujah! If we walk in the light as he is in the light, the blood of Jesus Christ his Son does cleanse from all sin. Glory be to God! Just as freely as though we had never sinned. O, blessed experience, who would not live for it.

MRS. R. LABRUM.—How rich and sweet is my present experience! My soul was so filled with the Spirit last night that I slept but little. Tongue cannot tell what light, strength and comfort Jesus can give when he can have his way with a soul. Glory to his dear name! It has been sometimes hard to get dear, Christian friends on God’s altar, and hard to keep them there. I have almost feared to meet and greet and visit with those I love most, lest

“They divide my wavering mind,
And leave but half for God.”

But he who knows our every weakness has been helping me in that direction, not that I love friends less, far from it, but I can say the will of the Lord be done concerning them, their regard for, and their opinion of me, believing that my Father knows best, and will make all things work together for our good. My all is on the altar. I am not waiting for the fire, for love Divine is burning in my soul.

JULIAN C. KELLEY.—“The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?” My soul triumphs in Jesus he is my all in all; I have a faith which unites me to God, through the blood of Je-

sus. Praise his name, I see my helplessness, and feel my weakness, but cast my soul on Jesus, who has and does save me, Praise God, Jesus enables me to rejoice evermore; pray without ceasing, and in every thing give thanks. Glory to God!

BETSEY OSBORNE.—A year ago at a General Quarterly meeting I saw as the light shown on me, that debts, of twenty-five years standing would have to be paid in order to be right with God. I promised God on that Saturday night if he would spare my life until Monday I would restore and make all wrongs right, as far as it lay in my power to do so. God heard me and it was the happiest night I ever saw. The money was restored and I was free. The Lord revealed himself as never before. Jesus wonderfully manifested himself to my soul. Glory to God and the Lamb for ever. I am glad of the light and that God gave me grace to walk in it. I am determined to obey Him, regardless of circumstances. Between two and three years ago I came among the Free Methodists spiritually blind, but glory to God I now see. Glory be to God for salvation that saves.

LOUSIA S. NASMITH.—I belong to the God who gave to me these commands and promises of the Bible. Blessed thought, and they are all mine to fulfill, and receive. I belong to the royal family of heaven, and I feel so grandly when I remember the children of God here, and those above are all heirs to the same throne. I shall go up ere long and claim my mansion in the better land. It is sweet to commune with Jesus here, but Oh, to see him face to face, will be bliss untold. I am studying Revelations, and sometimes I almost forget this is earth, and the vail seems so thin between heaven and earth, that I can rejoice with the saints around the throne, I join them in singing the new song.