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A REVIVAL.

BY REV. B. T. ROBERTS.

"And the same day there were added unto them about three thousand souls."—Acts ii. 41.

A revival is to be expected wherever appropriate efforts are made.

The advocates of gradual conversions can find nothing in the text to favor their theory. Here is the record of more sudden and numerous conversions than ever took place under the labors of Wesley or any of his followers. A people in whose midst there have been a hundred conversions are thought to be highly favored. A minister who, in the course of a year, by the most arduous and protracted efforts, has been instrumental in the conversion of fifty sinners, is thought to be successful. And so he is in comparison with many who profess to labor in the vineyard of the Lord. Instances are not wanting of preachers professedly sounding the alarm year after year without hearing the inquiry after the way of salvation, from a single penitent.

The text tells us of the conversion of three thousand souls in the same day. This wonderful result was consequent upon the preaching of a single sermon. Probably the most of those who gladly received the

word had never heard a gospel sermon before in their lives. They were, many of them, strangers, from all parts of the known world; Jews and proselytes who had come up to Jerusalem to worship. It was at the feast of the Pentecost, instituted in commemoration of the giving of the law from Mount Sinai. This was celebrated fifty days after the Passover. When this day was fully come the disciples were all with one accord in one place. No one had excused himself on account of business or the length of the way which he was obliged to go. They were there, with one heart. No one stood or sat an idle spectator. Their minds, affections, desires and wishes were concentrated on one object. Every man had the same end in view. All were actuated by the same motive. One prayer rose simultaneously from every heart. It was the prayer of faith. It was prayer for the descent of the Holy Ghost. Oh! how that united prayer was answered! "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the place where they were sitting. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Swiftly and straight each tongue of
flame,
Through clouds and breeze unwaver-
ing came,
And darted to its place of rest
On some meek brow, of Jesus blest."

"When this was noised abroad the multitude came together," as they always will when God's people are filled with the Holy Ghost. In the crowd were representatives of some fifteen nations. These were amazed when they heard the disciples, (who were Galileans, and had never learned to speak but their native language) speaking in the tongues of these different nations the wonderful works of God. Some, with more delicate ears, were greatly shocked at the noise. They doubtless thought the worship of God ought to be conducted in a more formal, sleepy, systematic manner. Such, mocking, said, "These men are full of new wine." Peter got up and preached to them a very plain sermon. The outlines of it are given by the sacred historian. There are none of the flowers of poetry or ornaments of rhetoric in it.

He did not read from a manuscript a polished discourse borrowed from half a dozen different authors. He spoke to them from the fullness of his heart. Repelling the charge of drunkenness, he laid the facts of the case just as they were before them. He told them that the time of the fulfilling of the prophecy of Joel had now come. He charged them with the crucifixion of Jesus. Of his resurrection and ascension he gave explicit testimony. He then commanded them to repent and be baptized in the name of

Jesus Christ for the remission of sins and promised, that if they would, they too should receive the Holy Ghost. "And with many other words did he testify and exhort them to save themselves from this untoward generation." The word was attended with power. Some blasphemed, as they always will, but others received it gladly, embraced Christ and joined his disciples. The result of that day's effort is summed up in the text, "And the same day there were added unto them about three thousand souls." From the text we adduce the following proposition, which we shall briefly prove and illustrate:

WE ARE AUTHORIZED TO LOOK FOR THE IMMEDIATE CONVERSION OF SINNERS WHENEVER APPROPRIATE EFFORTS ARE PUT FORTH.

This we prove—

1. From those passages in which men are commanded now to repent and believe. "Turn ye again now, every one from his evil way, and from the evil of your doings."—Jer. xxv. 5. "God now commandeth all men everywhere to repent."—Acts xvii. 30. "Behold now is the accepted time; behold now is the day of salvation."—2 Corinthians vi. 2.
2. From those in which we are commanded to pray for others compared with those in which answer to prayer is promised. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men."—1 Tim. ii. 1. "Pray for them that despitefully use you and persecute you."—Matt. v. 44. "For the

eyes of the Lord are over the righteous, and his ears are open unto their prayers."—1 Peter iii. 12. "Again I say that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."—Matthew xviii. 19.

3. From the examples given in the word of God.

The day of Pentecost three thousand were converted. Again Peter and John going to the temple at the hour of prayer, found a multitude to whom they preached Jesus. And though the preachers were put in prison for the boldness with which they preached, the record says, "Many of them which heard the word believed, and the number of men was about five thousand."—Acts iv. 4. When Philip went down to Samaria, and preached Christ unto them, the people with one accord gave heed unto those things which Philip spake.—Acts viii. 6.

They which were scattered abroad at the persecution which arose, about Stephen, traveled about preaching. "And the hand of the Lord was with them and a great number believed and turned unto the Lord."—Acts xi. 21. Paul and Barnabas going to Antioch preached, and so great an excitement was stirred up that "the next Sabbath day, came almost the whole city together to hear the word of God."—Acts xiii. 44. The Jews contradicted and opposed, but many of the Gentiles believed.

Wherever the apostles went

preaching they had a good revival. The same results have followed faithful efforts made in modern times. Call to mind the revival of Wesley's day, those which, under faithful laborers, this country has enjoyed. Did you ever know Scriptural efforts to fail?

4. From the truths we preach and the commission we bear.

(1.) These truths are ascertained. They are attested, as well as given by God. As Edward Irving says, "There was a time when each revelation of the word of God, had an introduction into this earth which neither permitted men to doubt whence it came, nor wherefore it was sent. At the giving of each several truth, there was done upon the earth a wonder to make her children listen to the message of her Maker. The Almighty made bare his arm, and through mighty acts, shown by his holy servants, gave demonstration of his truth, and found for it a sure place among the other matters of human knowledge and belief. But now the miracles of God have ceased; and nature secure and unmolested, is no longer called on for testimonies to her Creator's voice.

No burning bush draws the footsteps to his presence chamber; no invisible voice holds the ear awake; no hand cometh forth from the obscure to write his purposes in letters of flame. The vision is shut; the testimony is sealed and the word of God is ended; and this solitary volume is the sum total of all for which the chariot of Heaven made so many visits to the earth, and the Son of

God himself tabernacled and dwelt among us. The truth which it contains, once dwelt undivulged in the bosom of God; and on coming forth to take its place among things revealed, the heavens and the earth and nature through all her chambers gave it reverent welcome. Its every sentence is charmed with the power of God, and powerful to the everlasting salvation of souls."

This sword of the Spirit is put in the hands of the servants of Christ. With it they are to go forth to the subduing of the nations. Energy divine with which to wield it is assured them from above.

The tongues of flame with which the apostles spake such burning words are within their reach. The lambent lightnings may stream in their hearts and inflame their zeal, and purge away their dross.

We proceed to notice the means which, rightly employed, will always be followed by the conversion of sinners.

1. Prayer.

(1) "O wondrous power of faithful prayer. What tongue can tell the almighty grace."

You may know the spiritual condition of a church by the importance which it attaches to prayer. Previous to the day of Pentecost, the disciples continued with one accord in prayer and supplication. Prayer opens the windows of Heaven and brings down to thirsty souls the showers divine. It brings to the aid of the weakest saint the power of the Almighty. It closes the mouths of lions so that they have no power to harm. It allies us to the Father—makes us one with Christ. It infixes the arrow of con-

viction deep into the heart of the careless and impenitent.

The philosophy of all true and genuine revivals is deep, ardent, earnest, agonizing, unutterable prayer.

"My powerful groans thou canst not bear,
Nor stand the Omnipotence of prayer."

I fear that there is among us but very little of the Spirit of prayer! O that we might groan beneath a burden of prayer!

(2) But prayer will avail but little, or rather we cannot pray, unless we put away all sin from among us.

(a) Covetousness. This is a damning, prevalent sin. God has told us plainly that we should go to hell unless we put this sin away from us. What, children of God, and seeking our portion in the present life! Impossible! We may pray until we are in our coffins, and if we continue robbing God, it will do no good. We shall not have a revival.

(b) Dishonesty.

(c) Evil-speaking.

(d) Love of the world.

2 The entire consecration of ourselves to God.

This, and this alone, will make the world believe that God has chosen us out of the world. This will command the attention of the ungodly to the things that make for their peace. A holy life in professors of religion is an unanswerable argument in favor of its reality. Even the haters of the righteous man, who cry "away with him," when closely questioned will be compelled to say we find no fault in him at all.

3. The preaching of the Gospel.

(1) This must be extemporaneous. I have seen many revival preachers, but I never saw a revival reader. The truth should be poured boiling hot from the preacher's heart upon the consciences of his auditors.

(2) It must be plain. The preacher should not be afraid to use terms which he finds in the Bible. I have heard or read somewhere of a minister who told his congregation that unless they repented they would go to a place which he would not pronounce in their refined ears. He must tell *sinners*, plainly, in the church and out of the church, that they are in *the way to hell*.

But, say some, this will offend people and drive them from church. Men are not generally offended at what they know to be truth. But what if some are, shall a minister for the sake of pleasing the enemies of God, allow men to go unwarned to perdition?

"His blood," says God to the unfaithful watchman, "will I require at thy hand."

(3) It must be personal.

Nathan said to David: "Thou art the man." Christ addressed his audience once in these words: "Ye generation of vipers, how can ye escape the damnation of hell?" Paul said to Elymas: "Thou child of the devil. Thou enemy of all righteousness."

God denounces his vengeance against sinners, and not against sin in the abstract.

(5) It must be in earnest. If ever a man need to be in earnest it is when discoursing upon the great truths of religion.

(5) It must be affectionate. The preacher's heart must be filled with love. And what higher evidence of his love can a preacher give, than to preach to his people unwelcome truths? Because of his love for them he must warn them of their danger.

(6) It must be attended with the Holy Ghost. Without it preaching may please but cannot profit to the salvation of the soul.

Shall we witness this year the conversion of sinners? It is for you to decide that question under God. If we agree as touching this thing which we shall ask it shall be done for us of our Father who is in Heaven. Who is that man who dares to assume the responsibility of saying, No, sinners shall not be converted to God. You, who are at ease in Zion, are the men. You, who dread a protracted effort because of the expense of lighting and warming the house, and the trouble of going every night to meeting, and the reluctance which you feel to making any direct, personal efforts for the salvation of sinners, you are the ones. You who live so ungodly that those most familiar with you can see no evidence of your piety, you are the men!

Preachers who are indolent and half-hearted in the work, say, in language stronger than words, "No, we will not have a revival. All I want is, to get my pay and have a good comfortable time." Such men do not agonize in secret prayer for the salvation of souls. They do not bear the burden of the Lord. They do not, under deep concern for oth-

ers, visit from house to house and weep over the people and pray with them, with affectionate interest. Such as these are themselves in danger.

Awake, arise, or be forever fallen. God calls you to *awake!* Thou who hast been taking it so easy, bestir thyself and do with thy might what thy hand findeth to do. The call is urgent. The fields are white unto the harvest.

—Do away with the motive and you do away with the sin.

—The superiority of some men is merely local. They are great because their associations are little.

—Nature hath regard to temporal things, rejoiceth at earthly gains, is troubled at losses, and is irritated at every slight injurious word. But grace attendeth to things eternal, and cleaveth not to temporal things; neither is disturbed at the loss of things, nor exasperated with hard words, for it placeth its treasure and its joy in heaven, where nothing perisheth.

—A man may as certainly and more slyly and dangerously, make haste to hell in a way of profession and earnest preaching of the Gospel, and seeming zeal for a holy life, as in a way of drunkenness and filthiness. For what is true holiness but devotedness to God and living to him; and what is wickedness and being in a state fit for damnation, but a devotedness to ourselves and living to ourselves? Does any man live more to himself and less to God than the proud? May not pride make a preacher study for himself, and pray and preach and live for himself, even when he seems to *outgo others in the work*, if he outgo them that he may have the glory of free men? The work may be God's, and yet we do it, not for God, but for ourselves.—*Baxter.*

A SCRIPTURE READING.

REPORTED BY REV. J. G. TERRILL.

The following was delivered by Rev. G. D. Watson, Jacksonville, Ill. His Scripture reading was Paul's letter to the Philippians.

He said the main question of the letter was: How can we carry out the practical results of a saved life? God works salvation in us, and we must work it out. We cannot work salvation in; that is God's business; but we can work it out; God fulfills the contract as to the inward; we must as to the outward. For this reason the space should not be great between justification and sanctification. We never get any thing in our experiences except the word of God is spiritualized.

There are four leading thoughts in Paul's letter to the Philippians:—loving, believing, thinking, knowing.

(1) *Love abounding.* The word abound means a *wave*—not a stream but a wave. Love increased until it sweeps through the soul like a wave of the ocean. Up into the brain till our thoughts are colored by love. Till your discriminations are in love. Till all your thinking, and planning, etc., are in love. Till you are loaded down with love as an apple tree is with blossoms. An ocean billow breaking over us till we are wet with love. An apple tree blossoming so full that there is no room for any more. I have seen an orange tree so full of fruit that you could not yet a twenty-five cent piece between the fruit. The Bible teaches that we are to be full of the fruits of righteousness—or love.

The second thought is believing. The heart and mind is to be kept by the peace of God. Faith is not mentioned in that, but it is the quintessence of it. An Englishman read it. Careful for *no-thing* and praying for *every-thing*. It means, a life of prayer and yet never getting

fretful in regard to the answer, never getting impatient about the answer. Always patient with ourselves. This with respect to evil reports, etc.

Thinking. Paul knew that the mind needed to be kept in the sunshine. Do not allow your mind to dwell upon that which agitates you. Keep in tranquillity. Do not think of false things—of false men—of false doctrines—of false accounts about yourself, or others. A humming-bird will fly over acres of carrion in search of a drop of honey without once stopping to look at the bad. Don't consider impure suggestions. They will upset your tranquillity. God has made provisions in his grace for our involuntary thoughts. If we will do our part we will not be troubled with involuntary evil thoughts. Paul says: Keep your mind and thoughts pure. Do not dwell upon things that contaminate. Not even of ugly people, or their actions. If we do we will find ourselves becoming like them. Deal with them as it is proper. Form habits of thought that will last through the tomb. Don't think about bad reports of holiness people, but think of the good like the humming bird.

Knowing. Paul tells of what he has learned. "In whatsoever state I am therewith to be content; to be abased and to abound." He goes down, graciously and comes up magnificently. His happiness does not depend upon the size of his breakfast. He says he can do all things through Christ.

Charles Wesley once said to John, "I have such faith in God, that if he gave me the wings and told me to fly, I believe I could do it." Some can get away up to many things. But keep down and behave yourselves. It will take more grace for that.

—If we be in Christ, just criticism cannot hurt us, and unjust cannot long torment.

EIGHT REASONS WHY I GAVE UP SMOKING.

1. When I saw Church members paying from six to ten dollars for tobacco, and only two to four for the gospel per year, I thought that if a man will rob God of his tithes and offerings from love of his pipe, it was high time to cast to the moles and bats "idols" that claimed such a supremacy.

2. It often seemed to me that smoking beclouded the light of God's countenance in Christian experience, and dampened the fire of love and zeal in God's cause.

3. When I saw preachers seeking a secret place of "puff," I would think if the deed is justifiable, why not do it publicly, or was it that they felt guilty and ashamed to be seen?

4. When I saw boys and young men, and women too, smoking the pipe, I felt I could not say any thing against it.

5. When I saw the drunkard and profane likewise, I would say—"I am a companion with those characters, in the pipe at least," then my conscience would smite me.

6. That for the church wholly to abstain from both smoking and drinking, and set an example of total abstinence to the world, would remove great hindrances to a more general outpouring of the Spirit of God, and hasten the latter-day glory.

7. Then when I smelled my own breath, so smoky, when at devotion, I wondered if God would accept the incense of tobacco.

8. That if it be as hard for the drunkard to give up drinking as for me to give up smoking, then I should have more feelings for the poor drunkard, and how can I consistently advocate total abstinence while I am intemperate in smoking?

After duly weighing all these facts and arguments, I determined to try

and abandon the pipe. After I got the victory, I could not help praising God for the deliverance I had often wished for, but never thought I could obtain; and now I feel better in health, more lively in spirits, less peevish and fretful—have a clearer intellect, and better memory, a peaceful conscience, a brighter and sweeter evidence, and nearer communion with God and his Church. And I now say to all—if I have conquered so may you, only rely on Divine strength; for you will need it, if smoking is as hard a habit for you to give up as it was for me. The victory will be yours and the result the same.

—Sin is like a river with a strong current, and the farther you go down stream, the less likely it is that you will ever return.

—“The cross is not only the torch by whose light we read instruction which has been deposited else-where, but it is itself full of instruction.”

—Regret is not repentance. The convict when he hears the bolt rattle in the door of his cell regrets his crime, but when he is set at liberty, he repeats it.

—Nothing is intolerable that is necessary. Now, God hath bound the trouble upon thee, by his special Providence, and with a design to try thee, and with purposes to reward and to crown thee. These cords thou canst not break, and therefore lie down gently, and suffer the hand of God to do what he pleases.

—The will of God is the light by which we ought to be guided. Nothing grievous can ever happen to us so long as we follow it. When we walk without light in the night of our evil will we cannot avoid either stumbling or going astray. Let thy will, O Lord, be always the lamp which may enlighten my steps, and the light which may guide me in thy ways.

THE DANGER AND THE RESPONSIBILITY.

BY REV. E. P. HART.

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.”—Gal. vi. 7-8.

That there is danger of being deceived is apparent; for the text is a warning. That we are responsible, if deceived, is also apparent; for the text is a command. A deceived person is not a hypocrite. A hypocrite is one who professes to be what he knows he is not; a deceived person supposes himself to be what he is not. But while deception implies present moral honesty, it had its beginning in moral dishonesty; its starting point was a failure to walk in the light and according to the commandment of God. Deception is the mightiest and most effectual influence which Satan can exert for the ruin of souls; hence he is spoken of as “That old serpent, called the devil, and Satan, which deceiveth the whole world.”—Rev. xii. 9. There are many grosser forms of deception, such as atheism, infidelity, spiritism and the like, but these are only the out-works of Satan.

The most subtle and dangerous delusions are those which come in the form of false religion. Frequent warnings against this are found in the word of God. “For if a man think himself to be something, when he is nothing, he deceiveth himself.”—Gal. vi. 3. This is light without corresponding grace. “If any man among you seem to be religious, and bridleth not his own tongue, but deceiveth his own heart, this man’s religion is vain.”—Jas. i. 26. This includes all evil-speaking, back-biting and the like, and vain and useless talking as well. “Be ye doers of the word and not hearers only, de-

ceiving your own selves.—Jas, i, 22. The whole of nominal Christians as a class are deceived. Satan deceived Eve and led her into transgression, but although deceived the punishment followed. Deceived into the supposition that she could disobey God with impunity, she turned away from a plain requirement and committed the transgression which brought death and woe into the world. Paul, in his godly jealousy for the Corinthian church, in writing to them said, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."—1 Cor. xi, 3. Mocking is just the opposite of a careful, faithful representation. It is representation in such a ludicrous, grotesque caricature, as to bring the person represented into disrepute and contempt. As in the Bible, are laid down the principles which God advocates, the motives by which he is actuated and the dispositions, thoughts and feelings which he entertains; so every professor of the religion of the Lord Jesus Christ professes to be a specimen and a representative of the practical workings of these divine principles and dispositions. The word "godliness" which we use to denote religion is simply a contraction of God-likeness. Every professor of the religion of the Bible professes to be a reproduction of the moral likeness of God—in miniature it is true but professing to be a correct likeness.

What idea of God can be formed from the spirit manifested in the nominal church of to-day? An American in a heathen land as he saw a shopman go away and leave his wares exposed, expressed his surprise. "Are you not afraid," he inquired, "that your goods may be stolen?" "No," replied the pagan, "there are no Christians here." The current Christianity of the day is a fearful misrepresentation of the God of the Bible. And while those

who maintain it may not so design; Satan understands it to be a blasphemous caricature of Deity. And a warning comes to us, "Be not deceived, God is not mocked;" that is with impunity. And the remaining part of the text gives us, very clearly, to understand in what the deception consists. "For whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Manifestly then, the deception consists in the supposition that a man may sow to the flesh and not reap corruption. The term flesh in the text, as in many other places in the New Testament, denotes "carnality." In Romans viii, 7, we read, "Because the carnal mind is enmity against God." In the margin it reads, "The minding of the flesh is enmity against God." Sowing to the flesh denotes being influenced, controlled or led by any carnal or selfish consideration. Sowing to the Spirit denotes being led, influenced, controlled by the Holy Spirit. There are many forms of selfish gratification, and in judging of their comparative sinfulness we are quite apt to regard only the evil results and consequences to society which follow.

As Joseph Cook has well said: There are some sins the evil consequences and results of which are so disastrous to the well-being of society that an enlightened selfishness leads us to cry out against them. While there are others, the evil results of which are not so apparent, and these are gilded with respectability and tinged with gentility. The guilt of an act is not to be estimated by the results which may follow; but by the intention by which it was prompted. Judas and Pilate succeeded in betraying and delivering the son of God to be crucified. God overruled their evil purpose, and the result is the grandest exhibition of the divine mercy and the greatest

blessings the universe can possibly realize; but Pilate and Judas are none the less guilty. It is not so much what may result from this or the other form of selfish gratification, but the criminality is in the preference for self. One man may choose to gratify his selfish purposes by fitting out and running a pirate vessel; another man more refined in his tastes and feelings chooses the gospel ministry as a profession; but if this choice be only to gratify and forward selfish purposes, the end in both instances is the same, the difference is in the choice of the men—one mounts a pirate craft in order to serve self, the other mounts the mangled corpse of God's crucified son, for the same purpose. From an earthly standpoint, viewed in the light of our own selfishness, the chances are largely against the pirate; from the standpoint of eternity, viewed in the light of God's justice who dare say that the chances shall not be largely in the pirate's favor? Pride, hatred, covetousness and lust are the four leading propensities of depraved human nature. A proud, worldly, pleasure-seeking professor of religion may look with polite horror upon a poor, debauched, drunken sot, and be very zealous in use of means for his reformation, and yet be as certainly on the way to hell as is the sot. There is little or no danger of being deceived into the supposition that the way of the debauchee and the murderer is not the way to hell. The dangerous deception is the supposition that the proud and covetous are on the way to heaven. Covetousness, the Holy Ghost brands as idolatry, and pride is as frequently and fully denounced in the word of God as any other form of sin. While the drunkard, thief, gambler, debauchee and murderer, are justly excluded from the pale of the church, the proud and covetous are almost universally petted, and as unjustly kept within its pale. But we may rest assured,

however refined, polite or popular, the form of selfish gratification, or manner of sowing to the flesh, corruption will be the sure and certain crop. For the guilt and sin is not so much in the results which may ensue as in the fact of self-preference. BE NOT DECEIVED.

GEMS FROM BRAMWELL.

BY REV. R. GILBERT.

In 1779 Bramwell wrote: "Mary Barrett has not yet arrived, and I do not know when she will." In 1780 Bramwell wrote: "In following Sister Barrett this week, I found ten saved at one place, twenty at another, five at another, etc., etc. I never knew one man so much blessed as this young woman is in the salvation of souls."

Bramwell took special pains to open the way for Miss Barrett to preach. Mrs. Palmer says, that two hundred of her converts became preachers in different churches. Most popular churches debar woman from preaching, and even prayer and testimony in public congregations. Wesley in his day, licensed female preachers; but some of the popular branches of Methodism discourage such help. Paul recognized such help and gave special instruction how women preachers were to pray, and to prophesy. The word *prophesy* does not always mean to foretell future things. In the New Testament it frequently means evangelical instruction. Paul says: "He that prophesieth speaketh to men to edification, and exhortation and comfort." It is thus seen, that New Testament female preachers addressed public audiences; and their ministration afforded, or imparted edification, exhortation and comfort—all that any preacher can do. Most secret societies exclude women and very naturally—where secretism permeates churches, they become wiser than Paul, and refuse to allow

woman to "edify" to "exhort" to "comfort."

In 1800 Bramwell wrote: "My soul longs for the country—the Heavenly place." * * * "I have thought much of glory, and of those who are called to enjoy it. I long to be with them. But I wait; I can wait, I can say,—willing to stay, willing to go." In 1815—only three years before his death Bramwell wrote: "I am, I do assure you, waiting every day for my change; and I see the Heavenly throng also waiting for me. I long more than ever to be there,

"Where we shall see his face,
And never, never sin."

Let me correct an error here, that even some Free Methodists make, in substance this: "Let us not seek to be happy—be careful to do duty and joy—and Heaven will come without thinking much about them." Such exhortation pills contain equal portions of quinine and arsenic—good and bad mixed. Suppose, reader, you are in a caravan traveling on a sandy desert, where there is no water nor food. In the dim distance there is a green oasis, where shade and water and food abound. As you drag your weary steps along, every now and anon the leader of the caravan shouts aloud: "Don't think of the cool shade, and the bubbling, clear, cool water in yonder distant grove. Keep your eyes and attention fixed on the hot sand beneath your feet, and round you." I should deem the leader of the caravan better versed in the philosophy of circumstances, and of human nature, if he should shout to his fainting band, "Yonder in sight is the inviting shade, and spring of living water—let us make quick and cautious steps, and soon we'll get there." Some men think it looks brave to say: "I don't care whether I have joy or not." When God commands us to rejoice, it is our duty to obey—to see that all is removed that hinders us from rejoicing. Infidel philosophy

teaches, that no mental or moral action is virtuous if we act for a reward. Not so with the Bible. Moses had "respect to the recompense of reward"—Paul kept his eye on the "mark for the prize," and Christ-going through the atonement ordeal—kept his eye on "the joy set before him." All the promises are so many incentives to encourage action. Let popular churches—whose formal members have little or no joy, undervalue Heavenly communion. Free Methodists should not imbibe their iceberg philosophy. I may safely assert, that the more a man becomes holy like Heaven, the more ardently he desires to enjoy the bliss of Heaven. This is an unchangeable law in the philosophy of religion. As hatching fowls instinctively break their shells to get into the world of light, so religious instinct prompts the mature Christian to break the shell of mortality, and emerge into the glorious light of Heaven.

In 1806, Bramwell wrote: "Christ's own sayings, take faster hold of me than ever. I could weep, and read, and suffer; yea, what could I not suffer when I thus see Him? Justification is great,—to be cleansed is great,—but what is justification, or the being cleansed, when compared to this being taken into himself? The world—the noise of self—all gone, and the mind bears the full stamp of God's image."

Thousands of formal Christians go no further than conviction for sin—many are satisfied with justification, some think they do remarkably well if they retain entire sanctification, but Bramwell walks, and leaps, and soars upon the sublime, and empyrean heights of holiness, while angels and the blood-redeemed of Heaven, gaze with rapture as he is "taken into God." I know nothing in a Christian attainment equal to his, except the epistles of St. John.

—The more virtuous a man is, the more virtue does he see in others.

SMALL THINGS.

BY MRS. T. S. HUTTON.

"For who hath despised the day of small things."
—Zech. iv. 10.

All Christians who follow God fully, will sooner or later, come to the day of small things in their Christian life and experience. Because "foolishness of God is wiser than men, and the weakness of God is stronger than men."—1 Cor. i. 25. When we get where we can understand the "foolishness of God," then we begin to learn the things of God as the wise and prudent of this world never can. Man in his natural state is averse to the things of the Spirit. "He is not subject to the law of God." The leadings and the teachings of the Spirit are foolishness to him, and before we are prepared to walk with God as did Enoch of old, and as did all the ancient prophets, we must make a full surrender of ourselves to God, and be perfectly abandoned to his will, regardless of the wisdom of this world.

How foolish to the natural mind would appear the leadings Jeremiah. God told him first to get a linen girdle and wear it, and Jeremiah says, so I got a girdle according to the word of the Lord, and put on my loins. No reasoning or questioning with Jeremiah because it was the word of the Lord. Then God spoke to him the second time, telling him to take the girdle and go to Euphrates and hide it there in a hole of the rock,—nothing more. And Jeremiah says, so I went and hid it by Euphrates, as the Lord commanded me. It seemed a foolish thing for a sensible man to do, looking at it after the manner of men. But Jeremiah knew enough of God to know that there was a purpose in it. And after many days, when God's time had come to finish the lesson, Jeremiah was commanded to go out and get the girdle from where he had hidden it. He

obeyed, but found it ruined and "profitable for nothing."

Then came the word of the Lord unto him saying: "Thus saith the Lord, after this manner will I mar the pride of Judah, and the great pride of Jerusalem," etc.—Jer. xiii. 9. If Jeremiah had failed to obey the first leadings of the spirit, he would have been unprepared to receive the great revelation of God's will concerning unfaithful Judah and Jerusalem. Noble Jeremiah! Would there were more such men in these days.

When Naaman, the great Syrian captain came to Elisha to be healed of his leprosy, he was very angry because, instead of Elisha's coming out with pomp and ceremony to heal him, he simply sent a messenger telling him to go wash seven times in the river Jordan, and he should be healed. Naaman declared the rivers of Damascus were better than than all the waters of Israel, and refused to thus humble himself, until the entreaties of his servants prevailed, when he was immediately healed. Naaman was perfectly willing to do some great thing, but the foolishness of God's way required submission and humiliation on his part. When the rich young man came to Jesus inquired "what shall I do that I may inherit eternal life." Jesus beholding him, said unto him, one thing thou lackest; go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in Heaven, and come, take up thy cross and follow me. And he was sad at that saying for he had great possessions."—Mark, x, 21, 22: This was not in accordance with his idea of doing. It was foolishness to him, and he would not submit.

Oh, how small the great things of earth look to our Jesus, these things that must all be burned with fire. If we would inherit eternal life, and grow up into Christ our living head in all things, we must submit to God's way, be they ever so crucifying.

Let self die, it is only in God's way, and let the "foolishness of God" take the place of our own wise ways.

Those men and women who have grown to be eminent for their piety and their close walk with God, are those who in simplicity and utter abandonment of self, "follow the Lamb whithersoever He goeth." They complain not at the discipline He sends. The darkness and the light are both alike to Him—(Psa. cxxxix 12) and they know that although their experiences are dark to them, they are "light" and well understood by Him who sent them, and are working out for them a far more exceeding and eternal weight of glory.

They have nothing to do but to submit and to follow. Responsibility is on their leader. They are "careful and without care." Blessed, child-like, rest and confidence. And why may not we follow the footsteps of these holy men and women? I thank God that we, not only may, but that we are answerable to him if we do not.

If we hold on to ourselves and to our own ways, we are responsible to God for it. Our land is full of spiritual dwarfs. Men and women who have not followed God fully. Think you their punishment will be small? What though we may squeeze into Heaven—be saved as by fire, will it be a light thing in the great crowning day to see glories and honors that might have been ours given to another? God forbid that such shall be our experience. Rather let us have God in all his fullness. God and his redeeming power for soul and body, rather let us be accounted as fools and madmen, only so we gain the inheritance which Christ's death and sufferings have freely bought for us. Amen.

—Man is not born to solve the problem of the universe, but to find what he has to do; and to restrain himself within the limits of his comprehension.

"FOUND WANTING."

BY REV. A. SIMS.

These words were originally written of King Belshazzar, but they are also true of very many in our own day.

I. Many are wanting in love and zeal. O lukewarm soul! you have lost that warmth of feeling in your heart towards God which you had at the time of your conversion. You have lost that burning zeal and those strong desires you then felt within you. You have lost that joy and blessed relief you then tasted, and now you feel lukewarm, easy and indifferent. Your spiritual appetites are no longer keen and strong, so that the means of grace are often dry and insipid to your taste. You no longer feel that deep anxiety to grow in grace, and more and more heavenly-minded. Your service to God is as precise as ever, but alas! there is only the form. Hear what God says to you:

"I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. iii. 15, 16. "Woe to them that are at ease in Zion."—Amos vi. 1.

II. Others lack a bridled tongue. Light, frothy, foolish, gossiping conversation; joking, exaggerating, language; backbiting, slandering, white lying, etc., are commonly heard on the lips of a vast majority of professing Christians to-day. A person guilty of using his tongue, in either of the above ways, has great need to ponder well the following weighty words: "But I say unto you that every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words (good) thou shalt be justified, and by thy words (evil) thou shalt be condemned."—Matthew xii. 36, 37. "If

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

III.—Some are wanting in love to their neighbor. Large numbers persuade themselves that they are Christians while they are cherishing feelings of resentment and ill-will in their hearts towards some particular person. They may deny they have any hatred, but their conduct proves it to a demonstration. You do not pass by anyone with whom you are on good terms, and refuse to speak to them; you do not give them cold looks and talk of them in a sour and bitter spirit in their absence. Some will actually in their heart wish a person dead who may have done them an injury, and still think they are Christians! All such persons are accounted by God as murderers. "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."—1 John iii. 14, 15. "If a man say I love God and hateth his brother, he is a liar." 1 John v. 20.

IV.—Many more have not the witness of the Spirit. When asked, do you *now* enjoy the assurance of sins forgiven? Have you *now* peace with God? Are you ready to die just at this moment? They hesitate and presently falter out a "hope so"—or, "I think so"—plainly showing they do not enjoy freedom from condemnation. "Hereby we know that He abideth in us, by the Spirit which he hath given us."—1 John iii. 24. "Now if any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9.

V.—Many thousands are lacking in a heart weaned from the world. Love of the world is manifested in eagerly seeking its wealth and "laying up treasures upon earth;" desiring its honors and the praise of men; pursuing its pleasures and following its customs and fashions.

Those who are living thus are not on the way to heaven. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."—James iv. 4. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is of the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—1 John ii. 15, 16.

VI.—The majority of professing Christians are wanting in the inflexible mark of a justified state—committing no sin. Day by day they are breaking some of the plainest commands of God, refusing to walk in the light of the Spirit, omitting known duty, and giving way to unholy tempers and passions. All this plainly shows they do not enjoy justifying grace "Whosoever is born of God doth not commit sin. Whosoever abideth in Him sinneth not."—1 John iii. 6, 9. Many of these persons, however, to justify themselves in wrong doing, will quote and apply to themselves passages of Scripture that speak of the inability of the *natural* man to live without sin. But they forget the same book says, "He that committeth sin is of the devil."—John iii. 8.

—One of the kindest things heaven has done for men is denying him the power of looking into the future.

—The fame of a godly man is as great a snare as the fame of a learned man; and woe to him who takes up with the fame of godliness *instead* of godliness.—*Baxter*.

—Men will never know us by our faith, for that is within us; they know us by our works which are visible to them.

DRESS.

The putting on of costly apparel is directly opposite to what the apostle terms "the hidden man of the heart;" that is, to the whole "image of God" wherein we were created, and which is stamped anew upon the heart of every Christian believer—opposit to "the mind which was in Christ Jesus," and the whole nature of inward holiness. All the time you are studying this outward adorning, the inward work of the spirit stands still; or rather goes back; though by very gentle and almost imperceptible degrees. Instead of growing more heavenly minded, you are more and more earthly minded. If you have had fellowship with the Father and the Son, it now gradually declines; and you insensibly sink deeper and deeper into the spirit of the world—into foolish and hurtful desires, and gradually opposites. All these evils, and a thousand more spring from that one root, indulging yourself in costly apparel.

Why then does not everyone that either loves or fears God, flee from it as from the fang of a serpent. Why are *you* still so conformable to the irrational, sinful customs of a frantic world? Why do you still despise the express commandment of God, uttered in the plainest terms? You see the light. Why do you not follow the light of your minds? Your conscience tells you the truth; why do you not obey the dictates of your own conscience?—*John Wesley.*

—We ought deliberately to school ourselves not to add, by work or look, to the unhappiness of those who have already enough to bear.

—If religion is anything it is the whole of a man's life; it is the carriage of his soul and his body; it is the disposition of his time; it is the whole being aright.

IMPIOUS CHRISTIANS.

We need not look beyond Protestant Churches to discover multitudes of impious Christians who, not only despise the Gospel in secret, but who even dare to make it the subject of public ridicule. Men, who "have set up their idols in their hearts," (Ezek, xiv 2,) and who perfectly answer the apostle's description of degenerate professors. (—2 Tim. iii, 2-5.)

St. Paul himself sufficiently answers this very objection as follows: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature; and as many as walk according to this rule, peace be on them."—Gal. vi, 15-16. If there are any who make a profession of receiving the Christian faith, and who follow not this evangelical rule, the apostle thus addresses them with a holy warmth: "Examine yourselves, whether ye be in the faith: prove your own-selves. Know ye not your own-selves, how that Jesus Christ is in you, except ye be reprobates?—2 Cor. xiii, 5.

"Be not deceived; nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—1 Cor. vi, 9-10. If every Scriptural threatening is denounced against those who are without that holiness which the Gospel requires, it would ill become us to flatter either ourselves or others with being the true followers of Christ, merely on account of that external profession of Christianity, which is generally apparent among us. Is it not undeniably evident that such a profession, unless it be accompanied with strict holiness, will subject us to more and heavier stripes than if we had never known the will of our Heavenly Father, nor ever acknowledged Christ as our rightful Lord?—Luke xii, 47-48. Did not our gracious Master himself once openly manifest a greater

degree of abhorrence toward the luke-warm Christians, than toward the notorious sinner? (Rev. iii, 16.) and has he not plainly disclosed that myriads of righteous heathens, shall be permitted to sit down in the kingdom of God, while multitudes of his professing people shall be cast into outer darkness?—Luke xiii, 28-29.

THE POOR. — "Rob not the poor because he is poor, neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of them that spoil them." Oh, that he that gripeth and grindeth the face of the poor, would take notice of the Scripture! Here is threatened the destruction of the estate, yea and of the soul too, of them that oppress the poor. Their soul! We shall better see where and in what condition that is in when the day of doom is come; but for the estates of such, they usually quickly moulder, and that sometimes all men and, sometimes no man knows how.—*Bunyan.*

DESPAIR. — Despair undervalues the promise, undervalues the invitation, undervalues the proffer of grace. Despair undervalues the ability of God the Father, and the redeeming blood of Christ his Son. O unreasonable despair! I would say to my soul, O my soul! this is not the place of despair; this is not the time to despair in. As long as mine eyes can find a promise in the Bible, as long as there is the least mention of grace, as long as there is a moment left me of breath or life in this world, so long will I wait or look for mercy, so long will I fight against unbelief and despair.—*Bunyan.*

—It is a great thing to realize that the guilt of sin is an intrinsic quality, and not a mere regret for its consequences.

RELIGION AND MORALITY.

Where religion is neglected, there can be no regular nor steady practice of the duties of morality. The character will be inconsistent and virtue, placed on a basis too narrow to support it, will always be loose and tottering. For such is the propensity of our nature to vice, so numerous are the temptations to a relaxed and immoral conduct, that stronger restraints than those of mere reason, are necessary to be imposed on man. The sense of right and wrong, the principle of honor, or the instinct of benevolence, are barriers too feeble to withstand the strength of passion.

In the tranquil seasons of life, these natural principles may, perhaps, carry on the ordinary course of social duties with some regularity. But wait until some trying experience comes. Let the conflict of passions arise. Let the breast be either wounded by sore distress or agitated by violent emotions, and you shall presently see, that virtue without religion is inadequate to the government of life. It is destitute of its proper guard, of its firmest support, of its chief encouragement. It will sink under the weight of misfortune or will yield to the solicitation of guilt.—*Blair.*

—Faith never stops to look at circumstances or ponder results; it only looks at God.

—The way to Heaven is ascending; we must be content to travel up hill, though it be hard and tiresome, though it be contrary to the natural tendency and bias of our flesh that tends downward to the earth. We should travel on in the way of obedience to all God's commands, even the difficult as well as the easy commands. We should travel on in the way of self-denial; denying all our sinful inclinations and interests.—*Edwards.*

ONE YEAR UNDER THE SHEKINAH.

BY REV. GEORGE D. WATSON.

"Then was my mouth filled with laughter, and my tongue with singing: then said they among the people, the Lord hath done great things for him! The Lord hath done great things for me, whereof I am glad."

—Psa. cxxvi, 2-3.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."

—Phil i, 6.

This 4th day of Dec., 1877, is my first anniversary of the unspeakable baptism of perfect love. What a wonderful year has this been to me! As I pause and reflect upon it, my heart breaks down under a delicious burden of humble and adoring praise to the wonderful Jesus. After having been thirteen years in the "first veil doing the service of God," he who dwelleth between the cherubims, called me to pierce the "second veil and enter the most holy by the blood of Jesus," and for one year my spirit has been under the beaming of the Shekinah. And because I know that there is room for all, and knowing that God is calling all to come and bathe in his uncreated light, I gladly fling this note of praise on the air. I praise God for the trial of faith during the past year. Since entering this rich land of praise, I have been assaulted by giants and the combat and trial of faith has often been attended with real pain, even as Jesus "suffered being tempted;" yet I have learned to rejoice right in concert with the pain of trial.

The temptations I have endured since receiving perfect love, have been of a more subtle and Satanic species than during my previous religious life; or at least I can detect the guile and poisonous breath

of Satan much more quickly and painfully than ever before.

I have gone through a little persecution on the account of sanctification, but what little I endured on that score was really so sweet to my soul, that I was tempted to pray for persecution. Perfect love explains to me the exquisite sweetness of martyrdom.

I praise the Lord Jesus for his great and marvelous keeping power in my soul. I previously believed in his keeping power, but O! what angelic luxury to be profoundly conscious of it, to feel the omnipotent power walling me in. How he has given me wings to fly over some chasms. How he has taken me up and borne me on his wings when there was no strength with me; how he has kept my heart turned to the summer glow of his holy face; how he has kept my will in unbroken humility and blissful slavery to his own way. I have learned how safe it is to utterly abandon myself to God's warm and rapid currents, feeling sure they will not run me ashore. I just let God hold me, having the inner witness that he would sooner let go all the stars, than drop a little one like me. I do not mean to say that I cannot fall, or that I have a fatalistic salvation, but the Spirit has taught me, the terrible secret of falling is in trying to save and keep self. To say that I am calmly conscious that God keeps me as the apple of his eye, is simply being conscious of a Bible truth.

I praise God that he has taught me to live by unmixed trust in an ever-present, personal Jesus. I have learned this past year, not intellectually only,—for that I knew before—but really and inwardly to detach my trust from all the past, from all the future, from all things; from created beings, from all phenomena, and fix nakedly, solidly, calmly on the real holy Jesus. I trust Jesus, not my reason or my experience.

I find in me the witness that Jesus is much pleased with this defiant trust that cuts itself loose from all the universe but himself; by this trust which turns itself to see Jesus only, I have been led into a sweet solitariness with God. The deep solitariness in the life of the blessed Jesus, seems no longer mysterious. It is when my interior spirit is shut in with God that I am aware of his society. I wish I could state in words the blissful, strange reality, that Jesus can truly be society and company for us. The society of Jesus to me is more real than that of nature, books or created beings.

I praise my God for the smooth activity of perfect love. I used to write and talk of hard work. Thank God I have learned to work under the lubrication of perfect love, in which there is no harshness and no friction.

The clear, delicious assurance that the blood of Jesus cleanses me this moment from all impurity, is no greater than at the hour the Holy Ghost rang it like a chime of bells in my bosom: "Thou art washed in the fountain of Jesus."

Hence it is not my experience that Jesus cleanses me deeper as light increases. I can clearly discover my growth in the enlargement of my capacity, in wisdom and strength, and yet at the same time have grown in a sense of my utter nothingness before God. I have discovered a revolution in my mind. The blessed Spirit teaches me to see things, times and beings, more and more from the eternal and divine stand-point. Glory be to Jesus, since he has cleansed me from brain pride, I have learned to think out of my heart, to think out my sermons while I am praying. I have discovered the hollowness of so-called "great things" and I seem to walk amid the solitudes of eternity. In stating this experience I prostrate my soul in the dust before my God. I am conscious that I do not magnify myself, but

magnify the grace of God in these lines. If every one in the world should charge me with flaunting self-righteousness in these lines, it would not at all break my peace, nor would it prevent me from publishing a broad the glorious and mighty work of God in my poor soul.

Whether you accept this transcendently precious boon of entire sanctification by faith or not, I must and I will shout the high praises of God and the Lamb for giving me inwardly and outwardly beyond all I ever dreamed or thought of in this life. By the grace of the Lord God I have fixed myself on three things. First. To keep myself utterly yielded up to the entire will of God. Second. To trust steadily and constantly that the blood of Jesus cleanses me from all sin. Third. To confess with my mouth my entire faith; and should I live a thousand years on earth, keeping on these terms, I should have no fear of being kept saved by Almighty Grace all those years; on the other hand, should I die to-day, there is not even the shadow of a doubt resting on my exit, and I have the full assurance that I should see my most adorable Redeemer in Paradise, and repose under his light till the resurrection morning.

I will conclude, though I could write for ever on this theme, with a few lines that sprang almost spontaneous from my lips one evening!

O! sweet will of God, thou hast girded me round
Like the deep moving currents that girdle the sea;
With omnipotent love is my poor nature bound,
And this bondage to love sets me perfectly free.

For years my will wrestled with vague discontent,
That like a sad angel o'ershadowed my way;
God's light on my soul oft with darkness was blent,
And my heart ever longed for an unclouded day.

My wild will was captured, yet under the yoke
There was pain and not peace at the press of the load,
Till the glorious burden the last fibre broke,
And I melted like wax in the furnace of God.

And now I have flung myself recklessly out
Like a chip on the stream of the infinite will;
I pass the rough rocks with a smile and a shout,
And I just let my God, his dear purpose fulfil.

I care not for self; all my blisses and pains
I gladly yield up to the mandate above,
My crosses and triumphs, my losses and gains,
I bury them all in the vortex of love.

And now my King Jesus has all his own way,
I want but to catch his love whispering word :
'Tis my bliss to lie low 'neath his sceptre's bright
sway,
For my triumph I see in each step of my Lord.

Forever I choose the good will of my God,
His holy deep riches to love and to know,
The serfdom of love doth so sweeten the rod
That its touch maketh rivers of honey to flow.

Roll on checkered seasons, bring smiles or bring
tears,
My soul sweetly sails on an infinite tide,
I shall soon touch the shore of eternity's years,
And near the white throne of my Saviour abide.

BLUNT AXES.

"If the iron be dull," the wise man informs us that we must "put to the more strength," and a good many preachers seem to have heeded this suggestion, and when their sermons are unusually dull, they strive to make up for their dullness by noise, fuss and fury. In fact, there are some persons whose axes appear never to have been sharpened. Some are just as they came from the forge, rough and coarse and blunt; and some have been finished and polished till they glitter and shine, but they have never been sharpened, and they will not cut. It is hard work to chop with dull axes; it is wearisome and discouraging; and those who have tried to and are still trying to, may well seek that wisdom which is "profitable to direct," and see that the axe is sharp, and ready for active service. Body and mind, soul and spirit should be kept in constant readiness for work, and in the most effective possible condition. To do this it is needful to be careful about food, drink, labor and rest; and to maintain such unbroken communion with the Lord as shall ensure us the constant guidance and assistance of the Holy Spirit; and such familiarity with God's word as shall enable us to so use the sword of the Spirit that we may stand in the day of battle and vanquish every foe.—*The Christian.*

—We have some beautiful marble Christians, but need only those who pulsate with life.

HOLINESS.

BY MRS. H. E. HAYDEN.

To the law and to the testimony—Is. viii. 20.

There is a general waking up on the doctrine of holiness among the churches at the present time, which is a cause of rejoicing. But from some pulpits there are false theories on holiness presented, which should be carefully guarded against.

First—Some ministers teach that all Christians are wholly sanctified at conversion. I make a statement on this point. There is not a single text between the two lids of the Bible that teaches any such thing. Where is your text; where is your scripture to prove that doctrine? If I, as a watchman on the walls of Zion teach a doctrine, I must have scripture proof of its truthfulness.

Second—Another class of teachers tell us that Christians will grow into holiness. Again I say there is not a single text that teaches such a doctrine. Holiness is a washing, a cleansing by the precious blood of Christ, and not a growth. The Bible tells us we shall grow in grace, but it nowhere tells us we shall grow into holiness.

Third—Still another class of teachers tell us that no man can be wholly sanctified until death. We may search the Bible from the first of Genesis to the last of Revelations, and we cannot find one text in proof of such a theory. Brother, while you cling to this doctrine with such tenacity, where is your scripture as proof? Please tell us. Death has no cleansing power. We find many texts to prove that a man is first converted, and afterwards sanctified wholly. At one time King David had sinned and wholly backslidden; and he prays: "Have mercy upon me O! God according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions." Here he prays for forgiveness or justification. A

little further on he prays: "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow."—Ps. li, 1-7. Here he prays for entire sanctification. He understood the deep things of God; and he knew that he needed not only forgiveness, but the cleansing blood to wash away the contaminating influences of sin. Jesus, in the sermon on the mount, said to his disciples, "Be ye therefore perfect, even as your Father in heaven is perfect." If they had been already made perfect in love, our Saviour would not have given them this command. They were sanctified and filled with the Holy Ghost on the day of Pentecost.

Again he says, "The disciple is not above his master; but every one that is perfect shall be as his master."—Luke vi, 40. Here Jesus plainly teaches, that while some of his disciples are wholly sanctified, or made perfect in love, others may not be. This text teaches us that we may be perfect in holiness or purity. O, thank God! that the old Adamic nature may be thoroughly eradicated; and we may have the Divine nature, the nature of the Son of God. In St. John, xv, 2, Jesus teaches us the plainest possible lesson, with regard to the second work of holiness. He says, "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Here is a branch, that is, the young convert, who is bearing the fruit of love, joy, peace, etc., and afterwards at some subsequent period, God, the Father, purges or cleanses him that he may bear more fruit. Can we find language plainer than this to teach us the second work of holiness! My brother, you who are continually teaching that all Christians are wholly sanctified at conversion, will you believe this plain, simple language of the Saviour, or not? This text, also contradicts plainly, the doctrine of death-bed

sanctification. Men are to bear the fruit of holiness in the church below. They need not wait to get to heaven. The justified soul bears fruit, but the sanctified soul bears the very best of fruit. St. Paul says, "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection."—Heb. vi, 1. Yes; go on brother, go on sister. Walk right up to the fountain of cleansing, and ask Jesus to wash you from every stain that sin hath made, and make your soul "whiter than snow." John, the beloved, says, "And every man that hath this hope in him purifieth himself, even as he is pure."—1 John iii, 3. That is even as Christ is pure. I believe this text with all my heart. I believe that every man who has a hope in Christ, every truly converted soul who is correctly taught, will seek and obtain purity. Some may cavil and oppose for a while because of wrong education, but after a little they will accept the light and believe the truth; because the text says, not some men, but every man that hath this hope in him purifieth himself. If a man is humble he is willing to be taught. If he is honest he will accept the truth of the doctrine of holiness as it is taught in God's word if it does conflict with his early education and prejudices. If a minister will not believe in the second work of holiness, after hearing correct teaching and having due time for reflection, he is either a hypocrite or a backslider. There are twenty texts in the Scriptures that teach the second work of holiness so plainly that it seems almost impossible to misunderstand them.

Besides the Scriptures we have an abundance of testimony. John Wesley at one time examined six hundred and fifty in the city of London, and they all testified, I was converted at such a time, and sanctified at such a time afterwards. And there are thousands of witnesses to-day who will testify to the same truth. My brother, you that cavil, how

much more evidence do you want? If all that is necessary to be done for the soul was done at conversion there need not be the two words *justify* and *sanctify* in the Bible. The entire work should and would be represented by one word.

Sanctify, in the Bible means to set apart and to cleanse. We consecrate anew ourselves and all that we possess, and that is our part of sanctification; and then how ready and willing our Heavenly Father is to do his part by washing us in the blood of Christ. Some ministers take this text to refute the doctrine of holiness, "Except a man be born again he cannot see the kingdom of God."—St. John iii, 3. They tell us when a man is born he's born; and that is all there is of it. He has nothing more to do but to grow. They entrench themselves behind this text, and they seem to think it impossible for us to drive them from their stronghold. Now brother, you who are searching the Scriptures to prove your own theory, I am going to say to you with my pen what I have never said in public for fear of being called immodest. You say the spiritual birth compares exactly with the natural. Very well. I agree with that statement. You say when a man is born into the kingdom of God he's born; and so when a little infant is born into the world it is born; and then we wash it thoroughly; and then most mothers array their newborn babes in a robe of spotless white. Just so when a man is born into the kingdom of God, the very first thing he most needs is to be washed thoroughly in the Redeemer's blood; so that all the remaining pollutions of the Adamic nature may be washed away. And he must be washed before Christ will put on him the pure and spotless robe of his own righteousness. There is nothing in that text referring to the new birth that contradicts the doctrine of being washed and purified. Many of God's people

greatly desire the union of all Christians, and they are grieved at the contradictory teaching and divisions in the Church. From the hour of my conversion up to the present time the divisions in the Church have been a source of sorrow and annoyance. Now the question arises, how can we become united? I answer, by believing in Bible holiness, and seeking the blood that cleanses. The doctrine of holiness will bring us together; while all other plans of union will fail. When Christians are wholly sanctified their hearts naturally run together like two drops of water that cannot be separated; and they work together in the most perfect harmony. In England the very foundation and chief corner stone of Methodism was the doctrine of the second work of holiness; but to-day there are many who belong to the Methodist Churches that do not believe in Bible holiness. If they are Methodists they had better come back upon the Methodist foundation. The doctrine of holiness is a Bible (not purely Methodist) doctrine, and will be accepted more and more by the different Churches until Christ's prayer will be answered, and all of God's children will "be made perfect in one."

—Adam Clarke after preaching with great fidelity for fifty years wrote: "I have labored hard to be useful; I have suffered and have not fainted; but still I may truly say, I have been an unprofitable servant, and pray God to be merciful to me a sinner. May I live to grow wiser and better!"

—Do you long for a revival that you may have the blessed privilege of leading souls to God? How do you know that the unlikeliest person of your acquaintance is not waiting for you to break the ice at this moment? If you really desire a work of grace, go with grace in your heart to some other sinner, and it will have begun.—*Sel.*

FALLACIOUSLY STATED.

“Love does not drive, but draws; does not repel, but attracts; does not wound, but wins; does not carry a sword, but an olive branch; does not condemn, but conquers; does not denounce, but forgives.” The foregoing utterances are a sample of sayings that proceed from some quarters. Such statements are in harmony with the philosophy of worldlings, and are superficially spiritual, but fail and fall before the tests of Scripture. A great many who have a vigorous spiritual infancy are prevented in their advancement and development, and are dwarfed by such deceptive sayings and writings.

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Now for an exhibit of the fallacy contained in the above quotation. “Love does not drive, but draws.” This statement, as it now stands, unexplained, if it be not false, makes a false impression. The fact, as taught in the Bible, is, *love both drives and draws*; it often draws by driving. Love, as illustrated in the Scriptures, both “repels” and “attracts;” both “wounds” and “wins;” carries both “sword” and “olive branch.” It does “condemn” as well as approve; it “denounces,” and also “forgives.” Love “conquers,” not as represented in the sophistical lines above quoted, but in paradoxate form, as is seen in the following:

We accept this truth: “God is love.” “He drove them all out of the temple.”

Again: “Does not repel, but attracts.” “God is love.” “He came unto his own, and his own (the Church) received him not.” They were repelled by love, not drawn.

Further: “Does not wound, but wins.” “God is love.” “I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother.” “Suppose ye

that I came to give peace on earth? I tell you, nay; but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three.”

Still further: “Does not carry a sword, but an olive branch.” “God is love.” “I came not to send peace, but a sword.” “The word of God is quick and powerful, and sharper than any two edged sword.”

Finally: “Does not condemn.” “God is love.” (See Luke xi. 37-52.)

The lines we criticise are simply a misrepresentation of God's truth, a reflection upon Christ as a teacher. When viewed in the light of his real teaching they are the worst form of emasculated theology. It must be remembered there are two sides to Scripture truth; and to withhold one is fearful sin or inexcusable ignorance. Inspiration does not warrant the elimination of the justice phase of love. Beloved souls, beware of the devil in the garb of an angel of light.—*Christian Harvester.*

HUMILITY.

It is something to feel that notwithstanding the consciousness of weakness in our daily acts, that in the main we are steadily growing nearer to God. It is comforting to know that the soul is progressing towards the light, and that we are gradually overcoming every besetting sin. God has promised final victory to those who persevere in well-doing, while it is quite true, that the nearer we get to God the more weak and unworthy we shall appear in contrast with His holiness. This knowledge will be a help, for it will fill us with that most lovely of all Christian graces, humility. We shall then, in the light of the knowledge of our many infirmities, grow into all Christian love. Charity and faith and hope will become stronger. Our souls will be rooted and grounded in love.—*M. H. S.*

THE GNAT AND THE CAMEL.

BY O. A. PRATT.

Consistency is a jewel of priceless worth. Nowhere are its brilliancy and lustre more manifest than in the daily walks of Christian life. As a vessel with too large spread of sail will suffer wreck, so will a Christian with too large wide-spreading, high sounding testimony, if he has an ill proportioned or improper foundation, exemplified in his daily walk and conversation. However gifted in prayer or testimony or exhortation one may be, these inconsistencies will cause his words to appear, alike to the observing Christian or worldly, little else than a farce or mockery, if not carried out in the practical affairs of life. If we regard iniquity in our hearts the Lord will not hear us; our prayers will fall powerless ere they reach the throne of heavenly grace. We may be kind to our neighbor in ordinary matters; contribute freely of our means toward the support of the Gospel; make high professions; have much outward demonstration of the Spirit; have very conscientious scruples respecting donations, Christmas trees, Sabbath-school picnics and the like, and yet have no scruples whatever in defrauding a neighbor out of twenty-five dollars in a horse trade; or in exacting twenty-five per cent in note shaving; or in the foreclosure of a mortgage with a view to worldly gain at the expense of our neighbor; we may have no scruples against the indulgence of spiritual pride, of ill temper at home and elsewhere, of failing to reprove sin on proper occasions, of failing to confess particular as well as general sins; and in short, of failing to make all wrongs right in the sight of him who searcheth all hearts and whose eye is ever upon us.

However simple or complex a machine may be, it is worthless if not properly proportioned; and so in

God's plan of salvation; how important in us as professed Christians that nothing be found wanting, that proportion and harmony are seen and exemplified in all things, that we strain not at the gnat while the camel is swallowed with ease. May the Lord help us to be well balanced Christians, consistent Christians, real Christians, living epistles to be seen and read of men; to follow in all things the footsteps of our leader, walking in all the light he lets shine upon our pathway, seeking to become more and more filled with his blessed Spirit, and at last go home to enjoy the rest he hath prepared for us.

THE SPIRIT GIVETH LIFE.—“I remember,” says Rowland Hill, “once conversing with a celebrated sculptor, who had been hewing out a great block of marble, to represent one of our great patriots—Lord Chatham.” “There!” said he, “is not that a fair form?” “Now sir,” said I, “can you put life into it? else, with all its beauty, it is still but a block of marble.” Christ, by the Spirit, puts life into a beauteous image, and enables the man he forms to live to his praise and glory.—*Anecdotes of the Ministry.*

RELIGION AN OCCUPATION.—Religion is not a mere bodily exercise; no, but an occupation of the mind and heart—an occupation, too, which engages the noblest contemplation of the former and exercises the purest of the latter. It is the employment of the whole soul upon the sublimest object that mind can be conversant with. “Wisdom’s ways are ways of pleasantness, and all her paths are peace.”—*John Angell James.*

—The idle man lives neither to God, the world or himself, and indeed scarcely to the devil. He’s engaged in tempting the devil to tempt him.

SABBATH-BREAKING.

BY T. F. DOLAN.

The preachers and professors of Christendom are in a great measure responsible for the sin of Sabbath-breaking, because they not only commit the sin themselves, but by so doing they encourage others to break the commandment of God. And they seek also to justify themselves in the sin. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Christ well asked, "Can the blind lead the blind?" saying, "If the blind lead the blind, both shall fall into the ditch." Look! "Do we then make void the law through faith? God forbid: yea, we establish the law."—1 Rom. iii. 5 What shall we say, then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?"—Rom. xi. 1.

Since my conversion, I have noticed people professing godliness, in country and city, speaking of stock, farms, and business, on the Sabbath. "They profess that they know God; but in works they deny him." Jesus said, "Out of the abundance of the heart the mouth speaketh." If the "kingdom of God, righteousness, peace and joy in the Holy Ghost" were in them, their conversation would be "in heaven," if it is true—"where your treasure is, there will your heart be also." Women, also, who chat of fashion, vanity, and folly, have their hearts, upon the "God of this world!" and must, with disobedient men, "be punished with everlasting destruction from the presence of the Lord," except they repent! The Spirit of God leads away from all sin into all righteousness; and, "as many as are led by the Spirit of God, they are the sons of God."

It will be found, sooner or later, by all classes of sinners, that sin is "exceeding sinful" in the sight of God and all holy persons. It will also be found that "the wages of sin is death." A little leak will sink a ship; a little sin will ruin a soul. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than honey, and the honey-comb. Moreover by them is thy servant warned; and in keeping of them there is great reward." Covetous, and grasping, Sabbath-breaking, money-getters, as well as all other sinners, are never satisfied, as "there is no peace to the wicked." Paul says, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life!" Hear Isaiah: "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked. It shall be ill with him; for the reward of his hands shall be given him." Monopolists and corporation managers "grind the faces of the poor," by giving men small pay and great work, constraining them also to disobey God. Consider, for instance, the poor street-car man, who is compelled to work eighteen hours in

the twenty-four, every day in the week, leaving him only six hours during the day for recreation and rest. Is not this worse than African bondage? Did not the African have more more hours in the day, and Sabbath also, in which to rest, and prepare to meet his God? "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

ETERNAL LIFE.

BY MRS. T. S. HUTTON.

"And ye will not come to me that ye might have life."—St. John v. 40.

These are the words of Jesus. He also says: "I am the way, the truth, and the life." To receive Jesus, then, is to receive life, for "he that hath the Son hath life; and he that hath not the Son of God hath not life.—1 John v. 12.

If, then, we have the smallest degree of saving grace possible for us to have, we have life, just in proportion to the grace we possess. Religious forms are not life. Believing the general truths of the Bible is not having life. "The devils believe and tremble." Endorsing the letter of the word and denying its power thereof, is the opposite of eternal life. This is equal to saying to Jesus, we believe thy words, but thyself we will not have. Life and death are clearly and powerfully set forth in the word of God.

All that is good and desirable are found in the path of life, and the opposite follows in the wake of death. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii, 9. How dull and incomprehensive we are. Some say we must wait until after death before we realize the truth of these words.

My Bible says that he has revealed them unto us by his Spirit. Praise his name. His Spirit, which is the Holy Ghost, is to lead us into all truth. Then, it is not strange that those who are wise in their own conceits, and too proud to receive the kingdom as a little child, should be looking forward to death as the great revealer of God's secrets. Let such watch for it. It will surely come upon them, but it is not for those who have the resurrection and the life within them to be looking after death. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. i. 6.

Soldiers as they march into battle, march to the sound of inspiring music. Every effort is made to inspire them with courage. Suppose they should be compelled to march behind an uplifted banner, with death in every conceivable shape engrossed upon it. Defeat would crown their efforts, and justly too.

God wants live men and women on his great battle-field. Men and women who have life in them, and who are looking for glory, honor, (but not of this world), immortality, and eternal life, are expected to live and labor.

The mission of Jesus, when upon earth, was to heal the bodies as well as the souls of men. He has not changed. He is the same yesterday, to-day, and forever. He is just as willing to heal all manner of diseases as he ever was, and he has not left himself without witnesses. Thank God they are multiplying all through the land. But there are those who dare take God's word, and bring it down to their own narrow views and still narrower experiences, and all things that do not measure to this rule are "figurative," or to be experienced after death. May God help us to take his word with humble, believing hearts, and in the light of the Spirit read and understand.

CONVERTED TONGUES.

What good we could do with our tongues, if we would use them to the limit of their capacity, no human being can compute. The opportunity does lie alone in formal speech, as in the sermon, or the lesson, or in the occasional serious talk, but it extends to all conversation, even to the most casual greeting on the street.

A good man once wrote to some friends: "I long to see you, that I may impart unto you some spiritual gift." He knew the value of the gift of speech, and sought in every sentence, he uttered to impart some help, some comfort, some warning or cheer. How it would change the current of conversation in parlor, office, shop, on the street, in the railway car, if all Christian people were to utter only such words as would convey spiritual blessing to those to whom they speak! What is the staple of conversation now among average Christians? Listen for a day, and make careful note of every word you hear. How much of it is worth recording? How many sentences are spiritually helpful, calculated, to kindle higher aspirations or start upward impulses? How much of it is utterly empty and idle, mere chaff that feeds no heart-hunger, inspires no energy, kindles no joy, helps no one to live better? How much of it is careless scandal, unjust and injurious criticism of the absent? How much of it that flatters is hypocritical and insincere?

It is startling to think of what Christian conversation might be, and ought to be, and then of what it is. Surely this matter demands the careful attention of every Christian man and woman. Why should such a power for good be wasted? Why should our Christian development be retarded by the misuse of the marvellous gift of speech? It were infinitely better that one were

born dumb, than that, having a tongue, one should use it to scatter evil and sorrow, or to sow the seeds of bitterness and pain. What is it our Lord says about having to give account for every idle word? And if for the idle words we must give account, how much for the words that stain, or injure, or fall as a destructive blight into other hearts!

When we give ourselves to Christ, we must give Him our tongues. It was not without significance that, when the Holy Ghost came down the day of Pentecost, the manifestation was in "tongues like as of fire." Fire signifies purification. And one of the first results of this heavenly baptism was that the disciples began to speak with other tongues. One meaning of this certainly was that true conversion converts the speech, that a Christian must speak with a new tongue.

We are not left without inspired instruction as to the kind of words we should speak. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." In these words there are two features of purely Christian speech which are enjoined. One is purity, absolute purity. No corrupt communication is to flow from a consecrated tongue. There is great deal of impurity in the speech of some professors of religion. Filthy stories are repeated, and there vile allusions and innuendoes which stain the lips that utter them, and the heart of him who hears. Christian speech should be white as snow. In familiar conversation nothing should be uttered which would not be spoken in the presence of the most refined and honored ladies. How does our every-day speech stand this test?

Then look at the other requirement. "Let only such communication proceed out of your mouth as is good to the use of edifying, that will minister grace unto the hearers."

Christian speech, every sentence of it, must be such as will edify those who hear and minister grace to them. Purity is only negative, but more is required. Each word must be fitted in some way to build up character, and add to its beauty.

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The Christian's speech must edify and minister grace. On how many lips that are now garrulous with flippant words would this test lay the finger of silence! Yet this is the rule, the standard, by which, according to the apostle, all Christian speech is to be tried.

This does not imply that only solemn words may be spoken. There is nothing gloomy about the religion of Christ; all his words were fitted to be helpful words. He sought to leave some gift or blessing with every one he met. He spoke words that made the careless thoughtful, that kindled hope in despairing souls, that left lights burning where all was dark before, that comforted the sorrowing and cheered the despairing.

We are not to fill our speech with solemn phrases, and deal them out to every one we meet. Yet with Christ in our hearts we are to seek to impart something of Christ to every one with whom we converse. There are a thousand ways of giving help. Infinite are the necessities of human lives. Our feeling toward others is ever to be a strong desire to do them good. We have an errand to each one with whom we are permitted to hold even the briefest and most casual conversation. What it is we may not know, but if the desire be in our heart, God will use us to minister blessing in some way. Opportunities for such ministry are occurring continually. In the few moments' conversation by the wayside, or during the formal call, or in the midst of the day's heat and strife, we may drop the word that will lift a burden, or strengthen

a fainting heart, or inspire a new hope.

So we may leave blessings at every step of our way. Our words in season, throbbing with love, and wafted by the breath of silent prayer, shall be medicine to every heart into which any simplest sentence of our speech may fall.—*S. S. Times.*

KNOW THYSELF.

BY MRS. M. H. FREELAND,

Self knowledge is of the utmost importance. Without it we pass over life's ocean like a sea captain, ignorant of the condition and capabilities of his craft. Yet this knowledge of our own individual selves is acquired with so great difficulty that most tire of the task long before its completion. Know thyself;—what thou canst do, and what thou canst not do with safety; else thy tiny bark will no sooner be committed to the ocean wave than it will become a pitiless wreck. Study thy capabilities, lest like the bankrupt builder, thou make attempts and fail. Search carefully, to know thy weaknesses, and go not in the way of temptation, lest thou be overcome. Become familiar with thy strength that all may be used to the best advantage. Hast thou knowledge? be master of it, that thy usefulness may increase thy favor with God and man. Know thy moral character and condition, and rest not till all thy offences are cancelled, and all thy impurities washed away by the precious blood of atonement. Then, know thyself as a redeemed spirit, prepared for an inheritance incorruptible, undefiled, and that fadeth not away, eternal, and in the heavens. Amen!

—True piety has in it nothing weak, nothing sad, nothing constrained. It enlarges the heart; it is simple, free and attractive.

EDITORIAL.

PRESUMPTUOUS TRUST.

The Bible contains many promises to encourage us to trust in the Lord. *Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.*—Psalm xxxvii, 3. But if we do evil, with the expectation that the Lord will deliver us, then our trust becomes presumption. The Jews, by sinning long and grievously, brought trouble and war upon themselves. They shut themselves up within the walls of Jerusalem, feeling confident that God would not suffer the holy city to be taken. Driven to their last extremity, the most wicked and desperate among them took refuge in the temple, feeling assured that God would protect them in His own sacred temple. But their sins had found them out, and they miserably perished. If their's had been a real trust in God, they would have heeded his warnings, repented of their wickedness, and kept His commandments. Their actual trust was in their wickedness, and in their own skill and strength to deliver themselves from the fearful consequences which God had warned them that their sins would bring upon them.

So, many think they trust in God when they begin to suffer from their sins. What they really want is, not to be saved from their sins, but from the trouble which their sins have caused them.

Recently a stranger from the far west called upon us. Somewhere he had seen the EARNEST CHRISTIAN, and had met a relative who formerly was a Free Methodist. He thought that as far as he knew them, he liked our principles, and as he had long felt he was called to preach, he came to see if he could get work among us. From his account of himself, it appears that being an orphan he had been apprenticed to a farmer. When

seventeen years old he went into the army without the farmer's consent. At the close of the war he went west, bought a farm, and prospered at first. Then crops failed and he became involved. Last year he mortgaged his growing wheat to secure some debts. After harvest he sold it, and used the most of the money for other purposes. We asked him if he thought it was right? He answered that he did not feel condemned. He said, "he trusted in the Lord to help him pay the mortgage from other sources." We endeavored in vain to convince him that he ought to have paid the money to those to whom it belonged, and trusted in the Lord for supplies for his family.

The Lord would rather keep us out of the trouble which sin causes than get us out of trouble. It is a blessed thing to have a broken bone healed; but it is still more blessed not to have a bone broken. The farmer who trusts in God for a harvest must show it by sowing good seed on land well prepared. *The sluggard will not plow by reason of the cold; therefore shall he beg in harvest and have nothing.* Prov. xx, 4. For a man to hope to reap where he has not sown is presumption, and not trust.

If we are trusting in God for salvation, then we are honestly and earnestly striving to meet its conditions. God says: "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons, and daughters." 2 Cor. vi, 17. But if we refuse or neglect to do it, but love the world and partake of its spirit, and conform to its fashions and still trust that God receives us, then is our trust presumptuous. It is based upon the fearful assumption that God does not mean what he says.

Beloved see to it that your trust is in the living God. Then will you both labor and suffer reproach. Then will

you be as Mount Zion that can not be removed but abideth forever.

WORK.

A man who is habitually indolent cannot be in a state of salvation. For he is disobeying express commands of God. *Six days shalt thou labor and do all thy work*—Ex. xx, 9. This assumes that every one has work to do and it requires him to do it. The Sabbath-breaker may as justly claim to be a Christian as he who being able will not work. Indolence is as plain a violation of God's commands as Sabbath-breaking. It should be so regarded. Paul writes, "We beseech you brethren, that ye study to do your own business, and to work with your own hands, as we commanded you." Some seem to have the idea, that if they are called to preach, they must no longer work with their hands. This was not Paul's understanding of the case. He states, that it is the duty of those to whom the Gospel is preached, to support those who preach it. "Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel." 1 Cor. ix, 14. But suppose they can not, shall they stop preaching? If the people are too indifferent to the claims of God to care for His servants, shall they cease to proclaim His grace? By no means! They should be all the more faithful. Shall they go on in debt for their living? This is plainly forbidden. "For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you."—2 Thes. iii, 7, 8. If they do not do their duty, still let us do ours. They are in the true apostolical succession who live the holy lives and preach the doctrines and follow in the footsteps of the apostles. The necessity to

preach is laid on God's ministers. They must declare the whole counsel of God, support or no support. If driven to an extremity they can do as the apostle did, work for a living. "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me."—Acts, xx, 34.

But preachers who work as preachers, faithfully, wisely and affectionately will generally be sustained as preachers. The trouble of the present day is that most preachers take it too easy. They can hardly be said to work. As for travail of soul for the unsaved, they know not what it means; they show no fruit of doing anything "for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ." They tear down rather than build up in faith and holiness; they divide rather than unite; instead of being peace-makers, they cause divisions and heart-burnings among the children of God. Most of the preachers of the day, and I say it sorrowfully, instead of being able to say to their people, "I ceased not to warn every one night and day with tears" really act and talk as if there were no danger. Festivals, excursions, amusements are the order of the day. The maxim practically carried out is "Eat, drink, and be merry." How few among preachers or people pay any attention to the command "Work out your own salvation."

Not on beds of down,
Or under shade of canopy reposing
Eternal life is won.

We who aspire to be kings and priests with God forever must be up and doing. We have had some successful skirmishes, but not yet is the great battle fought or the final victory won. Let us gird on our sword anew and go forth into the thickest of the fight for God and his truth.

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.—Rom. xiii, 12.

BEREAVED.

Death has again entered our family circle, and taken away one of our loved ones. Mrs. Anna L. Roberts, wife of our oldest son, George L. Roberts, died at their home in Bradford, Pa., the 24th of January, aged twenty-six years. She was sick only about a week—had been confined, and the fever set in, which carried her away.

She was a woman of rare endowments of mind and heart; and endeared herself in a striking degree to all who formed her acquaintance. She graduated at the Normal School at Oswego, N. Y.—taught there for a short time and then taught at Fari-bault, Minn. In 1874 she went to Parana, in the Argentine Republic, S. A. to teach in the State Normal School. She was married in South America in 1875, her husband being Vice Director in the school in which she was teaching.

She was the daughter of Burrage and Mrs. M. Rice, of Bath, N. Y., at which place she was born and reared. Her father, an officer in the army, was killed in battle in our late civil war. The widowed mother, heart-broken and stricken still survives.

When a young lady, Anna was converted and united with the Presbyterian Church, at Bath, under the labors of Rev. Mr. Platt its present pastor who officiated at the funeral.

Mingling with the world she drank in its spirit to a certain extent, but never lost her Christian conscientiousness and her high moral principle. In Bradford she was an attendant upon the Episcopal Church.

Though devotedly attached to her husband, her little boy, her mother and her friends, she said during her sickness. "I loathe this poor, poor worthless world, I want to die and go to Heaven"

Awhile before death did its work she clasped her hands together and repeated her childhood prayer.

" Now I lay me down to sleep,
I pray the Lord my soul to keep ;
If I should die before I wake,
I pray the Lord my soul to take."

She gently passed away like a child going to sleep without a struggle or a groan. Sadly we laid her mortal body, beautiful even in death, away to rest until the resurrection, in the burying ground of her native village.

She leaves a stricken husband, and little boy of about three years of age, and mother, and brother, and sister, and a large circle of relatives to mourn her untimely death. As a token of the general esteem in which she was held, the Mayor of the city accompanied the remains a part of the way to Bath. The city papers spoke of her as follows: The Bradford *Era* said: "She was an accomplished lady and warmly endeared to all with whom she had an acquaintance. Her pleasant disposition, kindly ways, and generous Christian sympathy, which was extended to those in trouble or distress were traits of character strongly marked and generally admired."

The Bradford *Star* said: "Mrs. Roberts was a young woman who was the idol of her husband and other immediate relatives, was very popular in the social circle which she adorned and will be sadly missed by all who knew her but to love her."

OLD SUBSCRIBERS.

It is gratifying in looking over our subscription list to see how many of our subscribers have taken the EARNEST CHRISTIAN for years. We have almost come to think that those who stop it do not read it, for scarcely one follows our directions about stopping it. They generally fail to give the office at which they receive it. Many of them fail to pay up fully.

Those who read it, and endeavor to follow its teachings, do not like to part with it. One of these, brother WILLIAM HOLMES, of East Pike, Wyoming County, N. Y., whom we have known as a conscientious, up-

right man of God for years writes us as follows :

"DEAR BROTHER ROBERTS.—I have taken the **EARNEST CHRISTIAN** from its first publication, and to the best of my recollection, I have read every article printed in it. I like it so well, that I think you may expect me to be a subscriber for it for life. But you must remember that I am getting to be an old man, for I am in the eighty-eighth year of my age, and probably this will be the last of my life but, bless God; I have an inheritance above that will last forever."

CORRESPONDENCE.

THE WESTERN HOLINESS CONVENTION.

This Convention was held at Jacksonville, Illinois, December 15-18. There were present 240 delegates from Ohio, Indiana, Kentucky, Illinois, Iowa, Nebraska, Missouri and Kansas. The call was for all who accept of the doctrine that holiness is a subsequent work to justification. Rev. George D. Watson, of Newport, Ky., was called to the chair. Papers were read on The History of the Organized Holiness Movement West of the Mississippi; Holiness Literature; Current Errors in Holiness Teaching; The Sphere of Christian Perfection; and addresses on Right and Wise Methods of Promoting the Holiness Work; The Revival Needed, and How to Secure It: The Right and Wrong Use of Money, etc.

The tone of the Convention was of the radical order on questions of *dress, secrecy, tobacco and choir singing*, yet questions of doctrine, and recommendations of Evangelists, were carefully guarded, demanding soundness in the first, and purity and efficiency in the latter. A strong revival influence pervaded the business sessions as well as the devotional meetings. Thirteen denominations, besides the Salvation Army, were represented, and yet there was the greatest of spiritual freedom in the meetings. Isaiah Reid, the editor of the *Highway*, who has lately been sus-

pending from the ministry by a Presbytery of the Presbyterian Church, for advocating Holiness; C. W. Sherman, who was condemned by his Conference of the Methodist Episcopal Church, for attending a tent meeting the past summer, within the bounds of another preacher's charge without that preacher's consent; and J. P. Brooks, editor of the *Banner of Holiness*, who was tried this fall by his Conference, of the same church, on a charge of misrepresenting his church and Conference through his paper, and who, after he had proved himself clear, was required to promise that he would not misrepresent it in the future, (and he did make the promise to tell the truth and the whole truth); and Sister F. E. Irvine, wife of a Methodist preacher, who has lately been tried on a charge of "fraud," for preaching without a license, and many others, who have suffered more or less for Christ in this work were here to add zest and power to the meeting, and whose faces and joyful voices bore no evidences of their conflict.

The proceedings of the Convention will be published in pamphlet form, including a remarkable address by that remarkable man, George D. Watson. He is not only a man of a sanctified heart, but of a Holy Ghost baptized intellect. His address will be an authority on the topic of which it treats.

The lovers of an *earnest Christianity* have occasion of rejoicing over the character of this Convention, and that there is a conscience and purified spirit in the West capable of bringing it together. The movement is not all it might be, but the tide is rising. The march is onward, upward. Glory be to God!

J. G. TERRILL.

LOVE FEAST.

SIMON WITMER.—I find the way of duty to be the way of blessing. My soul is enjoying close communion with God of late. I never, since I experienced salvation, had the presence of God so visibly near, as of late. Glory to the Lamb that taketh away the rubbish that hinders the free intercourse of the Spirit.

REV. J. E. BRISTOL.—Praise the Lord. During the past Conference year I was laid low upon a bed of suffering for over six months, and was nigh unto death nearly all that time, the physicians having but little hope, but I leaned on God's promises and he brought me through, praise his name! As my sickness was brought on by overwork in his cause, I felt I had a right to claim his help. Then I learned patience. To lie still so long a time, when there seemed so much to do, seemed crucifying; but I learned that God's method of work is better than ours. Let us not have too exalted views of our own efforts even if ever so good or great. Lessons of trust, and of sympathy for others' trials was learned. It was necessary, that the religion I had preached as above all, and in all circumstances giving peace, joy and victory, should be tested in me for my own and others good; and I can say, "It is good for me that I have been afflicted." It is so unnatural for us to bear each others weaknesses with patience until we have borne our own. But God is good, and though physically I am a wrecked man, can never be what I have been in that respect, yet my soul rests more fully in Jesus.

S. W.—After I was converted I found it very hard to live a good, Christian life. I would decide things, and say things without thinking; I thought that there must be some remedy to stop that. I prayed, but it did not seem to do much good. At last God says, "You must stop and think!" That was it. Stop and think! Now readers, when you are about to do anything or say anything, stop and think about it. When you are about to put a ruffle on your dress, stop and think about it. Compare it to 1 Tim., ii, 9, "That women adorn themselves in modest apparel." We all know that ruffles do not become women professing godliness, but dress in modest apparel with shamefacedness and sobriety, do become them. We must stop and think when we are tempted to do anything doubtful or go anywhere. Stop and think! Compare it to the Bible and see if it is God's will that you should

do it, or say it. "Stop and think" has saved me from a great many snares. Stop and think and compare it to the Bible is my rule; and readers, if you will do the same, it will save you from many snares.

DESIRE PLUMB.—I will say a word for Jesus, who is doing so much for me. Through faith in His blood and promise, I am saved to the uttermost. I am afflicted much in body, and am sorely pressed by temptation much of the time, but I can truly say that I find the grace of God abundantly sufficient to sustain and make me victorious. It requires strong faith to enable me to believe and see God in everything. His dealings with me are so mysterious, but I do have faith to realize Jesus as my Saviour, Sanctifier, my all and in all; and then I have such a sense of the presence of the Father, the Son, and the Holy Ghost, as distinct persons, each loving and caring for me with equal tenderness and faithfulness, that I am more than conqueror over all.

M. E. BARRETT.—I am going through with Jesus, by way of the rugged cross. Persecution, self-denial, privation, and suffering for Christ's sake, brings an eternal weight of glory right down into my soul. I find the way of obedience to be the way of joy. How glad I am that this everlasting joy begins here with Jesus, as we walk hand in hand through this bright Beulah land. He gives me occasional glimpses of the beauty and glory beyond, but His presence nearly eclipses the future, and at His right hand are pleasures forever more. He is a satisfying portion; I am married to Him, and He is my all in all. Glory to Jesus!

LORENZO SMITH.—I am trusting in the Almighty, who is mighty to save. But when I tell of this mighty, saving power in my mother Church, but few care to hear of the cross-bearing way. Thank the Lord. If any man will do his will, he shall know the doctrine. None need fail to find the way, for it is the King's highway of holiness laid out by Christ himself.