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A PECULIAR PEOPLE.

BY REV. B. T. ROBERTS.

It is generally thought that there will be eternally a wide difference between the people of God and the people of the world. This is very clearly stated in the Bible. *And these shall go away into everlasting punishment; but the righteous into life eternal.*—Mat. xxv, 46. With this plain declaration the Bible as a whole harmonizes.

What is the reason of this untold difference in the eternal destiny of men? Some say that it is found in the arbitrary decree of God—that he takes some to Heaven because He, from all eternity, chose them for this purpose, and sends some to hell because He made them for it. This view is anti-scriptural. It is an impeachment of the justice of God.

The eternal destiny of men is different because of the difference in them. It is not an arbitrary decision of the people of this country which sends one man to prison, and seats another in the Presidential chair. It is because of the difference believed to exist between the character and conduct of the one and that of the other.

So God's people differ from the

world. They are not like them. They are a peculiar people. This is asserted very plainly in the Scriptures. "For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself."—Deut. xiv, 2. To Christians the Apostle writes, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light."—1 Pet. ii, 9.

There is then a well defined, visible difference between the children of God and the people of the world. It is of Gospel times of which the prophet speaks, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—Mal. iii, 18.

Let us notice a few particulars which distinguish the people of God.

They are peculiar:

1. In their spirit. People of the world are proud—Christians are humble. No matter what their station or talents or circumstances, they are distinguished for their humility. They are never haughty nor proud, nor scornful. They are meek under

injuries, patient under provocations, forgiving to those who wrong them, cheerful and hopeful in adversity, long-suffering and full of compassion and kindness. In these respects true Christians are peculiar. There has been a great change in their temper and disposition in many respects. They are unlike the world and unlike their former selves.

2. In their aims. They live to do good and not simply to enjoy life. They strive to lay up for themselves treasures in Heaven, instead of treasures on earth. They seek to please God rather than men. Instead of bending all their energies to accumulate "things which perish with their using," they are ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

3. They are peculiar in their manner of living. No matter how poor, they are neat and clean; no matter how rich, they are not luxurious and extravagant. They make no show, no ostentatious display; in every thing they are models of simplicity. Whether they need to, or not, they practice economy that they may have means to relieve the destitute and to promote God's blessed cause.

4. They are peculiar in their dress. While they do not wear uniforms, like soldiers; yet they wear nothing for ornament. They obey both the letter and the spirit of God's command, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let

it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price."—1 Pet. iii, 3, 4. The doctrine taught by so many preachers that "it matters not how one dresses, he can be a Christian in finery, as well as in a plain dress," is plainly unscriptural. It is a flat contradiction of the Bible. Such preachers can have but a very inadequate idea of the responsibility resting upon them. A saint does not feel like a sinner, he does not act like a sinner, and it is equally plain that he does not look like a sinner.

5. True Christians are peculiar in their conversation. They do not talk like other people. They speak a pure language. As becometh saints, let not "filthiness nor foolish talking nor jesting," "be once named among you; but rather giving of thanks." In any general, social gathering a person who observes this precept will be peculiar. His language may be the same in its grammatical construction which other people use, but the candor, and seriousness and charity which characterizes the conversation of a saint, makes him observed wherever he may be. The light of Heaven is in his soul and he lets it shine. But anywhere, especially where darkness prevails, light will attract attention. Saints know that *the Lord listens to what they say, and they are choice in their expressions.* "Then they that feared the LORD spake often one to another; and the LORD hearkened and heard it, and a book of remembrance was written before him

for them that feared the LORD, and that thought upon his name."—*Mal. iii, 16.*

6. They are peculiar in their amusements. They do not go to the world for their pleasures. They find their enjoyments in the service of God,—in worshipping Him, in doing good to their fellow men and trying to make them virtuous and happy.

The question of amusements, which is giving so much trouble to the popular churches, gives no trouble to real Christians. Those who, "believing in Christ, rejoice with joy unspeakable and full of glory," have no desire to go to theatres or dances, or to the resorts of gamblers.

PRACTICAL REMARKS.

1. We see why the popular churches of the day exert so little influence in promoting good morals and in preventing crime. Their religion is not the Christianity of the New Testament. It is a mixture of the worldly spirit with Christian forms. It is a baptized worldliness. The Gospel that is preached is not the power of God unto salvation. The popular preachers of the day reverse Paul's order. He says, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." But the effort of popular preachers is to make their preaching acceptable to the Jews—the formalists—and wisdom to the Greeks—the smatterers in the atheistic science of the day. Members in good standing in the popular churches are like the world, in their spirit, their aims, their conversation, their dress, their amusements, and their manner of life. Any decent

worldling, if he has money, may become an acceptable member of the church. The church edifices are built on worldly principles and kept running by worldly practices. Those who have them in charge obtain money by false pretences, by gambling, by selling the right to worship God in these edifices to the highest bidder. Such churches are forsaken of God, and they ought to be by every honest man.

2. We see the reason why some who were once strong in God have lost their power. They have ceased in a measure to be peculiar. They have become trimmers, compromisers. They begin to look like the world. They have put on a few extra ribbons, or laces, or ruffles, or bows, and the effect is plainly seen. They do things which once they could not do. Their conversation is becoming worldly. Though they keep up the same testimony in meetings, nobody pays any attention to it. Just as they lose their Christian peculiarities they lose the essence of Christianity. They have lost their first love. Unless they repent, Christ will spue them out. They will soon go altogether with worldlings. And they will share their fate.

3. The reason why the great revivals reported in the papers have so little influence, is because they are not sufficiently deep to make the converts peculiar. The work is superficial. The main effort is directed to get those far enough along to join the church, whose means, or talents, or social position, will add to its influence. Those who join the

church, smoke, and dress, and flirt, and mingle in worldly society the same as before. Few, if any, become new creatures in Christ Jesus.

4. We see why it is difficult to promote a thorough revival of pure and undefiled religion. Many keen-eyed men seeing so much hypocrisy, conclude that the whole is a sham;—that where there is an appearance of piety, it is only because the disguise is more complete. And because there is more money to be made, or more fun to be got out of the popular religion than any other, though they have no confidence in it, they give it, to a certain extent, their support. The superficial take it for granted that these polite people, who sing of Heaven, must be going there; and as it is an easy way and requires no self-denial, they conclude to go along with them. Hence if a man of God preaches the necessity of repentance, and restitution, and separation from the world, his preaching meets with a stern resistance. Their friends rally round those who get awakened, and persuade them that it is not necessary to be peculiar. They can be like other folks and still enjoy religion. The greatest enemies to the Christianity of the New Testament—those who do the most hurt—are found in the churches and in the pulpits.

5. Reader, which course will you take? Will you conform to the world and share its fate; or will you dare to be singular for Christ's sake, and suffer and reign with him? It is for you to decide. Help is at hand if you really desire it. "For the grace of God that bringeth sal-

vation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii, 11-14.

THE INWARD BURNING.

Be patient let the fire consume;
Give God's interior burning room,
Make no resistance, let it blaze,
And self, in root and branch, erase.

The love of self hath long annoyed,
Thy hopes assailed, thy joys destroyed;
It poisons every inward sense,
And fire alone can drive it hence.

The fiery trial gives distress,
But never wish its anguish less;
The pain thou feelest is a sign
Of flame from heaven, of fire divine.

Then let it burn, till pride and lust,
And envy creeping in the dust;
And wrong and crime, of every name,
Shall perish in the heavenly flame.

—T. C. Upham.

SOME people are so afraid of fanaticism that they will not preach entire consecration or Christian perfection. What if an engineer when expostulated with for having only half a head of steam on his locomotive, should say, "Oh, beware of extravagance! Let every thing be done decently and in order?" He would soon be informed that there was no need for him on that road, and he would be replaced by one who would "fire up." And yet there are men who are proud of their engineering skill who are trying to run salvation trains on half power, and the result is nothing, or the next thing to it. —R. V. L.

THE GOSPEL OF CHRIST.

BY REV. WILLIAM JONES.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."—Rom. i. 16.

This text contains a premise and a conclusion. In the premise is found the apostle's theme, to which are added three striking incidents. These clothe the theme with awful majesty, and give consistency to the conclusion.

The Gospel of Christ is the theme. That the Gospel of Christ is the power of God—that it is the power of God unto salvation; and, that it is the power of God unto salvation to every one that believeth—are facts purely incidental and illustrative. These specified incidents form a permanent and rational basis for the apostle's conclusion. He may well say, "I am not ashamed of the Gospel of Christ."

I. The theme presented, which is the Gospel of Christ, claims our attention. Watson defines the Gospel of Christ to be "A history of the life, actions, death, resurrection, ascension, and doctrines of Jesus Christ." The angel of annunciation opens wider the field of faith's pure vision. He clothes that "History" with the inviting drapery of mercy and love. He says, "Behold I bring unto you good tidings of great joy, which shall be to all people." He assigns the reason for this Armenian announcement, "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

The Prophet seems to have gained a more than angel height. He not only defines the theme; but from his inspired and experimental standpoint he views the approaching and all-attracting footsteps of the bearer of that message. Hear Him: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace,

that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth."

From the above definitions we learn:

1st. That the Gospel of Christ is good tidings from God, who reigns in Zion.

2nd. That good tidings is touching a subject of paramount interest; the greatest that ever occupied angelic or inspired mind, one of joy unspeakable and full of glory, of salvation in its highest sense.

3. We learn that the Gospel of Christ is limited in its range only by the fallen race of man. The angel says, "which shall be to all people."

Such is the theme in definition; but the one half never was told. Its chief glory lies beyond the reach of the definer's skill. To be understood, it must be felt. Experience adds the superior graces of "righteousness and true holiness"—of pure "undivided love."

"O, love, thou bottomless abyss."

II. The incidents employed clothe this theme with awful majesty.

The first incident declares the Gospel of Christ to be "the power of God." By the power of God, we understand the concentrated energy of the Omnipotent. No figures of fancy led the poet to say:

"'Twas great to speak a world from nought.
But greater to redeem."

Power is used to overcome resistance. If success attend any given enterprise, the operator must first calculate carefully the amount of resistance to be met, then employ a power sufficient to overcome that resistance. By careful analysis it has been ascertained that there are three great antagonistic forces that array themselves against the active character of the Gospel of Christ, viz: the force of belief, the force of habit, and the force of depravity. To overcome these forces it has

been found necessary to employ "the power of God." Other means have been employed, but they have always given the most lucid demonstration of the short sightedness of those who employed them. Those who have spoken against the power of God, as in cloven tongues of fire resting on the people, have, evidently, been ignorant of the way of salvation; or what is worse, knowing the way, they have departed therefrom, and thus brought upon themselves swift destruction.

The first hostile force that the Gospel found, was a general belief in the worship of idols. Not only in the surrounding countries did this belief and practice prevail, but even among the Jews were groves of idolatrous resort and altars to false gods.

The argument drawn from miracles necessarily involves a power sufficient to suspend the laws of nature, and work supernatural work. But the laws of nature, are the laws of God—made and given by Him to nature. To suspend those laws, would require a power equal to that which formed them. Hence, if there was a manifest suspension, there was also the manifest presence of God to accomplish the work. If we doubt the consistency of such action, a word on this point may help our unbelief. Law was revealed, not for the benefit of nature, but for the benefit of man. Now if God knows that a momentary suspension of that law would serve to rouse man's slumbering, guilty soul, and also fix his attention upon higher and better things, would it not be in keeping with the first grand design for him to suspend that law? Instead of inconsistent it is just as consistent as it is for a man to have an appetite when his body requires food.

It is not the office of a miracle to do a wonderful work, but by doing a wonderful work to manifest the presence of God. Idolatry being

the opposing force, you will at once discover the consistency of the first phase of the Gospel taking the form of miracle, miracle being the highest evidence of the falsity of idol worship, and also, a glorious evidence in favor of the worship of the God of heaven. The existence, as well as the object of a miracle, proves its consistency. A miracle is the work of God. God cannot work inconsistently, therefore miracles are consistent. In syllogistic form the argument would stand thus: *Whatever God doeth is consistent. God worketh miracles. Therefore miracles are consistent. Miracles have been wrought, our enemies themselves being judges. One of their leaders says, "A notable miracle hath been wrought and we cannot deny it."*

The second antagonistic force takes the form of habit. It originates partly in the former and partly in the fact that the course pursued is congenial to the condition of a depraved heart. The state of the case would suggest the propriety of keeping the above manifestation constantly before the mind. This could only be done by carefully collecting the miraculous doings and wonderful sayings of the Lord Jesus Christ, and this we find to be the second phase of the Gospel of the blessed God.

Man should more than know, what is truth. He should continually feel the pressure of its demand on his soul. In order to accomplish this, God directed wise and holy men to compile the sayings and doings of his Son, and we have the result of their labor before us in the form of the New Testament. Those, upon whom rested the burden of this labor, had, from time to time, to decide important matters connected with the interests of the church; hence they were styled overseers or rulers. This fact could but excite the ambition of worldly and ambitious minds. They desired to lord it even over God's

heritage, but God had not only not called such men, but they were excluded by express rule. Christ says, "He that would be greatest, let him be the servant of all." False appearances are assumed; a show of humility is exhibited, and by cunning intrigues they are exalted, but how illy are they adapted to direct in spiritual things? They become restless, and seek a more congenial rule. They seek a temporal rule. But one thing is mortifying to their ambition, they can find no sanction for such a course; nay more, it is forbidden. Christ says, "My kingdom is not of this world." Their only resort is to make a rule that will allow such a course, and give it character by its name. Tradition is invented, but what is to be done with the command that God had given, forbidding such rule? Keep it out of the hands of the common people; they gain their points, and the result is, the Romish Church. This was a day of systematic, iron rule, and though it was not spiritual yet it was systematic, and was permitted until the days of reformation, and then its iron grasp was broken.

One antagonistic force yet remains; and that, too, the most desperate and daring of the whole. Were the Gospel of Christ anything but the power of God, we might well have misgivings—it is the force of depravity. But the Gospel of Christ is the power of God unto salvation. Therefore we exercise the patience of hope, and the labor of love.

To overcome this force of corruption and depravity, we apply the three remaining developed phases of the Gospel of the power of God: The first of which commenced a mighty and successful attack under the supervision of Martin Luther, and may be styled the phase of individual responsibility to God. For some time the conscience of the church had been given over into the keeping of the priest, and that trust

was disposed of in the way best calculated to promote his ambitious, worldly policy, but that fatal spell of dictation was broken, and salvation from God through faith in Jesus Christ, was fearlessly proclaimed, and the thunders of the reformer's voice exposed the weakness and corruption of the Vatican, and overwhelmed popes, cardinals, and nuncios, with consternation and defeat. This doctrine, necessarily, brings the responsible agent before God, instead of the priest; there he obtains remission of sins, not for money, but for Christ's sake; there he obtains a glorious view of the inner life of faith in God, and there he receives a shield to protect him from the poisoned arrows of a deadly foe. Decided advantage was gained by this attack, but the foe, though crippled, was not conquered. The struggle continued about two centuries, and many and important were the victories achieved, when another attack was made by a noble band of determined spirits with Wesley and Whitefield for their leaders. Spiritual life was their watch-word; including strength to labor, and the entire purification of the heart. This may be termed the phase of spirituality. Under their cannonading the slain of the Lord were many, and volunteers, clad in full armor, rushed to the conflict, and the battle waxed warmer and warmer, but the victory invariably turned upon Zion's side. Men, of such sterling integrity to God, being clothed upon with spiritual life; and having achieved so many victories over the foe within, and being armed and fully equipped, would, by grace, be inclined to push the battle to the gate of the foe, and then bombard and take the city by storm! For now "The kingdom of heaven suffereth violence and the violent take it by force." Such is the fact, and it is being enacted before our eyes. Many are running to and fro, and knowledge is being increased. "All at it, and always at

it," is the motto. It is a day of intense labor, through every instrumentality, and in every direction. Every talent is laid under contribution, whether physical, moneyed, mental or devotional, to aid in the great work. The banner of the cross of Christ is fairly unfurled and flung to the breeze. This is the fifth and last phase of the Gospel, and may be styled the phase of universal labor.

Such labor, rendered quick and powerful by the Spirit of God, and performed by men of such integrity with the power of God to wield Gospel appliances must prove mighty to overcome this last, and dreadful force.

Although these phases have had distinct periods of development, we wish fully to impress the truth, that it requires each and all united in order to present a perfect likeness of the Gospel of Christ. This likeness must be, and is impressed upon every soul converted to God.

It commences by demonstrating the presence and power of God to vindicate himself against the claim of rival worship, and such presence speaks to every rational soul, "Thou shalt have no other gods before me." It continues by impressing the necessity of a systematic, careful life, directed and supported by the word and Spirit of God. It tells him of his responsibility to his Maker, and of the necessity of a life of faith; of the Spirit's strengthening aid and testimony to a heavenly heirship, and of his duty to aid in giving the Gospel of the blessed God to the entire race of man.

The Gospel's concentrated energies are thus brought to bear upon the coiled serpent, and his destruction is complete.

The second incident declares that "The Gospel of Christ is the power of God unto salvation." Thus, we see, that the second incident gives direction to the first; it employs the power of God to save the soul.

Salvation means three things.

1. Deliverance from sin; from its bewitching attractions—you no longer love sin; from its tyrant rule—you no longer serve sin; from its hell-like pollution—you are no longer a child of the devil; from its fearful consequences—you are no longer the slave of fear.

2. The manifest favor of God.

The knowledge of this favor is obtained in two ways; by your love for the church, and by the witness of the Spirit. When these two are found abounding, then you may know that the love of God is shed abroad in your heart.

3. The ministration of an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

The third incident is that "The Gospel of Christ is the power of God unto salvation to every one that believeth." These two closing words fix the conditionality of salvation, and make man responsible for his moral character, and for the injuries he perpetrates upon his fellow man. It makes him accountable for all the good he would have done had he possessed the highest state of grace.

It tells us why every one is not saved. The fact is not charged to any supposed inefficiency of the Gospel to impart a present and full salvation, or to any supposed secret decrees of the Almighty, made for the purpose of controlling his own actions, involving the absurdity that a God of infinite knowledge did not know he would act until he formed that celebrated decree: the God of decrees knowing more than the God who is governed by decrees. It does not contain the specious argument, "If I am to be saved, I shall be; and if I am to be lost, I shall be." It charges his destitution of salvation upon his own wicked unbelief. The Gospel tells likewise that all unbelievers shall have their part in the lake that burneth with fire and brimstone, which is the second death. Unbelief charges God with falsehood, and he who would repeat this

charge every day of his life, ought to be banished from the presence of God.

ECCLESIASTICAL AMUSEMENTS AND MONEY-MAKING.

BY REV. E. P. MARVIN.

CONCLUDED.

4. Many of these practices are evil in their desecration of our places of worship. Even if we do not regard places now as consecrated, like the Temple, all agree in the expediency and importance of hallowed associations. But what un-devotional associations must linger on Sunday in the sanctuary where we lately attended a "neck-tie and apron social," or saw the Sunday-school children play "cock-robin."

After a literary entertainment in one of our churches I asked a friend, to what the church was dedicated. He replied, "We dedicated it at first to the Lord, but last night we dedicated it to Shakespeare, Dickens, and Bret Harte." The law to tax churches that are used as play and pay houses is just and equal.

Our solemn ceremony of dedicating or consecrating buildings to religious instruction and worship, is manifestly a sacred farce if they are to be used as play-houses or club rooms.

5. Amateur dramatics to please the world and put money in the purse of the Church, silence the testimony of the pulpit against the stage, and even promote its interests. The theatre is always a school of immorality, from the time when the Greeks sang and danced around their wine-god Bacchus until now, and these performances are training-schools for the play-house. A young man who had been employed in a Brooklyn theatre told me that he received his first training and taste for the stage in Sunday-school concerts. We can only present a little

rude dramatic art, which whets the appetite for the real thing, breaks down barriers, and swells the throng of saints and sinners at the opera and theatre. Men reason that it is better to witness the legitimate drama by artists than the illegitimate by amateurs. The Romish Church of the Middle Ages abolished the "Mysteries and Moralities," because they found no good but evil resulting from dramatizing any part of the Sacred Scriptures. Those who favor such exhibitions of sacred scenes and characters upon the stage, will soon see their views consummated in the "Passion Play."

What possible good can result from these juvenile exhibitions of elocution and song, finery and vanity, flowers and gilt pasteboard? They do indeed "draw" immensely but not to the truth or to Christ.

Our Sunday night "Choral Services," and "School-school Concerts," advertised as "Entertainments," are really feeders of the opera and the theatre and not counter attractions, and probably a strict enforcement of law would close both.

6. These practices turn the Church aside from its legitimate and heavenly calling and fritter away its spirituality, its time, and energies. The Church was purchased by the blood of Christ for no such secular, trifling, or corrupt purpose. The church is not designed to be a bureau of amusements for the world, strew the broad way with flowers, and cheer on the world's frolic to perdition. It is her mission to save "our young people," and God does not bless such means, directly or indirectly, to this end. The efforts to remove "the offense of the cross," make Christianity attractive to the carnal heart, and convert the world by conforming to it, is diametrically opposed to the Divine plan, and it is rapidly converting the churches to the world. The church has made its grandest

conquests where most holy and separate from the world, so that God could work through her, and the world could see something to be converted to. "We study to please" is the motto of the stage, but "we study to save," is the motto of the church. The church is to be a Christ witnessing, light bearing missionary agency. It is a Divine propaganda, and it has no apology for its existence in any other character. Other institutions can excel it in traffic and entertainment. It can excel them only in holiness and usefulness. The New York *Herald* gave as a reason why Methodism is declining in N. Y. City, that Preachers could not be expected to run dime shows and small theatres, and succeed in preaching the Gospel. "The church is not a trader, though its members may be. It is appointed to a mightier work than dabbling in tapes and pin-cushions. Its appointment is to Divine communion and the saving of souls. It has a psalm to sing, whose volume reaches the throne, but it has no groceries to sell. There is not a command, allowance, or example in all the Holy Scriptures that makes the church a merchant, or tells it to pay its way by holding a fair. The method of supporting the work of the church is by beneficence, and not by trade. Beneficence—a principle heaven-higher than mere generosity—is the direct gift of a saved heart, and from the holy motives of a saved heart to the cause of God. None other is accepted of God to or from His church."

7. In fine, these methods of ecclesiastical amusement and money-making blight the spiritual life, influence, activity, and usefulness of the church, and promote almost every species of carnality and worldliness. As the church is now drifting, careful and conscientious parents may soon have to withdraw their children from its society to keep them from dancing, theatre-

going, card-playing and other corruptions. In the Holy Spirit, and with trumpet to be, we utter our solemn declaration and testimony that this new ecclesiastical dispensation of frolicking and mirth is absolutely contrary to the truth and spirit of our holy religion, corrupting to the church, ruinous to the world, and offensive to God.

We are purchased, separated, and sent into the world for Christian work, and not play. When we magnify the spirit of play and amusement to please our young people, we make them "lovers of pleasure," but not "lovers of God."

Study such Scriptures as Ezekiel xxxiii.; Acts xx.; 1. Thess. v.; Titus ii.; and James iv., and learn the serious import of this present probation in its relation to eternity.

Study the lives of Christ and Paul, and see if you find in them this "spirit of the times" so regnant in many churches. These lax views, this picnic religion, this go-as-you-please life, cannot possibly coincide with the religion of Jesus Christ. Most of these play-people of the church have no clear, firm, and influential faith in the creeds to which they have subscribed. They constitute no part of the spiritual life of the church, but are merely a dead weight of baptized wordlings. Professing godliness and practicing worldliness they are making more infidels than all our enemies outside the church, Phil. 3, 18-19. The Gospel demands an earnest life. The doctrine of universal immortality and a conditional salvation is the most solemn and tremendous faith ever conceived. The Gospel presents both the brightest and the blackest possible future for humanity—morning and night, love and wrath, punishment everlasting and life eternal. The worldly policy of attracting the world by conformity and fun is of recent origin, but it has been tried long enough to prove a wretched failure

The vast and formal visible church scarcely exerts the strength of her little finger for the word's conversion. She has taken to pleasure, and merely plays at mission, giving her shreds and crumbs, which cost her nothing. The church in reality has no relative advantage over apostolic time in the propagation of the Gospel.

Our "modern improvements" are just as available to our enemies as to us. It cost the early churches something to propagate the gospel, and it must cost us something. Self-sacrifice and earnest missionary zeal are just as necessary now as then. In life we are to be neither ascetics nor worldlings. We "rejoice in the Lord always," but have fellowship with a suffering Saviour in His great and self-sacrificing mission. We should be earnest and true even if we sometimes appear blue. We should save many out of the world if we do not always please worldlings. If we sometimes use vinegar instead of molasses, it is because we deal with bad men and not silly flies.

Our course should be separation, consecration and concentration. Will the church, for the Sake of God and humanity, own up its folly and forsake it, come out from the world and be separate, take on a higher type of piety, and give the old Gospel a fair trial in God's appointed way?

O, Church of Christ, redeemed by precious blood—1 Pet. 1: 18-19. Eph. 5: 25-27. Eph. 5: 30.
Break this alliance, glorify your God!—1 Cor. 6: 20. 2 Cor. 14-18. Eph. 5: 21.
Forsake the Christless world that lures to ill;—Rom. 12: 2. Heb. 13: 13. 18: 4.
Thou mayest be blest and prove a blessing still.—Gen. 12: 2. Ps. 138: 5. Eph. 1: 3.
Away with ease and dalliance and play—Isa. 32: 9. 1 Cor. 10: 7.
The great commission now in haste obey;—Mark 16: 15. John 17: 18. 2 Tim. 4: 1-2.
In holiness and zeal thou canst excell.—1 Pet. 1: 15-16. Rev. 3: 19. Gal. 4: 18.
And save the perishing from sin and hell.—Luke 14: 23. Jas. 5: 19-30. Jude 23: 23.
Gird on thy robes with purity imperaled.—Rev. 7: 14. Rev. 16: 15. Rev. 19: 8.
And keep thyself unspotted from the world.—Jas. 1: 27. 1 John 3, 3. 1 Tim. 5, 22.
Humbled in dust as ashes, sin no more;—Isa. 60. 1. 1. Cor. 15: 34. John 5, 14.
Repent while Christ stands knocking at the door.—Rev. 3: 20. Jas. 5, 9. Rev. 2: 16.

ON THE LEADING OF THE SPIRIT.

BY REV. M. N. DOWNING.

How important is this subject! I shrink from writing upon it, for unless I am divinely led to write, I am in danger of "darkening counsel" through "a multitude of words," Holy Spirit help me, just now!

That we may be led by the Spirit of God is clearly taught in the Holy Scriptures, David said: "For this God is our God forever, and ever: he will be our guide even unto death."—Ps. xlviii, 14. Jesus said: "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth."—Jno. xvi, 13. Paul said: "For as many as are led by the Spirit of God, they are the sons of God."—Rom. vii, 14.

I would define the leadings of the Spirit to be: Divine instruction in things to the eternal salvation of our souls, and the souls of our fellow-men. I would give this definition as the special and culminating point to be reached in the operations of the Holy Spirit upon our minds.—"Thou shalt guide me with thy counsel, and afterward receive me to glory."—Ps. lxxiii, 24.

With these remarks I would lay down the following propositions

I. The leadings of the Spirit are based on the atonement of Christ as the central idea of the Scriptures for all ages. Christ is a "Lamb slain from the foundation of the world."—Rev. xiii, 8.

II. The object of the atonement of Christ is to restore man from the fall. "But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."—Rom. v: 20, 21.

III. The object of the leadings of the Spirit is to conduct the soul into an experimental and prac-

tical realization of the benefits of this atonement. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."—2 Thes. iii. 5.

IV. The leadings of the Spirit imply a chart, simplified to man's ability to understand, and in harmony with which the Spirit guides. That chart is the revealed will of God, which in the Christian age is the BIBLE! "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Jho. v: 39. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction in righteousness; that the man of God be perfect, thoroughly furnished unto all good works."—2 Tim. iii:16,17.

V. The Scriptures condemn all unrighteousness. The whole Bible for this proposition.

From these propositions we draw these conclusions.

First: They who are led by the Spirit are led to abandon all known unrighteousness. "For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live"—Rom. viii:13, 14. So then, they who are "led by the Spirit of God" are led to "mortify the deeds of the body." But what are "the deeds of the body?" "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. v:19-21. The phrase, "and such like," includes all other sins wilfully committed which are not mentioned in the last quotation, such as theft, dishonesty in deal, pride, covetousness, ec.

But nearly all "the works of the

flesh" exist in the nominal church. All church members are not guilty of them. Many are. They who are not "led by the Spirit of God," hence are not "the sons of God."

Persons have been known to profess to be especially led by the Spirit in matters of Christian duty, who at the same time were fornicators. Some of these persons even claimed that the Spirit led them to commit fornication. Thus saying that the Spirit of God approves of what the Word of God condemns, and putting Christianity on a level with mormonism. "This I say, then, walk in the Spirit and ye shall not fulfill the lust of the flesh. For, the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that he cannot do the things that ye would. But if ye be led by the Spirit ye are not under the law."—Gal. v:16-18

The Spirit of God never leads a person to do wrong. All his leadings are in harmony with purity and righteousness.

Conclusion second. The Spirit of God leads to righteousness. (1) To internal righteousness. The Wesleys and John Fletcher were reared in a church which ignored the doctrine of instantaneous conversion by faith. But after searching the Scripture, and laying hold of Christ by faith they were "born again." Martin Luther was a devoted monk; but yielding to the conviction that salvation was by faith and not by penance became justified instantaneously. Madam Guyon was a Roman Catholic. On giving herself up fully into the hands of God, she became justified freely, and sanctified wholly "Blessed are they which do hunger and thirst after righteousness for they shall be filled."—Matt. v:6.

(2) To external righteousness. From a pure fountain will issue pure streams. "A good tree cannot bring forth evil fruit." The same Spirit which instructs us to "love God

with all the heart," also instructs us to "love our neighbor as ourselves."

A brother once refused to discharge a sacred obligation wherein his veracity was involved, giving as a reason for so doing, that the Spirit led him to an opposite course of conduct. A strange religion to recommend to a world in love with depravity. "Love works no ill to his neighbor, therefore love is the fulfilling of the law."—Rom. xiii:10.

The Spirit then leads from sin to holiness. "The grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world."—Titus ii:12.

All divine leadings are in harmony with Providence and with the Scriptures. Discount on them is absurd. But all leadings of good people are not necessarily divine. They may be mere *notions*, or false impressions. A woman once said in extenuation of her conduct in purchasing a hat far more costly than her pecuniary circumstances would allow, that the Spirit led her to make the purchase, so that, being reduced in pocket thereby, she would need to pray for more money, and thus develop and strengthen her faith. This so-called divine leading was a mere notion, by which she was influenced to invert the divine order, and to do evil that good might come.

Paul once called the high priest a "whited wall," not knowing that he was the high priest. As soon as he was informed of his mistake he stood corrected, saying: "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people." Acts, xxiii:4. From this we see that the Spirit of God leads us to "confess our faults one to another."

I see, in looking over what I have written, that I have simply drawn a

few, suggestions outlines of a deep and important subject, praying that I may be more fully, and more constantly "led by the Spirit of God," I stay my hand.

CHRISTIAN CONVERSATION.

BY REV. H. V. HASLAM.

"For our conversation is in heaven."—Phil. iii: 20.

How few there are among the professed followers of the blessed Saviour to-day, who make this assertion with truth: and yet every Christian is privileged to be able to say it in the fear of God; for, "there is no respect of persons with God."—Rom. ii:11. and, "He is able to do exceeding abundantly above all we ask or think."—Eph. ii:20.

The majority of professing Christians act as if it was wrong for any one except the preacher to talk about vital religion. They can talk about farming, merchandise, dressing, riding, singing, and dancing, very volubly and with a great deal of interest; but let the subject of salvation be mooted and they are mum, they have no seeming interest in it; and the one who dares to present it, is called an old fogy or a fanatic. And what conclusion are we to arrive at with reference to the vitality of religion in such people. Hear the word of God. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace."—Rom. viii: 5-6. Also see Phil. iii: 18, 19. We believe, that, "out of the abundance of the heart the mouth speaketh." and that if religion is in the heart, it will show itself in the conversation.

"For our conversation is in heaven, i. e. we are so interested about heavenly things, that we can converse about nothing else, except as

our temporal affairs require. This was forcibly illustrated to the writer's mind, when a few months ago, he with a brother preacher, was providentially thrown among a family of dear saints for several days.

The all absorbing topic of conversation was Christ and his great salvation, and Holiness and Heaven. It would be impossible for any persons to go into that house and among those dear people without feeling the holy influence emanating from their daily life, walk, and conversation. As the brother accompanying me, said: it seemed as if holiness was written in every room in the house. Oh that Christians everywhere would let their conversation tell for God as did those dear souls!

"In Heaven." We should converse as if in the immediate presence of God; and Oh! if we always would remember, that, "Thou God seest me," how careful would we be, to watch every word and thought lest we should offend Him. St. Paul says in Phil. i, 27: "Let your conversation be such as becometh the Gospel of Christ," and St. Peter says, "But as he which hath called you is holy, so be ye holy in all manner of conversation." Oh that it could be impressed on the heart of every Christian, that, "for every idle word that men shall speak, they shall give account in the day of judgment."

I am persuaded that of the many dear souls that wander away from God, many have begun the backward way by a looseness in their conversation. Truly "the tongue is a fire, a world of iniquity and no man can tame it," but God can, praise his Name. What we want is to consecrate our tongues to God and use them only for his Glory; if we do not, Satan will surely make them instruments to dishonor God and if possible to bring about our damnation.

May God help his dear people, to "have their conversation honest among the Gentiles (sinners); that whereas they speak against them as evil doers, they may by their good works, which they shall behold, glorify God in the day of visitation."

TRIUMPH IN DEATH.

BY MATTIE MUNGER.

The following is a sketch of the last days of Mrs. Harriett Townsend Goodrich, late of Oberlin, Ohio, some of whose experience was published in the *EARNEST CHRISTIAN* in April, 1880, and which we trust may be for the glory of God by showing what his grace can do in the time of suffering and death.

Her last illness was very lingering and painful, but she was enabled to bear all her sufferings with resignation and patience. She was hopeful of recovery almost to the last; but when she expressed any desire to get well, it was only that she might glorify Christ in the world. When, at length, it became my sad duty to say to her, "The Master is come and calleth for thee," and to tell her that her final summons would probably come now, she said calmly, "Well, I have no fears. I know I am a child of God and I belong to Christ, and whether I live or die all will be well." Soon after this, she spoke farewell words to friends who were present and sent messages to others; after which she said, "Now I have spoken to them all. I have no more to say now and I wish to be left quiet for a while that I may talk with Jesus and commune with him." In all these conversations with her friends she expressed her trust in Christ as a Saviour whose blood had cleansed her from all sin, and who, in taking away her sin, had also taken away the sting of death. She frequently exhorted her relatives and friends to seek Christ's

full salvation, saying, that if God should raise her up she meant to be more faithful than she had been in bearing testimony to Christ's power to save to the uttermost. In her last words to her husband she charged him to be faithful in this respect.

After she was told that she could not get well, several days elapsed before the final summons came, during which her sufferings so increased that she often expressed a strong desire to depart and be at rest. But she said she only wished to wait God's time. Once she said, "Sometimes persons desire to die merely to get rid of pain, a very unworthy motive it seems to me, for we should be willing to suffer if it be Christ's will.

She said to her dear mother, "Mother, have you laid me entirely upon God's altar?" to which her mother replied that she trusted she really had. "Well, mother," said she, "If it should be God's will that I should live and suffer a long time, and continue to suffer a long time, could you cheerfully consent to it?" To her mother's reply that that would be a very severe test she said, "Yes, dear mother, but it might be a necessary test, for we should be willing to suffer for Christ's sake if need be."

At different times when she seemed to be dying, she was heard to whisper such words as these, "Blessed Jesus," "Even to the end," "Look to Jesus." Once when she seemed to be very near her end, she said, "Not by works of righteousness which we have done but according to his mercy he hath saved me." And when I said to her, "Jesus has taken away all your sins, has he not, Hattie?" she replied, "Yes, in his blood."

To a young lady with whom she was intimate and who was a professor of religion, she sent this message, "Tell A. not to fail of a heart acquaintance with Christ." To her father she said, "They tell me, dear

father, that my feet must soon go down into the dark valley. It will not be a great while till you will follow me, and perhaps, dear father, I will come to meet you."

To her sister she said, "A few more years of life's discipline, dear H., and then God will call you home too."

Among her last words to her husband were these, "God will sustain you," and about an hour before she died, when I was encouraging her to look to Jesus, assuring her that he would support her to the end, she replied with feeble breath but with much emphasis, "Indeed he will." These were her last words. She afterwards asked for water but when it was given her she could not drink it. I then said to her, "The Lord Jesus will soon give you of the fountain of the water of life. In a few minutes after this she fell into a quiet sleep in which she gently yielded up her spirit.

In the early part of her sickness, she had asked me to read to her the third chapter of the Lamentations of Jeremiah. She especially loved to repeat the twenty-second and twenty-third verses, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." She was much comforted and supported by the promise "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee."

The long nights of suffering sometimes constrained her to say in the words of Job, "wearisome nights are appointed unto me," and she said she loved to think who had appointed wearisome days and nights unto her—even her dear Heavenly Father and her loving, faithful Saviour.

She loved to read or sing hymns, often cheering herself and praising her Saviour by this means. One day she said, "Find me a hymn

which speaks of Jesus. I do not want hymns all the time that merely comfort me. I want something that praises Jesus." And when I found for her the one commencing,

"How sweet the name of Jesus sounds,
In a believer's ears,"

she said, "That is just the one I want, it exalts Jesus."

Once when I turned to the one,

"Forsake me not, my God,"

she said in a manner peculiarly her own, "I do not wish for that. Please find me another, for I have not the least idea that God will forsake me." A day or two before she died, I was assuring her that Jesus would be with her to the end, and asked her if she really believed this and could rest in the assurance of it. She answered in a tone of some surprise, "Why, of course I do. Did you suppose that I doubted Jesus now?"

—The reason why the men of the world think so little of Christ is, they do not look at him. Their backs being towards the sun, they can see only their own shadows, and are, therefore, wholly taken up with themselves, while the true disciple, looking only upwards, sees nothing but his Saviour, and learns to forget himself.

—There is such a thing as "the wrath to come." Men will do wisely to flee from it. It is easy to say, and not so easy to deny, that "the wrath to come" spoken of by John referred to the temporal calamities which were at hand, rather than to any judgment or retribution in the great future. But, however that may be, reason and revelation, the anticipatory warnings of conscience and the general sentiment of moral accountability, unite to warn us that a time is coming when the immense difference will be discerned between good and evil, "between the righteous and the wicked, between him that serveth God and him that serveth him not."

TRUST.

Thou lovest me, Father, well I know,
Whether thou sendest weal or woe,
And in Thy love I'll quiet rest,
Choose Thou for me that which is best.

Thou, the All Wise, alone canst know
That which my soul may need below.
The healing draught may bitter be,
That brings eternal life to me.

Darkness may gird me round about,
No joys come to me from without,
Yet Thou, my God, wilt be my light,
Amid the gloom of darkest night.

I will not fear nor be dismayed—
My burdens God on me has laid.
He knows each sorrow of my heart,
And joy for grief He can impart.

And should life's burdens heavier grow,
And doubts arise and faith sink low,
In love His voice will call to me,
"E'en as thy day thy strength shall be."

And I shall joy to feel Him nigh,
Assured he'll help me from on high;
That His is love that never tires,
That yearns to grant my heart's desires.

Oh, give me patience, Lord to wait
The blessed hour, though it be late,
When I shall reap each promise given,
If not on earth, at last in heaven.

And while I linger here below,
In health or sickness, weal or woe,
Oh, let my faith unshaken be,
That God, my Father, loveth me.

—*Times of Refreshing.*

Sin is never at a stay; if we do not retreat from it, we shall advance in it; and the further we go, the more we have to come back.

THINK often upon God by day, by night, in your business, and even in your diversions. He is always near you and with you, leave him not alone. You would think it rude to leave a friend alone, who came to visit you; why then must God be neglected? Do not then forget him, but think on him often, adore him continually, live and die with him; this is the glorious employment of a Christian; in a word this is our profession, if we do not know it we must learn it.

FRUITS OF HOLINESS.

BY REV. B. R. JONES.

True holiness consists in something more than negative virtues—avoiding gross immoralities. It is a sin to neglect what we ought to do, as well as to do what we ought not. The husbandman cultivated his vineyard, not merely to destroy the weeds, but to secure a bountiful harvest of fruits. It was in consequence of its barrenness that Jesus said to the fig tree, "No man eat fruit of thee hereafter forever." It was not because the fig tree was covered with poisoned berries that it was cursed, but because there was nothing but leaves.

God requires that we should bear "fruit unto holiness," and, in the absence of that fruit, the leaves of profession will not answer. Jesus said to his disciples, "I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit."—John xv, 5. Again in verse 8, he says, "Herein is my Father glorified that ye bear much fruit."

A holy life will be seen in its fruits. "By their fruits ye shall know them," is an infallible test.

Do I bear the fruits of holiness? is an important question for every professing Christian to decide.

1. Do I love God with all my heart? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first commandment of the law. Here is the test. If wholly sanctified, self is crucified, and you live to God's glory. Holiness changes the channel of our affections. The Being you once so much despised becomes the all-absorbing object of your affections. Here is the balance in which your spirit must be weighed.

"Self cannot exist in a heart filled with divine love." God demands the undivided affections.

And the demand is reasonable. "Should not he who made man receive the full affection of his nature? He requires the ardent, burning love of the whole soul and mind."

Surely it is not vain boasting for one to say, "Lord, thou hast my whole heart. Every unholy desire and motive have all given place to thee. They are all cast out, and thy presence fills the temple." When Peter was put to the test he replied, "Lord, thou knowest all things. Thou knowest that I love thee." What a satisfaction to be assured that God knows we love him! We should not suffer our dearest friends to steal our affections from God. In all our works and ways, in every plan and measure, and in all our meditations we should feel divine love constraining us.

"Henceforth may no profane delight
Divide this consecrated soul;
Possess it thou, who hast the right,
As Lord and Master of the whole."

2. Am I free from covetousness? "Take heed and beware of covetousness."—Jesus.

One has said, "Covetousness and Jesus do not and cannot reign together in the same heart." Dear reader, how is it with thee? Search diligently, for it may be this subtle enemy is lurking in some recess of thy heart. Perhaps that "root of all evil," the "love of money," springs up at times and troubles you. How certain it is, that "if any man love the world, the love of the Father is is not in him." Covetousness is a system of idolatry that is not becoming to saints, and can be indulged in only at the sacrifice of our heavenly inheritance. "Lay not up for yourselves treasures upon earth." How unworthy of your affections are the perishing things of this world! It is your privilege to live where God will be the source of all your bliss and joy; where the world shall not trespass upon the divine claims; where your attention will not be so occupied with the

world as to intrude upon your hours of devotion. The coffers of the sanctified are not filled with that which should go for the support of God's cause. Oh, to be wholly absorbed in the divine will! Lord, protect us from the snare of covetousness.

3. Have I a spirit of humility? "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble."—I Peter v, 5.

Christianity requires holiness of the most exalted kind, but connects with that holiness the deepest humility. No such feeling as "I am holier than thou," but a sense of unworthiness and self-abasement. None feel more keenly their dependence upon divine grace than the wholly sanctified. In that grace they stand. The world is not suffered to encroach upon them. From the "pride of life" they are thoroughly saved. In their apparel they manifest a spirit of humility. As a matter of conscience they "adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or pearls, or costly array."—I Timothy, ii, 9.

"A proud heart is sin," and let it assume whatever form it may, it is equally heinous in the sight of God. True holiness implies entire devotion to God. No selfish considerations prompt our actions, but an earnest desire to glorify God. But 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? The work may be God's, and yet we do it not for God, but for ourselves."

What is the motive that prompts our zeal? Oh, to be nothing, that Christ may be all in all. Among six things that the Lord hates is "a proud look." The true Christian, "clothed with humility," stands forth as a light in the world, avoiding the very appearance of evil.

4. Am I patient? "In your pa-

ience possess ye your souls."—Luke xxi, 19.

Of every one it may be said, "ye have need of patience." This is the grace that enables us to bear afflictions and calamities with constancy and calmness of mind, and with a ready submission to the will of God. There is much in this world that tends to distract and annoy the mind of the Christian. Trials, persecutions, afflictions are all to be patiently endured. The pure in heart see the hand of God even in their adversities and are not disposed to murmur. Their faith may be severely tested at times, but they come out of the fires doubly refined. Patience must be exercised toward the erring. They may have greatly transgressed, and that repeatedly, but true charity "suffereth long and is kind." There is yet ground to hope for repentance.

In the family there is occasion for the exercise of patience. The little perplexities of every-day life, serve as a test of our experience. Fretting, scolding and fault-finding are hardly in keeping with a profession of entire sanctification. Mr. Wesley says, "I would not sooner fret and scold, than I would curse and swear." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—St. James, i, 4.

—As in nature so in art, so in grace; it is rough treatment that gives souls, as well as stones, their luster. The more the diamond is cut, the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people.

—That is a poor house where there is no room for Jesus. The inn at Bethlehem found no apartment for him who made the worlds. And there are many homes and houses now where there is room for all but him. But that family is without its best friend where he is not a welcome guest.

CHARACTERISTICS OF THOSE ENTIRELY SANCTIFIED.

BY CHRISTIANA.

In justification there is a practical renewing of one's moral nature, a turning of the tide of the soul towards God, but it remains for the work of sanctification to entirely change and renew and enable the soul with all it comprises to freely and naturally flow out to God from very choice.

Every one who is made perfect in love, realizes in his own soul and exhibits to all who witness his daily life, a spiritual phenomenon—that of a changed heart and mind, a new creation.

A lady who had been led to see her privilege in Christ, and had been entirely sanctified to God, in speaking to a friend of the change in her feelings since this work had been wrought, said:

"I used to be very much afraid during thunder-storms, but now I feel no fear and sometimes hardly realize that such a storm is raging."

Her friend replied, "That is not human nature."

"No," said the lady; "it is the divine nature which has been imparted to my soul."

The fully saved manifest the new life in a multitude of ways which are peculiar to the state of full salvation alone. There is a living out hour by hour, and day by day, in all circumstances, the doctrines and commandments of the Word of God; they "live soberly, righteously and godly in this present world;" they "worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Entirely sanctified persons love the Word of God, and if possible, will make it a daily study; as they read and meditate, they find it solid and sweet food to their souls. They can say with David "Thy word is better unto me than thousands of gold and silver," for n

amount of these can give them such peace and joy as springs up in their souls as they revel in its riches. They say of their Bible

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the Gospel to my heart."

There is now no clashing between their will and God's, but their will runs right along side of His will, and is one with His in all matters; so perfect is their confidence in God that they feel safe in His hands. They sing

"Once earthly joy I craved;
Sought peace and rest;
Now, Thee alone I seek,
Give what is best."

The worship of God, public and private, is delightful to their souls. They do not need to be urged to the house of prayer or to the closet, but their inmost soul aspires to communion with God and they feel this is the sweetest of exercises.

The sanctified person chooses his friends from among those who are in full sympathy with himself in all points of real religion; he has no communion of spirit with those opposed to the plain teachings of the Bible, and whose thoughts and conversation are all on secular things. All the actions of the sanctified agree with his inward exercises; he is not "slothful in business," neither does he work so hard nor so late as to be physically unfitted for the worship and service of God. He so trusts the Lord to bless his labor and supply his needs that he never takes what does not belong to him, nor departs from the pure truth in order to add a dime to his income; the claims of the virtuous needy meet, as far as possible, just fulfillment at his hands, and he studies how to do the most good to every one.

There is no strife, no spirit of scandal or unholy emulation in the heart that is cleansed from all sin and is dedicated to Jesus; He has come to reign and has cast out all rivals and everything contrary to holiness; the peace of God rules

within, and His love floods the soul with blessed foretastes of the eternal life. The objector may say right here: "Not so fast; yours is an imaginary picture; such a perfect character exists only in the story books." We answer, Though you may never have been favored with an acquaintance with one redeemed from earth and sin, yet that does not alter the fact that there are many living witnesses to the power of Jesus to save and keep saved. This is consistent with the teachings of the Scriptures: "Ye know that he (Jesus) was manifested to take away our sins." "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John iii, 3-8. This, then is the character of that perfection which God wills every soul should have and which every soul must have before it can see Him and live. "Without holiness no man shall see the Lord." Heb. xii, 14.

♦♦♦♦♦
WHY DID THEY RUN. — When Rev. Mr. Blank fired spiritual grape-shot, at short range, into the devil's ranks, some swerved at the cutting truth, and some left the congregation. One inquires, "Why did some run away?" We reply that red-hot truth is not attractive to all. Ask the rats why they run from a barn on fire? Why did the legion of devils hurry out of a certain demoniac? Because Christ was there. Why did two thousand swine run into the sea? Because the devils drove them there. Not many years since, in Ireland, a Roman Catholic priest went into a Protestant church and with a whip, drove out all the Romanists. In America, the devil sometimes uses the papist whip.

—Peace among men is the consequence of peace in men.

—God has promised forgiveness to your repentance; but he has not promised a to-morrow to your procrastination.

POWER.

BY H. E. MUZZY.

The people of God must have power. It has been promised them. How shall they get it? This is a most important question in these days when there is such a terrible conflict going on, between the powers of light and darkness. Let us not put it by without a thought, but inquire of God, have I all the power that He wants to put upon me? We cannot do much in this great work of saving souls, without the power of the Holy Ghost, and we know, that with this power great things can be done. There were three thousand converted in one day, after the saints had received the baptism of power, in that upper room at Jerusalem.

There seems to be a lagging of the work in some places. The wheels of the car of salvation do not move forward as God wills. What is the trouble? God help us to get at the root of the matter. Perhaps we are not where He can put power on us. Men do not take a rough, unpolished strip of steel into battle, to do duty as a sword. It may be good steel, but it must be shaped, tempered, sharpened, and polished, before it can become an effective weapon. Just so with God's fully saved people. There is a great work to be done after we are cleansed. Self must be crucified. We must submit to be put through these refining processes before we can become a polished, effective shaft in the hands of our God. We must not only be made white, but tried. "Many shall be purified and made white and tried." Dan. xii, 10. God must have a tried people; a people who are willing to go down into the depths of suffering and humiliation. Who will go? Will you brother? Will you sister? Are you willing, like Paul, to be poor and despised, to be accounted a fool for Christ's sake, to be as the filth and offscouring of all things?

Are you willing to be put on the cross and hang there, saying, "Thy will be done" till Jesus shall take you off? Will you let Him put you in the heated furnace to stay without murmuring till he shall bring you out? Are you willing to be humble as Christ was? Power and humility go hand in hand. I read these words lately, which came with great force to my mind. "We are always coveting power; but power can only be given safely in proportion to the depth and strength of our humility. I get power, of late, by seeking profounder depths of humility." We pray long and loud, for power, and at the same time perhaps we shrink, when God begins to answer our prayer, by putting us down into the vale of humility, then we draw back, and will not let Him get us ready to receive power. I know from experience that when God has given me unusual power it has been immediately preceded in every instance by deep humiliations. O, God wants to put great power upon His saved ones. We must not hinder Him. The harvest is so great; the laborers so few. Time is fleeting. Eternity comes on apace, and souls are going down to eternal death on every hand! O, what need of Spirit-baptised souls, who can be used as God wills. Let us get to our knees, beloved. Are you on your faces? Let us get down to bed, rock in our consecrations. Let us take another look at Jesus, what He had to endure of shame, and humiliation before He could give us this great salvation. Let us consider Paul again and see how cheerfully He suffered all things, knowing both "how to be abased and how to abound." Hear him! "Most gladly therefore will I rather glory in my infirmities than the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, and in distresses for Christ's sake; for when I am weak, then am I strong."

Do we take pleasure in these things? If we take this track that Paul took, in Paul's spirit, God will put all the power on us we can use. O Thou Mighty One, get us down where Thou canst use us, and give us such a burning love for souls, that we shall have no thought for our reputation, no time to be hunting up false accusations; but which will send us to our closets in wrestling prayer for more conformity to Christ in His suffering and humiliation. Amen.

THE PILGRIM'S WELCOME. —

When Weston, the world's greatly admired pedestrian, walked from Boston to Chicago, excited multitudes swarmed in the towns or cities to see the mighty traveler, as he rapidly glided along, anxious to arrive at Chicago at a specified time, that he might raise a large sum of money and gain the plaudit of the world. Arriving at Chicago, his wearied muscles carried him swiftly through the streets to the hotel, while swarming thousands densely crowded the streets and packed the door-ways, balconies and windows, to receive Weston amid waving handkerchiefs and loud shouts of exultant welcome. When a heaven-consecrated pilgrim, disburdened of sin, with feet "shod with the preparation of the gospel of peace," starts from the City of Destruction, to run the heavenly race — "The Way of Holiness," devils hiss and the world scowls. If any of the common multitude and also of the popular church, compromise their dignity enough to look at the sublime walking of the pilgrim, it is merely to greet him with sneers, and to cast stumbling blocks beneath his feet. But when the pilgrim is translated at Jordan, or rapidly approaches the New Jerusalem, the countless blood-redeemed millions of heaven will greet him with loud shouts of eternal welcome, and the reward will be a crown of eternal life.

TRAMPS.

BY REV. H. SAWYER.

A few days since, I found a tramp on the railroad track, sick and without money or satchel, and with a ragged coat, thirsting for water to cool his parched tongue and inflamed stomach. The thought came to me, "What can I do for him that I may point him to the help that alone can cure him of the appetite for strong drink." I invited him home with me. There I found the secret of his fever, and did all I could for the body. He wept and grieved over the past. We had a season of prayer, and I gave him the best advice I could, and pointed him to the Great Physician for a cure, and committed him to God and let him go on his way to meet the stranger at the Judgment.

I find many tramps that have been once Christians who have turned aside from the narrow way and have lost their thirst for the Living water, and are now thirsting for the pleasures of the world. Some have drifted into the Masonic lodge, and are sworn to deceive. They are on the tramp from west to east in search of light. Others go to church festivals and follow the fashions of the world. Brethren and sisters, what can we do for those that are in the broad way? They cannot be won by indifference and coldness. Kindness must be manifested. Can we not invite them to our spiritual feasts, and give them counsel, and pray with and for them? Let us do away with that enthusiastic doctrine that we are not to do good unless our hearts are free to it. May God help us to feel our brother's woe and have the spirit of our Master.

—What thou art that thou art;
neither by words canst thou be made
greater than thou art in the sight of
God.

SECRET SOCIETIES.

WILL PREACHING AGAINST MASONRY
AND OTHER MINOR SECRET SOCIETIES,
INJURE A REVIVAL?

BY MRS. H. E. HAYDEN.

When I first commenced to preach the gospel, eighteen years ago, I knew very little about secret societies. When a child about twelve years old, I had read Morgan's exposition of the first three degrees of Masonry, and I remember thinking how foolish and silly some of the ceremonies of initiation were.

After preaching about two years, the Lord began to teach me, by the baptism of power, that I must take the gospel broom and sweep the church floor clean; that I must oppose and expose and preach against all manner of secret societies, not excepting the Good Templars. The Good Templars' Society was then in its glory, and superseding all other temperance organizations. I understood perfectly the voice of the Spirit, and I immediately began to study and look about to see what could be done. I knew that if I opposed an evil, I must have sufficient arguments to convince the people. After a little time, I succeeded in purchasing Bernard's Light on Masonry, with an exposition of Odd Fellowship in the back part, which I found an excellent text book to talk from. I studied the Bible, especially the New Testament thoroughly, and I found many texts directly opposed to all secret organizations.

There was one question that puzzled and troubled me some. What arguments of my own could I use against the Good Templars' organization? At first I could think of only these. The Good Templars' lodges were a stepping stone to other and worse secret societies. They were a sort of Sunday school for Odd Fellowship and Free

Masonry. It was not long however, before I found the history of the first secret temperance orders in a book on holiness. There I learned that when Morgan fell a martyr to truth, when the Masons plunged him into the Niagara river for exposing the iniquity of their institution, public excitement was very great. So great was the wrath and indignation of the people, that Masons dared not meet in their lodges. Forty-five thousand Masons north of the Ohio river, came out and left the institution, and Masonry went down. (The Image of the Beast received apparently a deadly wound.) But there were some Masons who loved the wicked institution, with its horrid murderous oaths and blasphemous ceremonies, and they were determined to have it resuscitated. They said to one another, in about twenty years the excitement caused by Morgan's murder will pass away, and then we will organize the lodge again. When nearly twenty years had gone by they began to consult. How shall we bring Masonry back into public favor? If we organize a Masonic lodge first, the public may yet be afraid of us. We will do this. We will say we are strict temperance men, and organize a secret temperance society; and when the people become familiar with a secret society in their midst, then we will re-organize the Masonic lodge. And this they did. I wish all the world knew that the founders of secret temperance societies never intended to advance the cause of temperance at all; but they were organized to advance the interests of the Baal worship of Free Masonry. Now when I learned that the first secret temperance societies were organized by murderers; by men whose hands were dripping with the blood of Captain Wm. Morgan; and that Masonry rode back into public favor in the wake of secret temperance societies, I felt that I had a big stone to throw at

their splendid edifice, which would help greatly to demolish it.

In my work in the ministry, I have ever endeavored to be led by the Spirit. On one occasion the Lord showed me that I should go to the village of Malta, a few miles west of our home on the railroad, and ask for the *Congregational* church to preach in and I would get it. I took the train and stopped at the house of Mr. Brundage, a merchant of the place, with whose wife I was acquainted. Mr. Brundage was an unconverted man, but a gentleman in every sense of the word. He called on the trustees of the church, and engaged it for me to preach in two evenings. The people desired me to continue the meetings, and for eight months I preached in that church every other Wednesday evening, and held a union prayer meeting on Thursday evening at private houses, and on Thursday I went from house to house and prayed with the people, until every family in the town had been visited. A revival spirit was with us from first to last and a number of souls were converted. When I had preached only a few sermons there, the Lord gave me a text against secret societies. He showed me that I should let the clearest light shine into the darkness of the lodges; that I should open the doors and let the people see some of the abominations that were done there. Accordingly I announced to the people, that on the next Wednesday evening of my appointment, I would preach against secret societies. Of course there was excitement, for the devil and his accomplices are always excited when one of their strongholds is to be assailed. A minister of another denomination, a friend of mine, sent word to me: Sister Hayden you had better not preach against Masonry in Malta. You will get yourself enemies, diminish your congregation, and injure the revival work that is going on there.

I thought of what Peter said, "We ought to obey God rather than men." I knew that the anointing had already rested upon me for my special work in that direction, and I moved forward regardless of anything that was said by friends or foes. The congregation that evening was larger than usual, and all were very attentive excepting one Masonic church member. When I related some of the Masonic murders, and repeated some of the Masonic oaths, he was so angry that he got up, stalked out of the church, and slammed the door after him. I got enemies of course, by preaching a whole gospel, because Jesus said to his ministers, "Woe unto you when all men shall speak well of you." But the result of that sermon was an increase of my congregation, a continuation of the revival spirit, and God was honored and glorified in the declaration of the whole truth. The idea that preaching against all sin, the Baal worship of Masonry not excepted, will injure a revival, is one of the devil's lies, and ought not to be heeded for a moment by one of God's ministers. The circumstance above is only one of many which I might relate if space would permit.

Brethren and sisters in the ministry, I want to tell you that the deepest baptisms that I have ever received for preaching the gospel, were given when I was exposing the frauds and abominations of the lodges. So I know that my Heavenly Father is greatly pleased with that part of the gospel.

A minister once had the (impudence shall I call it?) to tell me that Masonry explained the Bible and it helped him in his ministry. I thought, my brother, have you studied the Bible as you ought? Do you understand it as you should. Now let us see if Masonry throws light on the Bible. In the third or Master's Degree, they go through with a farce or play in which they

represent Hiram of Tyre, the widow's son, as a stone mason, a hewer of stone. Now the Bible tells us that Hiram of Tyre was a cunning worker in brass. 1 Kings, vii, 13, 14. He was not a stone mason at all, and probably had never hewn one stone in his life. There is one Masonic lie. Then they play that Hiram of Tyre died and was buried in the rubbish of the temple. There was no rubbish in nor around the temple. All of the stones were hewn away at a distance, and that beautiful temple was reared noiselessly and quietly. Another misrepresentation of Scripture. Then again they play that Hiram of Tyre died before the temple was finished. The Bible tells us that Hiram made all the brass instruments of the temple and finished the work that King Solomon had hired him to do. He did not die, so there is another Masonic falsehood. This is only a sample of the deception of Masonry all through the degrees.

One very great objection I have to all secret societies, is the vast amount of money they get out of the people's pockets for nothing. There are, in a certain city of each state, the grand lodges of the different secret societies. And there is every year, a continual stream of money in the form of dues, going up to the grand lodges from the lower lodges. Thousands and thousands of dollars are sent up to the grand lodges every year. Now what is done with all of that money? Just think a moment reader. It cannot possibly be used for building and furnishing grand lodges. I will tell you what I think about it. The grand lodge men there in that dark chamber divide it among themselves; and there is, no doubt, many an aristocrat of our nation living in ease and affluence on the lower lodge men's money.

What good does it do a man to join the Masons? He can pay in his money. What good will it do

him to join the Odd Fellows? He can pay in some more money. What good will it do him to join the Good Templars? He can hand out some more money. What good will it do him to join the Grange? The grand lodge men are in need of some more money. There is a class of men in the world who love to dupe somebody, and there is another class that are willing to be duped. So the duping is continually going on. When will the men of America learn to think for themselves and be wise?

HOLINESS.

BY REV. T. F. STUART.

I have, of late, attended meetings with the Silver Lake Holiness Association. The teachings of this association are those of the Palmer school. Now I do not see how the average church members of to-day, can be saved to the uttermost without any previous preparation, or without even a desire for full salvation, until invited to the altar to seek it, without even a feeling of conviction for it.

If I understand the teachings of the Bible, and of John Wesley on this subject, they are these:

1. The seeker for the blessing must be living in a high state of justification; or in other words, must be living in intimate communion with God; faithful in every duty, walking by faith, and earnestly pressing forward for full redemption in Christ.

2. There must be deep and pungent conviction for inbred sin, and a loathing of self before God, with an earnest desire to be freed from the corruptions of fallen nature.

3. There will be a repentance before God, that will not need to be repented of, and an unfeigned humility, humbling us into the dust before a holy, sin-avenging God.

4. Then there must be a complete,

entire consecration of ourselves and our every interest to God; and this is not an entire consecration by the wholesale only, but we must go into particulars and bring one thing at a time, and solemnly lay it upon the altar of consecration to the most High.

5. When this consecration of soul, body and spirit, has been completed, and reputation and influence, with every power of body and soul, with even life itself, are solemnly dedicated to God, and we see and feel that Christ alone can save us from sinful depravities; and we can adopt the language of Peter; 'Save Lord or I perish;' then if we can apprehend Christ by faith, as our purifier and Saviour, we may indeed "reckon ourselves dead unto sin and alive unto God." Thus we are purified by faith in the atoning blood. Then when we are thus cleansed, we are prepared to be "filled with the Spirit," filled with God, "filled with all the fullness of God," and filled unutterably full of glory and of God. We dwell in God and he in us. O happy state! O glorious salvation! Saved to the uttermost from the pollution, power as well as guilt of sin. Amen. May we all be so saved.

TOWER OF BABEL.—Four thousand years ago, man said, "Let us build a tower, whose top shall reach to heaven." This is not the last Babel to reach heaven. Some build a Babel of abstract good works. Some construct one of "dead faith." Some build a morality Babel. Some convert an after-death purgatory into a Babel to reach heaven. Others make life-suffering a Babel high enough, so that at death, they all step off into heaven. But none can supersede the New Testament plan—the atonement scheme. A living faith takes us up to Pisgah's top; we step from its top to the platform of heaven.

SUFFICIENT GRACE.

BY MRS. D. A. CATTON.

The Scriptures teach that they that finally overcome, shall be permitted to sit down with Jesus on his throne, even as he overcame and is set down with the Father on his throne.

The life of Jesus Christ while here on earth, was one of perfect obedience. His submissive prayer was, "Not as I will; but as thou wilt. Not my will, but thine be done." In all his sayings and doings, he was holy, harmless, undefiled and separate from sinners. As he lived, so are we called upon to live in this wicked world; and we are furnished with weapons for the warfare. These weapons are not carnal, but they are "mighty through God, to the pulling down of strong-holds," and with them we can overcome all things.

Then the promise, "my grace is sufficient for thee," will never fail. Are we called to suffer losses, to endure suffering, reproach, to have our name cast out as evil? There is sufficient grace for it all, and we may be more than conquerors through him who has loved us, and given himself for us.

What an important lesson for us to learn! Overcomers! and all through the grace that is free to us, if we will ask for it. Is God pleased to have any of his children sink down in despondency, look at their weakness and unworthiness, and distrust his ability and willingness to help them in their hours of greatest need? No, surely not. Is it not rather honoring to him that they come with childlike confidence and boldness, and ask for and take the grace that is sufficient for every emergency?

—The truest end of a life is to know the life that never ends.

FORSAKING ALL FOR JESUS.

BY MRS. C. TERRY.

If it had not been necessary for us to forsake all to follow Jesus, he would never have told us so. "Except a man forsake all he hath, he cannot be my disciple." These are the words of Jesus. Those who really followed him when he was on earth, did forsake everything. "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

There was no adding farm to farm in those days, with those that followed the Lord Jesus. Neither were there any unsupported preachers. Simon, Peter, James and John forsook all to follow him. And Levi, at the receipt of custom, left all to follow him, and so must we. O may the Lord help every one to see that he must forsake everything to follow the Lord Jesus. If there was not such a clinging to earthly possessions, there might be a faster spread of the gospel; and God would be more honored and glorified, and his ministers better supported. O, how few there are that forsake all they have to follow Jesus! O how can we get around this and get to heaven! Fathers and mothers, brothers and sisters, houses and lands must be given up. Are we willing to do it? Let us ask ourselves the question, Are we doing it? Are we denying ourselves as we ought? Then said Jesus unto his disciples, "If any man will come after me, let him deny himself, take up his cross and follow me."

—How narrow our souls become when absorbed in any present good or evil! It is only the thought of the future that makes them great.

SUFFERING WITH CHRIST.

BY MRS. L. C. EDELER.

"If we suffer with him, we shall also reign with him."

But none of the ransomed ever knew,
How deep were the waters crossed;
Nor how dark was the night that the Lord passed
through
Ere he found his sheep that was lost."

Our Saviour passed through dark nights, through deep waters. His sufferings were, looking at them from a human stand-point, almost more than he could bear. Who knew of his sorrows and trials? Who could enter into his feelings, even at the time of greatest agony, and realize how dark the night of sorrow? There is a period of anguish which no human sympathy seems to reach; where submission to the Father's will alone brings relief and peace, and then the angels come and minister. God has given to each his own work. We poor mortals are held up as lights in this world, to magnify the power of grace to save and to keep; to be witnesses of the salvation purchased for us: yet amid the self-denials, the trials, the crucifixions we would often tire and faint, but angels are then sent to minister unto us. They cannot sing the song of redeeming love, but are sent to minister to the heirs of salvation, to strengthen and help those who can, that they may be enabled to sing this song until the end of the journey of life, and show forth His power to save, all through this vale of tears. God can do without us; but he has chosen us to be His witnesses. What would we do without the angels to minister to, and help us?

"As He is, so are we in this world." We are to be like him, in purity, in labors for the salvation of lost souls; and in our measure, we are to be like Him in suffering. We will realize it if we follow him closely. Would we be instrumental in His hands to rescue the perishing, to go out on the mountains after the

poor, lost sheep; we will have to pass through the deep waters, through dark nights. The waters will almost seem to go over our heads, the darkness to close around us. There must be the renunciation of every cherished idol; the giving up of that which seems dearer than life itself, of everything that is contrary to the will of God, and that would bring a cloud upon our spiritual vision, or where is our faith? How can we pray to him in confidence for another, if our own hearts condemn us? How many of these sheep are straying, and we could not feel for them. And none of the ransomed may know, the darkness of the night passed through. Our brethren and sisters redeemed by the blood, who are with us in life, may not know of the daily death, and crucifixions, the going down deeper into the valley, the struggle passed through when some new test is brought to bear. They may not know how deep are the waters crossed," but there is One who knows it all. He sees the struggle down deep in the heart and the surrender. He knows what deep afflictions mean, and He sees every determination to be like Him, for it is not alone what we do but what we are, that renders us fit for His service, and instruments in His hands to reach others. All that seems most ill, is good for us when it worketh experience.

"Lord, whence are those blood drops, all the way,
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord whence are Thy hands so rent and torn?"
"They are pierced to-night, by many a thorn."

—The faith that saves is the faith that sanctifies. And if our religion does not show itself in daily life, silently proving there its power; if it does not make us men and women of stronger faith and brighter hope and broader charity, and thus better in all the relations of life, there is in it some fatal defect. We had better look well to its foundation.

EDITORIAL.

MISSIONS.

The *Missionary Review* for January and February, 1881, is before us. It is published at Princeton, N. J., at a dollar and a half a year. It is edited with care and ability, and gives the latest information in relation to the missionary work. It differs from the common run of missionary periodicals. The editor exposes what he thinks to be wrong in the methods employed by the missionary societies. He shows that in the Presbyterian Church, their labors for the evangelization of the world, are much more successful in heathen lands than in the United States.

"In the home church, with 5044 ministers, or, less the missionaries, 4919 ministers, assisted by an army of deacons, elders, Sunday School superintendents and teachers, and using nearly \$8,000,000 in their work, the net gain of the year is 4185 communicants, .72, or a little less than three-quarters of one per cent. In the foreign missions, with 125 American and 83 native ordained ministers, in all 208, assisted by a few female workers, a handful of native teachers and helpers, and using \$468,364, (and, perchance, half of this is used in Christendom, in administration, support of children and of missionaries disabled or on furlough, and for outfit and passage,) the net gain of the year is 1241 communicants — 10.9-10 per cent. Leaving out of view the enormous excess of money and men employed in the home field, the mere percentages of gain show results more than fifteen times greater in the foreign than in the home field. We commend this fact to the prayerful study of our most intelligent home pastors and laymen. And when they shall have seriously studied this fact, will some of them calculate for us what results to God's glory we might reasonably expect from his blessing on missions

among the heathen, if we would supply them with men and money in fair proportion to the men and money used in the home field?"

In speaking of the salaries paid to the home officers of the missionary societies — \$4,000 a year to several of them, and \$5,000 a year to secretaries, the editor asks if a mere "subsistence allowance" is the rule for missionaries as published in the *Manual*, why does not the same rule apply to secretaries also?"

In summing up the results of the work for the year, the editor says:

"We rejoice and thank God for the large measure of blessing bestowed on foreign missions thus far — five, ten, twenty, forty times as large, in converts won to Christ, as he bestows on the work of pastors in Christendom; and yet, what are all past and present results compared to the conquest of the whole world to Christ! Assume Professor Christlieb's estimate of 1,650,000 converts from heathenism, as the result of modern missions, to be correct, and yet how small this result compared to 1,000,000,000 still unevangelized. 'Call no man mad who calmly asserts that our present plans and methods * * * are utterly inadequate.' It is even so. Unless we can rise to a higher plane of consecration and self-sacrifice than exists in Christ's church to-day, this world's evangelization is the merest dream — a fancy never to become a fact. Some entertain us with estimates of progress, and tell us how soon India or China will become Christian if this ratio of progress is kept up. But what is our guaranty that it will be kept up. The spirit of self-sacrifice is manifestly on the wane, both in the churches of Christendom, and in the mission fields of heathendom. Instead of an estimate that in so many years India will become Christian at the present rate of progress, it were quite as proper to estimate that within the same limit of time, the present rate of decrease

in the spirit and practice of self-sacrifice, will leave Christendom quite destitute of the vital elements of Christianity—having the form of godliness, without its power. There was no more reason to expect the churches of Asia would ever come to their present state; no more reason to expect Alexandria and the northern states of Africa, once so favored with the brightest light and practical power of the Gospel, would degrade to their present condition under pagan and Moslem superstition, than there is now to expect that the growing worldliness, formalism, unbelief and selfishness everywhere manifest in the church, will continue to grow till America and Great Britain shall themselves need missionaries to revive in their decayed and corrupt churches the true teachings of the cross of Christ.

That the spirit and practice of self-sacrifice has declined, and is declining, so that there is manifestly less of this vital element of the gospel in the officers of our mission boards, and in the missionaries who go to the heathen now, than there was in the earlier years of this foreign mission work, we have abundantly shown. The fact is one to inspire deepest sorrow and most earnest prayer. If we would do our part to realize the promises of the gospel and the blessed hope of a world evangelized, the first and most emergent necessity is this deeper, truer consecration and self-sacrifice in the hearts and lives of professed believers."

LYING.

* This is an age of fiction. At no other period of the world's history, were novels so numerous and so generally read. Like the flies of Egypt, they swarm everywhere. They are found in public and in private libraries—in those of academies, colleges, theological seminaries and Sunday schools. In reading reputable newspapers, it

is sometimes difficult to tell what is intended for fact and what is written for the entertainment of the reader and to show the wit of the writer.

The effect of this education in the modern schools of fiction, is manifesting itself in two ways—in the skepticism fast becoming so general, and in a growing disregard for truth, both in speaking and in action. Those whose reading is mainly fiction, learn to distrust everything which they read. As a natural consequence of this familiarity with fiction, people learn to be less scrupulous in telling the truth. In narrating an event, the imagination is called upon to supply such additional incidents as will make the narrative interesting and impressive. Preachers sometimes do this, greatly to their injury, and to the injury of the cause of God.

So the venerable forms which have been relied upon for generations to ascertain the truth, and to secure right action, are fast losing their power to find the conscience. In very many cases judicial oaths appear to have lost their sanction. "In most cases that come before our courts," says a venerable judge, "there is solid perjury on one side or the other, and frequently on both."

In joining the popular churches, the people make promises which they do not intend to perform. A sacrament is an oath. That is the meaning of the word. It is a solemn oath to the Almighty that we will faithfully do all that we promise. In the sacrament of baptism the minister asks, "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?" The candidate answers, "I renounce them all." Yet ladies make this promise and go away and put on jewelry and finery the same as before. Men make the promise and the next day take

usury or gamble in stocks the same as if they had taken no such oath upon them.

Preachers in the M. E. Church, on being admitted to Conference, promise to observe and enforce the Discipline, and yet they attempt to do it, as we know to our cost, under pain of expulsion.

Is it any wonder that the state of piety is low, when the way into the church and into the ministry, is by the gate of falsehood? "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than thou shouldst vow and not pay."—Ecl. v, 4-5.

Is there not need of a revival of veracity? How can the people who profess to believe the Bible, expect to be saved when they are living in a lie?

REV. TITUS ROBERTS.

He was born in June, 1803, and died at his home in Gowanda, Cattaraugus County, N. Y., on the 22d of Feb., 1881. He was, at the time of his death, the only survivor in the place of those who were twenty-one years of age when he moved there.

His father was one of the first settlers in Chautauqua County. He moved there from Madison County in this state, when only here and there the wilderness was broken. From Buffalo, their only road was the beach of the lake. They had to go to mill to Black Rock by boat. Buffalo was then a village of less than a dozen houses.

My father was converted to God while engaged in the mercantile business. It was in a meeting held by evangelists who had been raised up under Mr. Finney's labors. The revivals which these men promoted were much more thorough than the popular revivals of the day. The preachers did not hesitate to attack prevail-

ing sins. In the revival referred to, every merchant in the village—some half a dozen or more—and most of the leading men were converted. There was in them an immediate, striking and permanent change.

A few years after his conversion, my father sold out his business, joined the Genesee Conference of the M. E. Church and preached for one year. But his business coming into his hands again, he left the Conference, and from that time labored till near the close of his life as a Local Preacher.

When the Free Methodist Church was organized, he identified himself with it and labored earnestly to promote its purity and its prosperity. With but little assistance he built a commodious house of worship on his lot, deeded it to the society, and also provided a house for a parsonage. He was active, energetic and successful in business, and as a sincere Christian gave away more than he saved. He was a man of God, consecrated to his service, and for many years, up to within a few months of his death, he preached the gospel of God freely, without money and without price. His preaching was of a highly awakening character. He endeavored to promote the Christianity of the New Testament in all of its plainness and simplicity.

For a few years past his health has been failing, yet he kept about most of the time, but seemed feeble. Last fall he, in a great measure, apparently regained his strength. He laid aside his cane and went about with apparent vigor. He became more fleshy than at any former period in his life. On Saturday, he walked down to the post-office three times. He was taken sick at night; was apparently better the next day, but on Tuesday morning, the 22d of February, he passed quietly away without a struggle or a groan.

The last important entry in his

diary was under the date of Feb. 17th: "I learn that they had a good prayer meeting. Bless God! Holy Ghost move on the unsound and convict them of sin and save them."

"Earthly sorrows all are past
On his mate lips the smile of joy we see,
And these his tender words, to us the last
His valedictory."

Thus our fathers are passing away, and our turn will soon come. Let us work while we can. The rest of the saints is glorious.

CORRESPONDENCE.

HEALED.

SHORTSVILLE, Jan. 22d, 1881.

REV. B. T. ROBERTS,

DEAR BROTHER: When I received the July number of the *EARNEST CHRISTIAN*, I was suffering with rheumatism—great pain and lameness, knee swollen and very sensitive—and as I had been thus afflicted for years, I had no hopes of recovery. Coming from the fields at night, in a very gloomy and suffering condition, I found the July number on the table. I read the account of the "Faith Cure" convention, and what Dr. Cullis and others testified of cures in answer to prayer. I said, "Why not I?" and, it being the time of the evening sacrifice, I asked the Lord to cure me. Even while speaking, I felt a quicker and warmer circulation through my knee and I turned from standing before the Lord (I could not kneel) and stepped upon a well limb, and walked to the house without a limp or any pain.

This continued about a month, when, after a hard day's work, I felt the presence of my old disease in my back. The suffering of my mind was intense. Must I give up the precious thought and trust I had entertained of the power and purpose of Jesus to heal? I retired in a sad and gloomy state of mind. I happened to think of the dealings of God with the children of Israel in the wilderness, and how severely I had condemned the people for their unbelief after God had given them the Red Sea and water-from-the-rock experience, and I saw that I was

just like them. Knowing the Lord had heard me once but not trusting him to do it again—in a moment I turned to him in faith and asked to be healed. I rested sweetly till morning and arose free from all pain and with that peculiar suppleness that belongs to youth and early manhood.

Once again I came to him with another chronic disease from which I never expected to be cured, and which was becoming exceedingly troublesome and exhausting, and he healed me. Next month I shall be fifty-two years of age and I stand above the average of men in robust health and strength, instead of the weak and diseased man I have been for the last twenty years, and as I trustingly believe through the direct power of Jesus in answer to my prayer.

During this experience I was filled with the thought, that in Christ, God purposes nothing but good for his children, arresting the effects of sin upon the body as well as the soul, and ever leading the willing and obedient "in green pastures and beside still waters."

Truly yours in the faith,
ROBERT JOHNSTON.

OBITUARY.

EMMA FLORENCE, only child of Rev. Harry and Emma Tisdale Mathews, entered into rest on Monday, March 7th, 1881, aged six months and ten days. Why she died so young, God knows, and as He knows all things, and orders all things according to the eternal purpose of His own blessed will, it is best for her, for her parents, and for all of us, who loved her when she was with us, and love her now she's gone. "The Lord gave," He is the author of all life; "and the Lord hath taken away;" where is she then? Not dead! as being dead commonly means. Certainly not lost, "for the Lord hath taken away." Why He did it, is His business. He, the true husbandman, knows best when to transplant flowers; this one was needed earlier than some. She will bloom the better in a softer, milder air, than we have here. The bureau of vital statistics call for cause of death, so the doctor said she died of congestion of the brain, but

back of diseases, and back of and above everything, we gladly recognize God; "blessed be the name of the Lord." A little over a year ago we laid our darling "Ellen Florence," in God's acre at Greenwood, and now her little cousin rests by her side. They sleep and do well, resting a little while until the morning. We wait, and hope, and sing, while we wait:

Here let me with patience
Wait 'till the night is over;
Wait 'till we see the morning
Break on the golden shore.

JAMES MATHEWS.

SISTER ELIZABETH PARKINS after a lingering and painful sickness, died in great peace and holy triumph, March 12th 1881, in her thirtieth year. In Sister Parkin's death, the church, her husband and children sustain a great loss; but she has secured eternal bliss. During the three years of her religious life, sister Parkins exemplified all the fruits of the Spirit. And so calmly and defiantly did she meet the King of terrors, that it could be truthfully said of her that the place where she met her fate was a privileged place, quite on the verge of heaven. Her funeral took place in the Free Methodist Church, and a very large concourse of people testified to the esteem in which she was held.

J. B. COREY.

LOVE FEAST.

ELVIRA A. PIERCE.—One year ago, God, for Christ's sake, washed my heart and made it clean. I went to Oneida to a camp meeting a Methodist, and came home a Free Methodist, free in Christ. I am still free, praise God! and am still so burdened for souls that it seems sometimes, while at secret prayer, that my soul would separate from my body.

MRS. MARY KING.—I can say to the glory of God, that my soul is on the wing. Oh, how I praise God for salvation to the uttermost! The blood of Jesus Christ his Son cleanses from all sin. It does cleanse, even the thoughts of our mind. Two weeks ago our pastor, Bro. Gaffin, read Wesley's sermon on "Evil Speaking," after which he gave an able exhortation,

saying, "it would hit us all." "Well," I said, "let it hit, any way, Lord; thy will be done." It came close home, and set me to work. I began to examine myself by the word of God, and saw myself as never before. I went to my knees and asked God to let the light shine more clearly, and I would walk in it, cost what it would. I find the way narrow, and, blessed be God, it grows narrower every day. I love the narrow way; it makes me happy. I am on for this war. It is glorious. Jesus gives me complete victory over every sin. I say,

"Lord I am thine, entirely thine,
Purchased and saved by blood divine."

Daily I feel the cleansing power; it keeps me clean—my heart, my hands, my mouth. We cannot say that our heart is clean when we indulge in light and trifling conversation or evil speaking, or in decorating the body with vain and foolish trappings of the world. My all is on the altar; and by the help of my Saviour, I intend to keep it there. And when the warfare is ended you will find my armor down by the river.

L. D. SOUTHWORTH.—The Lord is with me. I am running up the shining way with joy and gladness. My soul is filled with glory and with the Holy Ghost. Praise the Lord forever! A revival of God's work is going on all over the charge. We expect to keep the fire burning, by the grace of God,

REV. JOHN GLEN.—I am feeling better in health since I have been here, and am continually encouraged by the blessing of the Lord, which maketh rich. I have not had a moment's trouble about my coming here since I left the East. We have a class of eight and a new church. The truth is taking hold of hearts, and as that takes hold, opposition appears, and mostly from those who hold the truth in unrighteousness in the churches. But the love of God triumphs in us, and will triumph over all that opposes, I believe, and God shall have in this place a people, whose God is the Lord.

Seattle, Washington Territory.