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LED BY THE SPIRIT.

BY REV. E. T. ROBERTS.

Men need guidance from a power above themselves. This want of the human soul has found expression in different ages in different ways. Ancient nations had their oracles which they consulted on important occasions. Numa, the second king of Rome, gave it laws which have formed the basis of some civil institutions ever since. He professed to get these laws from a divine source. He effected a complete transformation in the characters of the citizens of Rome. The city had been built by war and rapine. He persuaded the rough warriors who had chosen him for their king, to turn their attention from the exercise of arms to the exercises of religion; from the arts of war to the arts of peace. The wisest among the ancients professed to act from divine inspiration.

The Bible in this, as in other respects, fully meets the wants of human nature. Its statements on this point are plain. *For as many as are led by the Spirit of God they are the sons of God.*—Rom. viii, 14.

I. We have here the distinguishing

characteristics of those who, in the special, Scriptural sense, are the children of God. In a general sense, all mankind, as being the creatures of God, are his children. The Apostle Paul refers to this relation when in his wonderful argument with the subtle reasoners of Athens, to show the absurdity of idolatry, he quoted one of their favorite authors, "For in him we live and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."—Acts xvii, 28-29.

It is in a vastly higher sense, that those who give themselves to God to obey him in all things, are called his children. "For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. viii, 15-17.

The glory of being a child of God in this higher sense, is past all human comprehension. The protecting care of God is over him. Angels attend his steps. His life is one of peace and joy; of trials it may be—but yet of triumphs; his departure from earth shall be to a heavenly mansion; his eternity one of bliss unutterable.

1. Those who in this sense are God's children, the Bible nowhere says are distinguished for the doctrines they hold. It does make a difference what doctrines a man holds. They have an influence upon the heart and life, and upon others. But a man's religious belief may be correct and yet he be a child of hell. He may be zealous to make converts, and yet make them two-fold more the children of hell than himself. Our Saviour indorsed the doctrines held by the Pharisees, but denounced the Pharisees themselves in the strongest terms.

2. Nor does any peculiarity in dress, in speech, or in the manner of living, infallibly prove that one is a son of God. All these things are outside. They can be put on like a garment.

3. Nor does *believing* in being led by the Spirit, of itself, make one a child of God. This is only a step in the right direction. A man may all his life believe that the road he lives on leads to New York, without ever going there. In whatever respect the sons of God may differ, they all have this mark, that they ARE LED BY THE SPIRIT OF GOD. They do not merely feel its drawings—they yield to them. They do not only

know the way—they walk in it. This is fundamental to all Christian character. It is the great essential of all the children of God. The very essence of Christianity is the indwelling of the Spirit of God in the heart of man. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. iii, 16. This is the part of Christianity that none but true Christians can comprehend. It is the mystery of the Gospel—"The mystery which hath been hid from ages and from generations; but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory."—Col. i, 26, 27. Not Christ in the world merely—not Christ in the church as a whole—but CHRIST IN YOU.

In this consists the true unity of the children of God. However they may differ outwardly, they are one because they are governed, controlled and led by the one Holy Spirit. Their positions may be various—their work different; but they act in as perfect harmony as do the hands and the feet of the human body, moved by the one soul. "For by one Spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. xii, 13. "There is one body and one Spirit, even as ye are called in one hope of your calling."—Eph. iv, 4.

This Spirit is to the Christian life what the soul is to the body. It per-

vades every part, animating and directing the whole.

II. In what matters does the Spirit lead us?

The general answer is: in all matters in which we need guidance. He does not do any unnecessary work. Vessels sail by chart where the chart is sufficiently definite; but when more minute directions are needed, they take on board a pilot. So when the Bible is plain concerning any matter, we should not ask for the guidance of the Holy Ghost. He who asks the Lord to show him if it is right to steal, will be more likely to have his prayer answered by the devil than by the Lord. Such prayers are an insult to God. They invite every evil spirit loose from the pit to tempt those who offer them.

But in many matters that relate to our every day life, the Bible is not specific. How shall a man know whether it is his duty to preach the Gospel or not? God said to Ezekiel, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word from my mouth, and give them warning from me."—Ezek. iii, 17. Paul says "It pleased God to reveal his Son in me, that I might preach him among the heathen."—Gal. i, 15. In theory, at least, the churches, even those which degrade the ministry to a mere profession, held that the Spirit still leads men to preach the Gospel. For they demand of the candidate for ordination: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the church of Christ?"

So when two places are open for a preacher at the same time, how shall he know which to enter? James Caughey was an acceptable preacher in this country. But he felt led of the Spirit to go to England, on his own responsibility, without any invitation. He followed his leadings, and thousands were converted.

James B. Finley gives an account of a mulatto man in Cincinnati, who, in an early day, felt called to go in a north-west direction to preach the Gospel to the Indians. His friends tried to discourage him. But he went. At first he met with scarcely any encouragement. His audiences were composed of one or two. But he persevered, and in a short time one of the most remarkable works of grace broke out under his labors, that ever occurred among the natives of this continent.

In a thousand concerns in every-day life, we are perplexed and know not what is best. And we may ask God to direct us by his Spirit. Matters that we think of small importance may be fraught with momentous consequences. It would seem to make no difference which of two roads a preacher should take in going to his appointment. But Judge McLean, in his life of Rev. John B. Collins, says that Mr. Collins in going around his circuit felt very strongly impressed when he came to a forks in the road, to take the more circuitous route. He did so, and after riding some miles he came to a schoolhouse in the woods at which there was a gathering of the settlers. He saw that

it was a funeral, and tying his horse, he went in. The people were sitting there in silence, waiting for the preacher. As he did not come, Mr. Collins was invited to preach. He was greatly helped. That was the beginning of a powerful work of grace which spread through all that region. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows."—Luke xii, 7.

III. How the Spirit leads us.

He does not lead in the same way at all times. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."—1 Cor. xii, 4-6. The resources of the Almighty are boundless. He makes a great mistake who would limit the working of the Spirit to some particular manner. Some of the more common ways in which the Spirit leads us are the following:

1. The Spirit quickens the judgment. The judgment of men is often wrong because they are shortsighted. They look only at immediate results, when the whole of one's being should be taken into account. The Spirit can instantly enlarge the field of vision, so that which, at a narrow view, seemed proper, looks entirely wrong when the mind is able to grasp the consequences of the proposed action. So when the immediate results of a

course of conduct will be persecution, and reproach, and suffering; but the end a crown that will never fade, a glorious inheritance that will never be lost, the Spirit can give us such a view and such a foretaste of the resulting, eternal bliss, that our judgment, with all the intensity of which it is capable, urges us on to fidelity to God, though it may bring upon us the condemnation of friends and all the suffering that human malignity can inflict. Thus the Apostle writes to saints who had suffered for Christ. "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used."—Heb. x, 32-33. If they had not been illuminated, it would have seemed foolish to them to have endured the fight, when escape was both easy, and, in a human view, honorable. Hence of sensual priests, the slaves of their appetites, it is said, "They err in vision, they stumble in judgment."—Isa. xxviii, 7. But of those who walk humbly before him it is said, "The meek will he guide in judgment: and the meek will he teach his way."—Ps. xxv, 9. It is a false accusation to say of those who are led by the Spirit, that they throw away their judgment. The fact is, their judgment is greatly improved. "A good understanding have all they that do his commandments."—Ps. cxl, 10.

2. The Spirit leads us by the direct impressions which he makes

from time to time upon our minds.

That God can influence our minds is both reasonable and Scriptural. Do men make anything which they cannot influence? If they build a house, they have at least one door at which they can go in. If a ship, they have a rudder to guide it. If they make a watch, they have a regulator so as to make it run faster or slower. It is absurd to suppose that God is less careful to keep some hold of the creatures which he has made. But the Scriptures tell us plainly that he has. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.—Job. xxxii, 8. Here the action of God upon the human spirit is said to be direct. So God says to those who live in the land of promise, "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—Ezek. xxxvi, 27. "And the Lord shall guide thee continually."—Isa. lviii, 11. Our Saviour renews the promise, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."—John xvi, 13.

But how are we to know that our inward impressions are from the Spirit of God? We answer: We should not take all our impressions as coming from the Lord. They may be from ourselves, or from Satan. "Beloved, believe not every spirit, but try the spirits, whether they are of God."—1 John iv, 1. If our impressions are from God; (1) they will be in harmony with the general tenor of the Scripture.

They will not contravene any rule of the strictest Christian morality. (2) There will be a blessing on the soul when we look at following them; and darkness will come upon us when we look in the opposite direction. (3) Though there may be difficulties in the way, God's providence will harmonize with the impressions. (4) The Spirit of God in us will witness to the fact that he is leading us.

3. The Spirit leads by the Word. He will take some passage of the Scripture and give it such plain application to the matter in hand that we cannot doubt its meaning. It may be some familiar text, but there will be more in it to us than we ever saw before.

But there is no promise that the Spirit will lead us by our taking the first text to which we may chance to open, as one that will guide us in deciding the question before us. This is a sort of lottery, to which the Scripture gives no sanction. If we are in perplexity as to what God's will is, we may reverently ask him to give us the right direction. We may profitably search the Scriptures, especially such portions as relate to the matter in hand. If in humility, and in the spirit of entire consecration, we seek for light, we shall be led aright.

PRACTICAL REMARKS.

1. It is absurd to give up the idea of being led by the Spirit because some who professed to be led by it have gone astray. Are there not a hundred times as many going wrong who profess to follow reason?

2. The cause why the lives of professed Christians amount to so little

is the fact that so few are really led by the Spirit. There is a place where all might be useful. God would bring them there if they would let him.

3. Many who were once a power for good, have lost their usefulness by giving up the idea of being led by the Spirit. They are dry and formal. They cut, but at the same time they mangle; they wound, but it is to kill.

4. If we would be led by the Spirit we must be consecrated to do any service he may require of us. Some are so selfish or sensual, others so proud or self-willed, that God cannot lead them. To the soul that is fully given to God for all times and all places, he says, I WILL INSTRUCT THEE AND TEACH THEE IN THE WAY WHICH THOU SHALT GO: I WILL GUIDE THEE WITH MINE EYE. Ps. xxxii, 8.

FOR OUR GOD.—A man walking on a railroad track when the train was approaching, was unceremoniously pulled aside by a neighbor. At first the traveller was a little disturbed and disposed to criticise the unceremonious method of his friend, but when he came to realize the nature and imminence of his danger, his heart overflowed with gratitude for the benevolent deed. God often has to deal with us in a summary way. He sees our danger and loves us too well to allow us to travel on in our chosen path. In thwarting and disappointing our most cherished purposes, the goodness of our heavenly Father is often most conspicuous. He turns us away from a danger we did not see and helps us to a good we had not come to appreciate.—

—What is fame? an empty bubble
What is gold? a shining, constant
trouble.

A TRUE FRIEND.

BY REV. B. R. JONES.

A friend is "one we love and esteem above others, to whom we impart our minds more familiarly than to others; and that from a confidence of his integrity, and good will toward us." In this age of deception and hypocrisy, a true friend is greatly to be prized.

When in prosperity, we meet with many who profess to be our friends. Solomon says, "The rich hath many friends."—Prov. xiv, 30. But if our riches are the cause of their friendship, they would fail us in time of adversity. One has well said, "As long as thou art prosperous, thou shalt have many friends; but who of them will regard thee when thou hast lost thy wealth?" "Wealth maketh many friends; but the poor is separated from his neighbor."—Prov. xix, 4. In adversity and affliction we may know who our real friends are. True friendship will be seen.

1. In the hearty performance of acts of kindness.

Solomon gives the qualities of a true friend. He says, "A friend loveth at all times."—Prov. xvii, 17. Not only in prosperity, but also in adversity. His love is not chilled by the cold waters of affliction through which they may be passing. "In doubtful times the genuine friend is known." How far a kind word or a friendly act will often go toward comforting the afflicted, and relieving the distressed.

But alas, how little true friendship there is in the world. How few good Samaritans who are willing to deny themselves to relieve the suffering. Like the priest and Levite, the masses make it convenient to "pass by on the other side," and leave the sufferer to his merciless fate. Lord, give us more of that true charity that will make us "kindly affectioned one toward another."

2. In administering necessary reproof.

"Open rebuke is better than secret love."—Prov. xxvii, 5. He is a true friend, who, in a spirit of love, points out to us our faults that we may correct them. It may cause the heart to bleed for a time, but it will ultimately work for good. "Faithful are the wounds of a friend." And one who thus manifests an interest in our welfare, should be held in high esteem.

But beware of the flatterer. Hear the words of Solomon: "He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips."—Prov. xx, 19. He will profess great interest in the cause you represent, and speak in the most flattering terms of your gifts and qualities; but beware! his "good words and fair speeches" are only designed to "deceive the hearts of the simple." Be sure "a man that flattereth his neighbor, spreadeth a net for his feet."—Prov. xxix, 5.

Many professing to be Christians, when in your presence, will seem to be your warmest friends and supporters, but in your absence will misrepresent you in every way possible. Truly, "the kisses of an enemy are deceitful." "The poison of asps is on their lips." Remember the Italian proverb, "He who praises you more than he was wont to do, has either deceived you, or is about to do it."

3. In the wise and faithful counsel.

"Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel."—Prov. xxvii, 9. Advice given by a true and tried friend has a great bearing upon the mind.

But "there is a friend that sticketh closer than a brother." He is deeply interested in our welfare. But to enjoy his favor and association we must take heed to his counsel. "Ye are my friends if ye do

whatsoever I command you."—Jno. xv, 14. By obedience to the will of God, our highest interests will be secured.

DOVES AND SERPENTS.—Doves and serpents breathe the same air and flourish in the same climate, and bask in the same sunshine; and still the serpent is unchanged. Its healthful surroundings do not eliminate its poison. So, sinners in the church, are not made good by church privileges.

DEAD TREES.—In winter, when the forest is stripped of leaves, dead trees are not so easily distinguished from live trees; but, when the sun in the spring rejuvenates nature and clothes the woods in robes of green, then, the dead tree is readily noticed. Dead members of churches are more noticeable in the spring-time of revival. That oak tree yonder, seems alive with green foliage; but it is dead, and its barkless limbs are covered with green ivy vines—a striking emblem of the hypocrite.

FOLLOW THE COMPASS.—A story is told of an old hunter in Michigan who, when the country was new, got lost in the woods several times. He was told to buy a pocket compass, which he did, and a friend explained to him its use. He soon got lost, and lay out as usual. When found he was asked why he did not travel by the compass. He said he did not dare. He wish to go north, and he "tried hard to make the thing point north, but 'twasn't no use, 'twould shake, shake, right round, and point southeast every time." A great many people fail of the right direction in life for the same reason of the mishap which befell our Wolverine friend—they are afraid to take the Bible and follow just as it points.

—What God has given to us in a promise we should give back to him in a prayer.

INSTRUCTIVE EXPERIENCE.

BY H. M. HUGUNIN.

Several years after my conversion, A. S., an evangelist, whose revival labors in other places had been distinguished for their power and success, came to Chicago. He was not of our Free Methodist connection, but strongly in harmony with the leading doctrines of our church, especially in that of instantaneous sanctification, which he preached intelligently and urgently. In Chicago he labored in several localities, and enjoyed the favor of many Free Methodists, seemingly deserving it by his teachings and daily life.

At one of our afternoon missions, one of the brethren came to me with the story of a great sin committed by A. S. with a woman, attendant upon his meetings. I was shocked, but hardly prepared to believe the scandalous report, for A. S. and myself had been intimate friends for months, and I had many reasons for doubting its truth. Before I left the mission meeting that afternoon, however, one of the good pilgrim sisters repeated the scandal to me in regretful words.

I was pained, as well as shocked. The story might be true, for who knew the weakness of humanity, unrestrained by grace better than I did?—and the idea that A. S. had fallen was deeply impressed upon my mind. If true, the report had toppled him from a high place in my estimation; if not true, and his character as a Christian could be vindicated, who would rejoice more heartily than myself?

But I was cautious not to repeat the vile imputation of sin to any. I should have gone to A. S. and told him what I had heard, in all kindness. This positive duty I neglected. So the scandal rankled in my bosom, with the natural effect of a half belief, in its truth and a growing dislike of the man.

Months passed. I avoided A. S. If I met him in the street he always took me warmly by the hand, with a friendly greeting that I could not openly disdain. Still my lips were sealed concerning "the great transgression." If I ever mentioned him to other people, I merely said that I did not like him any more. It was strange how strongly my prejudice against him continued to increase. I could not bear to meet him anywhere. I did not hate him; I simply desired to avoid him as one with whom I could no longer associate in harmony. Once he had been invited to preach in our church, and I fled from the house before he opened his lips, so painful had his presence become to me. I make no excuses for my conduct or feelings—I describe the experience as it was.

I have said that I did not hate A. S. I believe that the least appeal to my sympathy or assistance in his behalf, at that or any other time, would have received a prompt response. Had he done me, individually, a wrong, I could have freely forgiven him. I was only suffering from an intense mental prejudice, founded upon a possible disobedience of the laws of God, and which I had of myself no power to dispel. I think now that I made this prejudice on one or two occasions a subject of prayer, but not, perhaps, so often as I should have done.

After this sort of experience had continued for some months, at a period when my mind had not been unusually exercised over A. S., I laid me down to sleep one Saturday night, at peace with God and man. When I awoke on the following morning my thoughts turned toward A. S. To my great surprise and greater satisfaction, all my prejudice against him had been taken away during the night, and the old love and esteem for him as a Christian minister and friend had returned. How thankful I was that

God had in this mysterious manner assured me of the innocence of A. S., and I greatly rejoiced over the Divine vindication. That afternoon I sought A. S., and he then for the first time learned of the prejudice I had formed against him; to receive his forgiveness I had only to ask for it.

The lesson was worth heeding. It warned me against listening to scandals concerning Christian people unless the evidence is overwhelming; and I hope it may warn others not to repeat scandalous stories unless they are prepared conclusively to prove them.

STAKES AND TREES.—Passing an orchard of young growing trees, we see also stakes fast in the ground. The same sunshine and rain impart growth to the trees, but give rottenness and decay to the stakes. The spiritually dead in the church, like the stakes, have no roots.

A GOOD CONCEIT.—Caughey says that an honest, well-meaning Irish weaver prayed, "Lord, give us a good conceit of ourselves." The unholy living, the pompous worship, the "costly array," the rustle of silk, the glitter of adornment—gold, feathers, artificials, etc.,—indicate that very many Christians in America have literally copied the honest weaver's prayer; the blessing sought has been conferred, and they now "have a good conceit of themselves."

A GARDEN OF EDEN.—The Bible is a garden of Eden. It has a "tree of life" for the Christian; but a flaming sword guards the way against the finally impenitent sinner. Dare the popular preachers hide the edge of this fearful sword? Will they venture to cover it with the artificial flowers of rhetoric, and thus prevent the burnished blade from flashing fire into the eyes of sinners?

NOT UNTIL EVENING.

AND at even, when the sun did set, they brought unto Him all that were diseased . . . and all the city was gathered at the door.—St Mark i: 32, 33.

Not until evening, blessed Master mine,
When all was hushed the city walls
within
Were brought for healing by Thy touch
Divine,
The "heavy-laden" with disease and
sin.

Not until evening, and the sun had set,—
All other means resorted to in vain—
Would hearts consent, reluctant even yet
To seek a Saviour's healing for their
pain.

All through the day pursuits of worldly
gain
Still hinder souls from turning to the
Light,
And God's great mercy is proclaimed in
vain,
Till lesser lights are fading from our
sight.

Not until evening, and I marvel why
Thy helpless creatures elsewhere spend
the day,
And till *night's* shadows flit across the
sky
From proffered mercy ever turn away.

Master, remove far from us unbelief,
And then, we pray Thee, give "an open
ed ear"
That in the *morning* seeks Thee for relief,
That waits with diligence Thy truth to
hear.

Give us, we pray Thee, an attentive soul
Harkening ever to commands of Thine,
Make us in spirit and in body whole,
And consecrate us to Thy use Divine.

—Triumphs of Faith.

NIGHT FIGHT.—Tradition relates that in some of the Spanish-Indian wars that followed the discovery of America, the Indians were so frightened at the flashing of the Spanish swords, that they determined to attack the Spaniards in the night, when the glitter could not be seen. The fight was made; and alas! the swords cut just as keen in the dark, though the glitter was unseen. "The sword of the Lord" is as terrible in the dark as in the daylight. "Vengeance is mine; I will repay saith the Lord."

MARTYRS.

To the mines the Romans adjudged their slaves and the most infamous malefactors; to these, too, the Christians were often sent.

What their treatment was in those places, besides their continual toil and drudgery, Cyprian lets us know in a letter to some who labored in the mines, viz., that they were cruelly beaten with clubs, bound with chains, forced to lie upon the hard, cold, damp ground. They suffered from hunger, nakedness, the deformity of their heads half shaved, after the manner of slaves, and forced to live in the midst of filth and nastiness; besides which they were wont to be masked and branded in the face, to have the right eye pulled out, and their left foot disabled by cutting the nerves and sinews; not to say, that being once under this condemnation, all their estate was forfeited to the public treasury, and themselves forever reduced to the condition of slaves. These were some of the more usual ways of punishment among the Romans, though exercised toward the Christians in their utmost rigor and severity.

I omit to speak of Christians being scourged and stripped even to the tiring of the executioners, especially with rods called plumbate (whereof there is frequent mention in the Theodosian code) which were scourges made of cords and thongs, with leaden bullets at the end of them; of their being stoned to death, their being beheaded, their being thrust into stinking and nasty prisons, where they were set in a kind of stocks with five holes, their legs being stretched asunder to reach from one end to the other.

We shall now consider some few of those unusual torments and punishments which were inflicted only on Christians, or (if upon any others) only in extraordinary cases.

Such was their being tied to arms

of trees, bent by great force and strength by certain engines, and being suddenly let go, did in a moment tear the martyr in pieces—in which way many were put to death in the persecution of Thebais. Sometimes they were clad in coats of paper, linen or such like, daubed on the inside with pitch and brimstone, which being set on fire, they were burned alive.

Otherwhiles they were shut into the belly of a brazen bull, and a fire being kindled under it, were consumed with a torment beyond imagination. Sometimes they were put into a great pot or cauldron full of boiling pitch, oil, lead, or wax mixed together, or had these fatal liquors, by holes made on purpose ran into their bowels. Some of them were hung up by one or both hands, with stones of great weight tied to their feet to augment their sufferings. Others were anointed all over their bodies with honey, and at mid-day fastened to the top of a pole, that they might be a prey to flies, wasps, and such little creatures as might by degrees sting and torment them to death. Thus, besides many others, it was with Marcus, Bishop of Arethusa, a venerable old man who suffered under Julian the Apostate. After infinite other tortures they daubed him with honey and jellies, and in a basket fastened to the top of a pole, exposed him to the hottest beams of the sun, and to the fury of such little insects as would surely prey upon him. Sometimes they put were upon rotten ships, which being turned out to sea, were set on fire. Thus they served an orthodox presbyter under Valens, the Arian Emperor; the fame which Socrates reports of four-score pious and devout men, who by the same Emperor's command were thrust into a ship, which being brought into open sea, was presently fired, that so by this means they might also want the honor of a burial.

And indeed the rage and cruelty of the Gentiles did not only reach the Christians while alive, but extended to them after death, denying them (what has been otherwise granted amongst the most barbarous people) the conveniency of burial, exposing them to the ravage and fierceness of dogs and beasts of prey—a thing which, we are told, the primitive Christians reckoned as not the least aggravation of their sufferings.

Nay, where they had been quietly buried they were not suffered many times—as Tertullian complains—to enjoy the asylum of the grave, but were plucked, cut, rent, and torn in pieces.—*Cave's Primitive Christianity.*

IVY AND GRAPEVINES. — Two vines grow in the same soil. The ivy produces poisonous fruit, the other brings forth grapes. The live Christian and the dead formalist are in the same church; the latter matures the fruit of moral death, the former produces the “wine of the kingdom.”

SECRET PRAYER. — In my ten years' experience, I have always found secret prayer very necessary to my salvation. I can no more live religion without it, than I can without prayer at all; and I have found that without having a set time for this duty, I have many times neglected it. Therefore, I have set apart one o'clock as the time for secret prayer; and thinking some of the pilgrims would like to join me in keeping this hour for secret prayer, is why I have written this. Dear pilgrims, let us be instant in discharging this duty. If it was necessary for the Lord Jesus to spend whole nights in secret prayer, why should it not be for us?—*Mrs. C. Terry.*

—What ought not to be done, do not even think of doing.

UNEQUAL YOKING.

BY REV. T. F. DOLAN.

“Be ye not unequally yoked together with unbelievers.”—2 Cor. vi. 14.

This unequal yoking is horrible business. It has ruined multitudes of souls, and will ruin many more. This text is generally supposed to apply to the marriage relation. And so it does. God is very careful of his saints. They are as dear to him as the apple of his eye. Being a loving, compassionate father, he desires his people to enjoy the greatest possible blessings for time and for eternity. Therefore he gives them plain directions touching things temporal and spiritual. It is not his will that a saint should marry a sinner. This would be an unequal yoking. There would be division instead of unity; discord instead of harmony.

God is all-wise. His directions are upright altogether. And the one who fails to follow God's directions, must suffer the consequences of disobedience. It is written that “Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.” But, of course, ungodliness is unprofitable unto all things. “For every disobedience there shall be a just recompense of reward.”

Man is a free moral agent. He can run too fast or too slow to the right or to the left, into sin or into holiness. He has life and death, good and evil before him, and can take his choice. But the person who would be blessed in all his ways, must be obedient; otherwise he will be cursed.—Deut. xxx, 15-20 and xxviii.

We read, “The steps of a good man are ordered by the Lord; and he delighteth in his way.”—Ps. xxxvii, 23. “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and

he shall direct thy paths."—Prov. iii, 5-6. As "it is not in man (by his own wisdom) that walketh to direct his steps,"—Jer. x, 23, he needs the wisdom of God which is "profitable to direct."—Ecc. x, 10. Again, Christ said, "If thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."—Matt. vi, 22-23. It is clear then, that in order to have the light of God to direct his steps in wisdom's ways, the eye, (the intention, the aspiration, the motive, or the desire) the man must be *single to the glory of God*. He must aim to please God in all his ways; as it is written, "whether ye eat or drink, or whatever ye do, do all to the glory of God," and "in the name of the Lord Jesus, giving thanks to God and the Father by him."—1 Cor. x, 31; Col. iii, 17.

Does one wish to marry? He should ask, will this please my Heavenly Father? Will it be for the glory of God? Is the Lord willing? Will it be for the best good of all concerned? If self be dead, if the eye be single, the light of the Spirit of God will clearly shine according to the written word. Man is full of mistakes when he leans to his own understanding. But "he that followeth me," saith Jesus, "shall not walk in darkness, but shall have the light of life."

It can hardly be doubted that the pure Wesley made a fearful mistake in marriage. It was likely occasioned by his failure to give the text a radical construction. He no doubt thought, as he married a member of the church of England, that he was not marrying an unbeliever. But as "the tree is known by its fruits," we conclude from the life of this woman, that she was an unbeliever. And Wesley was unequally yoked with one who proved a torment to him until God took her out of the way. The zealous Whitfield also was unequally yoked in marriage

with an unbeliever. The following notes are found in the writings of Lorenzo Dow: In speaking of the persecuting wife of a clergyman, who, after being converted, labored as an itinerant preacher, he says: "She lived a few years, during which time she caused him much trouble, sorrow and anxiety, though he allowed her two hundred pounds per annum, for the support of herself and the daughter; and who would not see him, nor suffer the daughter to write to him, though she appeared ready to fly when she met him on the road; but after the mother's death, returned, being young. The wives of John Wesley and George Whitfield were similar. But these three men stuck to the work, and God blessed them in it. And if a man is faithful in the way of duty, and those beings who act thus, are removed and taken away, how can one, in conscience and in truth, call it a loss? And those men whom God has moved by his Spirit, and called to preach the gospel, how do they feel, when, under worldly or domestic influences they desert the work? Anyway for the sake of peace? But remember, that which God wills concerning the sphere of our action, is the only road to sure peace, for "the way of the transgressor is hard." Therefore, out of the order of God, a conscientious man cannot feel easy in his mind until he fully backslides in heart.

A godly man yoked to an ungodly woman, and a godly woman yoked to an ungodly man, are both to be pitied. But God says, "Be not unequally yoked together with unbelievers." The disobedient shall suffer. God who "cannot deny himself," does not sanction unequal yoking. The only safe way is for man to "be not unwise, but understanding what the will of the Lord is," as regards all life and godliness. "In everything, by prayer and supplication," his requests should be

"made known unto God," who will be "inquired of."

Eternity will show the number of godly partners ultimately destroyed through the influence of ungodly ones. "By little and little," the Word has been disobeyed, the Spirit grieved. The light of life has gone out, and darkness has ensued. It is not safe to take any of our affairs into our own hands. We should hide God's word in our hearts that we may not sin against him.—Ps. cxix, 11. The holy Scriptures will prove a lamp unto our feet and a light unto our pathway.—Ps. cxix, 105.

Wesley said, (very likely after seeing some sad experiences): "Above all, we should tremble at the very thought of entering into a marriage contract, the closest of all others, with any person who does not love, or at least fear God. This is the most horrible folly, the most deplorable madness, that a child of God could possibly plunge into, as it implies every sort of connection with the ungodly, which a Christian is bound in conscience to avoid. No wonder then, it is so flatly forbidden of God, that the prohibition is so absolute and peremptory. Be not unequally yoked with an unbeliever. Nothing can be more express. Especially, if we understand by the word unbeliever, one that is so far from being a believer, in the gospel sense; from being able to say, "the life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me;" that he has not the faith of a servant; he does not fear God and seek righteousness.

Unequal marriages produce untold confusion and family difficulties. The godly parent will, of course, bend every energy to bring up his child in the way he should go, according to Scripture. In the formation of character, and in the life and apparel of the child, the Word of God is duly consulted. But an

ungodly parent, not having any relish for Bible strictness, will oppose the narrow way, thus bringing chaos into the family: And "a house divided against itself cannot stand."

"Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." But "it is better to dwell in a corner of the house-top, than with a brawling woman in a wide house." The thirty-first chapter of Proverbs, verses 10-31 gives a good description of a virtuous woman.

FROM GLORY TO GLORY.

Questionings are in the minds of some, why any should be sick who have taken Christ as their Healer. I think this is wrong, for there is no promise that we shall not have other diseases or a recurrence of those He has healed, and yet I think observation teaches us that those who entrust the body to His care, are more exempt than others in similar conditions.

Christ came to destroy the power and works of the devils, and all who rest in Him for a full salvation are to be made without "spot or wrinkle, or any such thing." This work affects body as well as soul, and claiming Christ as our Redeemer, we are to "reckon ourselves dead" to disease, as well as to sin, because it is, like it, the effects of the fall, from which He came to save us. And yet though baptized into his death, we find that we have a long and close experience in "dying daily" ere we find the completion of the work, and the full bestowment of resurrection power. How fully this may be wrought in this life, is not for me to say. As we stand in Christ Jesus, the command to us is,— "cleanse yourselves from all filthiness of the flesh and spirit." We cannot accomplish this in our own strength, but we have come into fellowship of the Spirit and He doeth the works. All He asks of us is to surrender all we have

and are, to Him, and walk in the light as He *from moment to moment* may give it. He takes us on through the testings most needful to a symmetrical development, and in all reveals to us of the saving power of our God. As we partake, we are changed from one degree of glory to another until He shall say, "It is finished."

He does not say that he shall no more suffer from the pressure of the old besetting sins, but exhorts us to "resist," and promises the "way of escape,"—or if it be sickness that sweeps down upon us, He says, "The prayer of *faith* shall save," and in all to "reckon ourselves dead" to Satan's work, and alive to the work of God in us. Thus obeying, we pass on, to inherit the promised land, and find the enemies "little by little" driven from before us. Do we not see this typified in Deut. vii: 15-26? Let us press on and take Christ's offered grace.—*Triumphs of Faith.*

DEFORMED CHRISTIANS.— The great difficulty with Christian manhood is that it is too much deformed. Some are without arms; they have never helped any one over the rugged places in life. Some are without feet; they have never gone an inch out of their own way to serve others. Some are voiceless; they have never, even by a word, encouraged any one who was cast down. Some are deaf; they have never listened to the voice of suffering. Some are without hearts; they do not know what sympathy and generous feelings are. What an appearance a procession of such characters would make, if they could be seen as they are on the street! What an appearance a crippled Christian makes in the light of heaven!—*Golden Rule.*

—A good conscience is a continual feast; and a mind at peace through Christ is the ante-past of heaven.

IN THE GARDENS.

BY REV. H. H. LOOMIS.

"My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lillies."—Sol. Song 6, 2.

Jesus secluded in a heart devoted to holiness. Let us go and worship him there.

Too many seek to find his communion in the outward aspects of religion, and are disappointed. Their lives are spent in imitations of outward piety, and their undevoted hearts are like a howling wilderness. God says "I will dwell in them, and walk in them." If we would walk with God we must accompany him through the sequestered labyrinths of our own internal life. Turning ourselves within, we must seek by obtaining and cultivating the Spirit's graces, to make the soul like the garden of God; and to dwell in holy fellowship with him amid its divine experiences.

The perfection-aspiring soul, charmed by the celestial grace that hovers round the saintly character in outward manifestations, cries out under an inspiration awakened in a heart impotent of selfish desire: "Whither is thy beloved gone, O thou fairest among women?" (Song vi, 1.)

The fragrance of a divine presence permeates the outward life of the admired saint, and the inquiring soul, yearning for that presence, and yet perhaps through the love of self desiring it more for its effect than for itself, hopes to meet the Beloved in such an outward manner as to find prominence of position through his favor. But the answer of the Fair Spouse directs the seeking one to the deep, interior experience of the heart, where the soul must find its satisfaction in the delights of love alone, or meet the divine presence to be shown its own selfishness, and to turn perhaps to comforts less divine. "My beloved is gone down into his garden."

Many of the religious aspects that crown our search after perfection, are simply the assumptions of self-love. How often have we looked upon the fair exterior of those we deemed the models of saintliness, and cried *Eureka!* I have found it, and what has been our dismay when upon a close inspection, we have found them to be deeply self-engrossed. True perfection is the perfection of the heart. He is on his way to perfection whose desires all center in the faith-apprehended beauty and blessedness of divine love.

The last object that men cease to worship is self. Satan understood what he said when he made the declaration "All that a man hath will he give for his life." We prove how true this is when our Heavenly Father sends the executioner to annihilate self-life, and bury our souls in the silence and solitude of entire separation to himself.

Few submit to the processes of grace until this experience is reached. The most of those, even, who desire to ascend to the unclouded heights of complete fellowship with God, spend much of their lives in dalliance along the lowlands of creature consolation; delighting, like the toy-worshipping child, in the gifts of their Beloved, rather than going forward to lose themselves in the true and perfect worship of the Giver.

While it is true that the inwardly pious will be outwardly pious, it is also true, that an imitation of outward piety will not transform the soul and adjust its elements to the true worship of God. And it is because of this fact that many an anxious seeker after the true saintly character goes repining over a sense of heart-leanness. We come in contact with a person whose piety seems so deep and genuine that we are filled with admiration for him. We are convicted for a closer walk with God and resolve at once to find it.

The days go by, and we find

ourselves drifting farther from the character we desire. Outwardly we are devoted, but we are conscious of an inward decline. What is the matter? Very likely in our admiration of a saved creature, and our ardent desire to possess a like character we have taken our eyes off from our "Beloved," and by copying the manners and moods of one no higher in the scale of being than ourselves, we have striven to reach the mark of our aspirations. Our human struggles, instead of bringing us nearer to him whose image we would bear, have carried us far away.

Many, after making such efforts and meeting with disappointment, become discouraged, and settling into a mood of despondency, go about as those forlorn, living on the condolences of sympathetic saints. Happy if such get their eyes open to see that their despondency comes from the life of self within them, which seeks God for position and consolation, rather than for himself; but which God in infinite wisdom and love, seeks by the withholding of his favors to banish and destroy. Jacob did not prevail until his thigh, that part where strength was especially needed in wrestling, had withered, and he sank helpless and in self-despair at the feet of the angel of the covenant. And it is when our nature's strength has withered that we become princes of God.

"Willing to be, or not to be," is an experience oftener expressed with the lips than realized in the heart. If not why so much trouble about our sermons, our testimonies, and our peculiar exercises? Why so much endeavoring to transcend the limits prescribed by the Spirit's internal manifestations. Why, if our souls are satisfied with the love of him who meets us, and refreshes us in the seclusion of our interior life, are we ever losing our balance in the rivalry of outward expression?

All the exhibitions of saved humanity are good, and we love

them; but these are not God, nor should we seek our portion in them. Be it our song,

"I'll seek and taste no other bliss
But night and day to feast on thee."

Perhaps one of the highest forms of temptation is the subtle, confused bearing down of the soul from the unalloyed worship of Deity, to that of our own experience. God is a personality, separate from all those works and gifts of his hand which bear upon them its impress; and he must be adored as such. He who seeks wonderful experiences through a supreme love for them, will find them to his own hurt. Satan, the supreme prince of self-love, stands ready to answer the prayers of those whom he is seeking to turn from the Giver to the gifts. Hence it is not strange that self-willed fanatics often receive what seems to them to be the marvelous proofs of their true devotion and faith.

Concerning the condition of God's deep indwelling in the human soul it is written, "He will rest in his love."—Zeph. iii, 17. It is in the soul that seeks nothing in earth or heaven, in which to find consolation and satisfaction, but the love of God, that the true rest of God is known.

In such a soul Eden is restored. And it is here that the true constancy of Jesus's love pours its celestial sunshine. Here the "Beloved" walks, as he walked among the fair scenes of primeval Eden, and spreads the banquets of his divine delights.

Moving among the consecrated faculties of the internal being, which, by a divine devotion to love's hallowed purposes, send forth a sacred perfume like beds of spices, he inhales their sweetness and is pleased. Regaling himself on the fruits of holiness, he fulfills the promise, "I will sup with him." Gathering the pure graces that bloom in the heart like those sweet emblems of purity, the lilies, he weaves them into chaplets of glory with which to crown

our souls in those times of public festivity, when, for an inward devotion, he rewards us openly.

Do you truly seek fellowship with God? Then cultivate heart religion. Walk with the Beloved in the quiet seclusion of your inner soul. Seek him for yourself alone; and his love, sweeter than the ambrosial fruits gathered by angelic fingers on the hills of Paradise, shall be your soul's eternal feast.

WORLDLY CONFORMITY.

BY MRS. TERRY.

I have always tried to be a true witness for Jesus, and to let my light shine as best I could. O, what a privilege it is to be a witness for Jesus! At the time of my conversion, I had just finished a dress I was making; but I never wore it. And a few days after I was converted, at quarterly meeting, I was taken into the church. When I went home the Lord let me see that I had more trimming on my hat than was for his glory, and I took the flowers off; but at meeting that night the light kept shining, and I pulled the feather off in meeting, and I never have had any on since. The Lord let me see at once that I could not wear these things and be a true Christian. And I cannot see how any one that has a Bible experience and is willing to walk in the light, and obey God, can conform so much to the world in their outward and in their dress.

I have no desire to conform to the world, for I have found a salvation that separates me from the world. Jesus has chosen me out of the world; therefore I am not of the world, and have no desire to dress like the world. God has given me to see that this worldly conformity is one of the greatest hindering causes in the churches. It is a sin that separates between God and his people. O, beloveds, if we have tak-

en the Bible for our guide, let us follow its teachings. For it teaches a separation from the world in dress just as much as it does that we are to be converted in order to be saved. O why this clinging to this world? O let us be consistent. If we have been made in every part new, if our vile nature has been changed by grace, and we have been made to walk in newness of life, and old things have passed away with us and all things have become new, why do we cling to these outward forms of dress? Why not let these be among the old things that pass away? O beloveds, let us show to the world that religion has done something for us. If religion is worth living for at all, it is worth the giving up of everything. O, if I had the voice of a trumpet that could be heard from one end of the earth to the other, I would proclaim salvation from sin and separation from the world.

TERRORS OF THE LAW.—Popular preaching discards the terrors of the law. The divine threatenings fill an important place in the moral world. They are a fence put around the bottomless pit to keep men out of it;—the Spirit bridle-bits to restrain men from running into hell. As in navigation, buoys and light-houses are necessary to prevent vessels from wrecking; so spiritual navigators need the divine threatenings, to prevent eternal disaster.

A CHRISTIAN'S CIRCUMSPECTION. Where anything presents itself, think if Christ were now alive, would he do it? Or, if I were now to die, would I do it? I must walk as he hath walked, and I must live as I intend to die: if it be not Christ's will, it is my sin; and if I die in that sin, it will be my ruin. I will therefore in every action so carry myself as if Christ were on one side and death on the other.

WITNESSING.

BY KATE H. BOOTH.

In order to be a true witness for Jesus Christ it is necessary to have a personal acquaintance with him. This will lead us to testify from experience.

Once we were groaning beneath a load of sin, finding no deliverance, until Jesus in his mercy removed the burden. Then our song was—

"Now will I tell to sinners round,
What a dear Saviour I have found;
I'll point to thy redeeming blood,
And say,—Behold the way to God."

But have we all witnessed to his saving power as opportunity showed itself? Young convert do not let the devil deceive you. He will say, "Keep quiet a while, you are not quite certain that your sins are all forgiven." Meet this adversary of your soul with, "I know in whom I have believed." He will soon leave you in dismay.

If the love of the world has been destroyed, so that we have no desire for its amusements or its fashions, let us proclaim far and wide that we find true happiness in God alone, such as we never experienced in serving the world.

Has the fruit of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, taken the place of anger, pride, envy, covetousness, and self-will? Then why not let our lights shine, and testify to these things; very few believe it possible to be saved from inbred sin, or, if they do believe it, will acknowledge the fact.

If we are living godly lives in Christ Jesus we need not fear that we shall raise the standard too high. We must expect that often our testimony will be resisted, especially by formal professors of religion, who had the light and refused to walk in it. This class become bitter opposers to all who tread the narrow way. But no weapon formed

against us shall prosper, so we will still—

"Raise the gospel banner high
On to victory grand;
Satan and his host defy,
And shout for Daniel's band."

Victory is ours. We shall overcome by the blood of the Lamb and the word of our testimony.

THE LAST TIME.

BY REV. B. R. JONES.

I have just bid adieu to my dear Brother S., who, through affliction, has been compelled to retire from active life. As we took the parting hand, the thought occurred, perhaps we shall never meet again on earth. There is a last time for everything in this world, and no one knows when that time will come. The farmer enters his field for the last time. He harvests his grain not knowing that he will live to gather another crop. "Before the grass of another season shall have grown for the mowing, it may be green over his grave." There will be a last time when the minister shall enter his pulpit, the mechanic his shop, and the merchant his store. There will be a time when we shall hear the last sermon and bow in prayer for the last time.

We shall soon take a final leave of our loved ones. The curtain of time will fall, and earthly scenes will pass from our vision forever. Do we duly consider these things? How important that we avail ourselves of every means to prepare for eternity.

Sinner, beware. You may soon grieve the Holy Spirit for the last time. The last call of mercy may soon be heard. God says, "My Spirit shall not always strive with man." "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

CONTENTMENT.

BY VIRGINIA M. WALTER.

The child of heaven is contented. To behold the face of God is his supreme delight, his only desire; give him this and all else may fail, and still he is at rest; take from him friends, reputation, earthly store, yea leave him nought but his life remaining, and he afloat on the ocean of life, but the atom of a despised wreck, and he can look up amid the storm and ragings of the waves, and smile beneath the gentle vivifying sunshine of contentment. Not because of circumstances, his happiness is not dependent on them; but because he sees the smiling face of him, who has said "Lo, I am with you always." And he knows if God is with him that he has beneath and around him the everlasting promises as an immutable wall. What a security!

The "children of this world" are constantly and ardently seeking after something to satisfy their souls. Men labor a life time, and amass fortunes with a view to this end; and but the gilded baubles of this world can never bring us rest. If one coveted earth-treasure is secured, it proves but a stimulus of commotion and unrest until another is gained, and so on until the soul, vexed and tortured is nigh to despair, desiring death and often, to their eternal undoing, obtaining it by their own hand.

True contentment comes only through companionship with Jesus; he is the only satisfying portion. And He the blessed messenger of peace stands at the door of every sin stricken soul and knocks for admittance! O let him in thou tempest tossed one! He will say to thy troubled waves "peace be still," and then thou wilt know the joys of rest and true contentment, with a begotten hope of an eternal rest beyond this vale of tears.

SANCTIFIED AT CONVERSION.

BY MRS. H. E. HAYDEN.

I am sometimes asked by Christians who are enjoying holiness, are there none who are sanctified at conversion? I answer there is occasionally one. But in the eighteen years of my ministry, after careful observation, I have found only two. Ever since I commenced preaching, my main work has been to lead the people of God of all denominations, into the Highway of Holiness, and I have watched carefully the progress of the work. One of the cases that I found, was Rev. L. N. S. In a few weeks after I had obtained the blessing of holiness, I attended, for the first time, the Wesleyan Methodist Conference of Illinois convened at Brush Point near DeKalb. I boarded at Brother Latin Nichol's, and there I made the acquaintance of young brother and sister S. I was so rejoiced at the complete victory that I had gained over the world and over self, that my almost constant theme in private conversation was sanctification. One day at the dinner table, Brother S. said to me,

"Sister Hayden, I want to tell you my experience, and I would like to know whether you think I am sanctified or not."

And as he proceeded to tell, the unbidden tears flowed rapidly down his cheeks. He said,

"I am all consecrated so far as I know. I am willing to obey all of the requirements of the Bible. I dress plainly, I wear no gold, etc. And when I was converted, the Lord blessed me wonderfully. I fell under the power of God and lay prostrate for some time. I was so happy, my heart was so filled with holy joy, that the time seemed to me only a few moments."

After hearing his experience I made some reply. I do not remember now just what I said, but I did

not at first understand his experience. After a few moments' reflection, Brother Whitney, one of our ministers who sat at the table said,

"Brother S., when you were converted, how did you pray? What was your prayer?"

"Why," said he, "I prayed that the Lord would convert me and make me perfect. I asked him to make me a perfect Christian."

"Well," said Brother Whitney, "you asked for perfection and you received it. God answered your prayer and did, no doubt, justify and sanctify you at that time."

I meditated a moment and then decided that Brother Whitney was correct. And all of the brethren and sisters present were satisfied that Brother S. did enjoy perfect love.

But then, God always justifies first and sanctifies afterward; and the two works in Brother S.'s heart were just as separate as though they had been ten years apart. He prayed for Christian perfection, and the two works were like two shocks of electricity, the one following the other in such rapid succession, that he could not separate them in time.

The second case that I became acquainted with, was a Sister B. of Malta, Illinois. When I was preaching in Malta, one evening just after the sermon was begun, a lady came in and took a seat in the front pew. I noticed her particularly on account of her dress. Her bonnet so plain, not a feather nor a flower. As I looked at her, I thought to myself, she is an old-fashioned Methodist. As soon as the meeting closed, I went to her, shook hands and inquired her name and what church she belonged to. She said she was a member of the close communion Baptist Church. She asked me to come and spend the next day at her home. She said she wanted to talk with me on the doctrine of holiness. I complied with her request, and in conversation she said to me,

"I obtained at conversion, all you claim for those who are wholly sanctified. I had such a complete victory over the world and the flesh, that I have no desire to participate in the vain pomp and glory of the world; and from the first I have disliked the silly, foolish fashions of a wicked world, and could not think of following them, and I can hardly think those who follow them are Christians.

After hearing her experience through I said to her, "How did you pray? What was your prayer when you were converted?" She said, "I asked the Lord to make me a perfect Christian." Then I said, "If you prayed and believed for perfection you received it. God did at that time both justify and sanctify you." I then explained that one work must necessarily precede the other, and God first forgave her sins and then sanctified her, but the two works followed each other in such rapid succession that she would not separate them in time. She seemed perfectly satisfied with the explanation and worked harmoniously with me in the meetings.

Ministers who believe in the second work of holiness sometimes ask me, would it not be a better way to teach sinners to seek perfection when they are seeking religion? I answer, no. Well, why not? Because it is not God's way. All the way through the Scriptures we are taught that sinners should first be justified before God, and then go on to perfection. If a sinner seeks pardon and receives a clear witness of his acceptance, and then seeks the cleansing blood and receives positive evidence that his soul is washed from all the pollutions of sin, he will be satisfied with his experience; and in reading the Word of God he will find his experience agrees with Bible teaching. Brother S.'s and Sister B.'s experiences are exceptions to the general rule; and when they heard the doctrine of Bible holiness taught, at first

their minds were confused. But when a man has the clear witness of the two distinct works, and feels the enduing power from on high, and sees the difference between the two experiences, his mind is never confused with regard to what God has done for him. There is occasionally a sinner who has read the Bible much and he sees the way to Heaven is straight and narrow, and when he seeks God he is enabled to reach out the hand of faith, and grasp both pardon and purity, but the number is very small. Such an one, by a desperate struggle, as it were, takes one great long leap out of the mire of sin into the land of holiness.

I want to tell my dear brethren and sisters in the ministry that I have received a deeper baptism to teach the doctrine of Bible Holiness, than for any other subject except preaching against secret societies. Sometimes when there was much opposition in the congregation, the power of God rested upon my soul so heavily it seemed as though I should fly out of the pulpit, according to the text: "When He, the Spirit of Truth, is come, He will guide you into all truth." St. John xvi, 13. Will the Dear Saviour lead us all into all truth.

—Christianity is a divine force putting itself under weak human nature to fit it up, that man may take hold of God and become strong.

—There is the same love in the law that there is in the gospel, and between them a harmony as perfect as the music of that Heaven where the harps are gold, and the strings are touched by angel's fingers. The hand indeed that wrote the Commandments is the same that was nailed to the cross; and amid Sinai's loudest thunders, faith recognizes, though it speaks in other tones, the Voice which prayed for mercy on murderers, and promised paradise to a dying thief.

EXPERIENCE.

BY DR. P. COPELAND.

I praise God for salvation, I am saved in Jesus to-day. The past three years have been years of adversity and trials. I have been led in a way I knew not. Trials, temptations and storms have beset my path on every side. I never passed such sad moments in my life; it is beyond the power of man to express it. But praise God I am delivered. He has brought me up out of the lowest depths of sorrow and he lifts me up and I enjoy his pardoning love to-day. Fifty years ago to-day I gave my heart to God and he washed it in the blood of the Lamb, and put a new song in my mouth, even praise to his name. I enjoyed this sweet and heavenly love for about three years, but being in the Congregational Church of my Fathers, in Old Massachusetts, of which I thought there was none like it, and being guided by its usages, I ran into formalism. I lived in this way a few years in the Church, yet I knew that the spirit and power of God's love was gone out of my heart, for which I mourned very much.

I left the home of my father and came into the State of New York, and located on the bank of the Hudson river. Here I became acquainted with a young lady of eminent piety, who stood at the head of the church. She and I soon made arrangements to become one for life. A dear friend of hers, full of the Holy Ghost and power of God, visited our house from time to time, till he was able, by the help of God, to show us the way of a full salvation, and we became delivered from sin and brought into a holy life. Praise God forever. We now found, for the first time in our lives, that this was the doctrine of the Methodist Church of which we soon became members. We soon found, however, that this Church practically denied the doc-

trine of holiness, which was a great grief to us. We subsequently left New York and took up our residence in this place, Winnebago, Ill.

About twenty years ago, Brother B. T. Roberts, visited this place and we formed his acquaintance, and at the Methodist Church in which he preached, we drank in the Christian spirit he manifested, and the next day accompanied him to Belvidere and attended a quarterly meeting. From that time we became Free Methodist in heart and spirit. Since that time we have enjoyed many precious seasons, but never enjoyed the power of God's rich and heavenly love as we do to-day.

LIVE WITH RESPECT TO ETERNITY.—Our life is but a moment of time; and yet in this moment of time we sow the seeds of eternity; in this transitory hour I am framing to myself either a good or bad eternity. These words that I now speak, these works that I now do, though they here seem to be forgotten, yet they shall spring out to eternity. Therefore, as the poet answered one upbraiding him for being three days about three verses, whereas he could make an hundred in one day, "Oh!" said he, "thine are but for three days, as it were, but mine must continue forever; according to my carriage now, my name must either rise or fall forever." So may we answer this foolish world, upbraiding us for too much strictness and preciseness. Oh! had not we need to be exact indeed, when the works we are about are not to be written in sand, but the records of eternity: the lines that we now draw must run parallel with eternity; and according as we carry ourselves in this moment of time, our souls must live or die forever. O Lord! help me so to improve the brevity of my life, by the integrity of my actions, that I may turn this moment of misery into an eternity of bliss.

PRESENT EXPERIENCE.

BY MRS L. S. NASMITH.

How sweetly fly the hours away—
 Since Jesus is my own,
 I find Him precious every day,
 At morning, night and noon.
 Yea, through the intervening hours,
 When labor fills my hands,
 My soul, with its God given powers,
 Soars to the better land.

While Jesus speaks, my soul is kept,
 I tread Immanuel's ground.
 In thoughts of heaven my soul is rapt,
 The sunbeams glance around.
 He cheers me on my pilgrimage,
 The way delightful is,
 He shields my heart, while fierce storms
 rage,
 And here below is bliss.

Although this world is often called
 A lonely vale of tears,
 My heart doth say, tears do not fall,
 Alway, 'mid doubts and fears.
 No. Some are shed in grateful joy,
 O'erflowings of the heart,
 Where peace doth reign, without alloy,
 Tears will unbidden start.

And thus is earth a pleasant ground,
 So much like heaven itself,
 The richer joys do here abound
 When Christ gives us Himself.
 Our sadness here is sweetened by
 The love our Jesus gives,
 Though we oft' grieve when loved ones die,
 Yet Jesus ever lives.

And while He lives we shall be blest,
 Whatever be our lot;
 Sorrow, or pain, in Him we rest,
 With blessings life is fraught.
 Oh bliss of living thus in God,
 O rapture all divine,
 'Tis through the all redeeming blood
 Christ shed for all mankind.

I bask in ocean deep and wide
 Of love's unbounded sea,
 No fear of sinking while I hide
 In its immensity;
 It flows throughout the realms of earth,
 It reaches all mankind,

So wide, so deep, so high, its worth,
 Its depth God only finds.
 And yet this love is without price,
 Only believe on Him,
 The living, dying, reigning Christ,
 And we are saved from sin.
 Yes, glorious truth, I feel, I know,
 The blood is now applied,
 My Jesus washes white as snow,
 And I am satisfied.

GEMS FROM BRAMWELL.

BY REV. R. GILBERT.

In 1807, Bramwell wrote: "I find it the best to dwell continually in God, feeling in the soul that all is given up, and depending upon God our Saviour for all things—never leaving our place, never diverted from our object, and having the closest union. Earth is then a continual heaven. To be always fully prepared for glory, is our privilege in this world. O the salvation, the great salvation! Who can explain it? All evil gone, all grace imparted, all hell subdued and Christ continually glorified. Entire sanctification is much departed from us in general as a body—from the pulpit, the magazines, etc. What can be done? We have added since Conference, five hundred members."

In 1807 Bramwell also wrote: "The Bible becomes more than ever my delight, and I am ready to say, I know nothing; I am nothing."

It is worthy of special notice, that when a Christian begins to backslide, he loses a spiritual relish for the Bible; and as he advances in spiritual life, he correspondingly loves to read it. The Spanish proverb, "A man is known by the company he keeps," is no truer than the fact that a man's books are the thermometer of his moral and mental status. As in ornithology buzzards and vultures instinctively gravitate to rotten carcasses; so, certainly, will an impure heart delight in reading novels, and trashy literature.

When a Christian is "taken up into God"—as was Bramwell—then every Bible page becomes radiant with the light of the Holy Spirit; God—so to speak—talks face to face with the devoted reader; the Divine Word becomes spiritually engraven upon the heart, as were the Ten Commandments upon the tables of stone. The law of affinity—like cleaving to like—prevails in the universe of mind and matter. When the reader shall see doves, pigeons, wrens etc. perched on the ribs of fetid carcasses, "billing and cooing" with buzzards etc., with earnest gusto, enjoying a common carnival, or buzzard festival of rotteness—then will it be time enough for him to think about neglecting the Bible, and of reading the popular, trashy literature of the day. Much of the literature found in church periodicals is of the ill-scented and buzzard stripe. When you see a man carrying a bucket of dirty slop, you know he is going to feed swine. When you see church periodicals and books filled with matter world-baptized, to vitiate mental taste, and to demoralize the heart, you know—without further inquiry—that the popular church feeds spiritual swine—moral swine both within and out of the church. The covenant between the church and the world expressly stipulates that fetid buzzards and intellectual vultures shall have their appropriate food. As long as the popular church sells Christ for thirty pieces of silver, and makes a free use of the world's swill-bucket, her "banking operations will be successful, her revenues abundant."

In 1807 Bramwell wrote to his special friend, Mr. Sigston: "The Spirit is received in some places, even in its depths; but this is through means. If the ministry is not sound, there is, I perceive, great power with God among the people."

The student of ecclesiastical history knows that—as a general rule—heresies and the flood-gates of

worldliness are introduced into the church by the ministry. When men enter the ministry for "the loaves and fishes," they know that unless they themselves become holy and devoted, a spiritual church stands in their road to honor and emolument. As like cleaves to like, such ministers, under various pretences, seek to eliminate from the church the professors of holiness, and in their place to get members that are favorable to tobacco, festivals, church-gambling, and worldliness generally. When Judas sold Jesus he returned the money, and hanged himself. The modern popular minister not only sells Christ for thirty pieces of silver, but he carefully pockets the money, takes an ecclesiastical rope and hangs the professors of holiness; and when Christ expires in the spiritual members of the church, the mammon-worshipping minister walks around the cross where Jesus expires, wagging his head; and anon he pauses to feel the pulse of the crucified victim, and when death is fully accomplished, he hastens with light steps to inform Pilate.

—“If any man speak as the oracles of God.” A Christian, who desires to speak of Divine things as he ought to speak—much more a minister of the Gospel who desires to teach as he ought to teach—let him not have recourse to any other oracle; to the oracle of an inward light, to the oracle of human reason, to the oracle of an infallible church; no, to none of these, but to the oracles of God, as written in the volumes of the Old and of the New Testament, and to these alone; not rejecting one part and accepting another; not handling any part deceitfully, either by disparaging it on the one hand, or by giving to it, on the other, undue prominence; but fairly and thoroughly, without prejudice and without partiality, "comparing spiritual things with spiritual."

A HUNDRED YEARS AGO.

BY REV. J. MC CREERY.

The Wesleys sped from shore to shore,
And preached the Gospel to the poor,
A hundred years ago;
But many mock'd and turn'd away,
Nor knew it was salvation's day:
While multitudes began to pray,
And turned into the narrow way,
A hundred years ago.

And Fletcher, Nelson, Bramwell too,
And hundreds more as good and true,
A hundred years ago,
Proclaim'd salvation free and full,
That saves entire the sin-sick soul;
They spread the glorious news around,
And gave the trump a certain sound,
A hundred years ago.

And Mary Fletcher preached the Word
A faithful witness for her Lord,
A hundred years ago;
She gladly counted all things loss,
Despised the shame, endured the cross,
And testified, through Jesus' grace,
A present, perfect holiness,
A hundred years ago.

And thousands more were sanctified,
Wash'd in salvation's flowing tide,
A hundred years ago;
They named the place, and told the hour,
They felt at once the cleansing power,
And witnessed in the Holy Ghost,
Salvation to the uttermost,
A hundred years ago.

And such were they, the annals tell,
Who formed our tribe in Israel,
A hundred years ago;
By slander and reproach pursued,
And mock'd and mobb'd by Satan's brood,
And strong through mighty faith in God,
They stood the storm and stemm'd the
flood,
A hundred years ago.

A sacramental phalanx bright,
They met the alien hosts in fight,
A hundred years ago;
In holy warfare tried and skill'd,
Mighty the Spirit's sword to wield,
Or bear the cross-emblazoned shield,
They swept, and held the battle field,
A hundred years ago.

O, would his Urim shine again,
With light of love and truth, as then,
A hundred years ago!
So might we hope Jeshurun's God,
Would make our Zion his abode,
And to their sons the power restore,
Our fathers had in days of yore,
A hundred years ago.

—There is nothing that so enlarges
and expands the soul as an active
interest in foreign missions. The
idea compasses the globe, and lifts
the thoughts out of the region of self-
ishness into that of universal bene-
volence; besides, the sanction and the
command of Christ is its impelling
impulse.

—A father and his little son were
once riding along a familiar road
with a gentle horse. To gratify his
child the father placed the reins in
his hands, but at the same time, un-
seen, retained his own hold of them.
As they rode on they saw approach-
ing them, at terrific speed, a runaway
team. The danger was great and
imminent. But the father guided
his horse so that a collision was avoid-
ed and the danger escaped. When
all was over, the little son looked up
to his father, and with choked utter-
ance said, "I thought I was driving,
but I wasn't, was I, papa?" So
often does the child of God, when
some peril has been escaped, or some
deliverance has been vouchsafed in
ways unforeseen and unthought of,
have occasion to say, "Father, I
thought I was driving, but I wasn't."
It is blessed to feel that the reins are
in the hands of One mightier and
wiser than we are.

EDITORIAL.

A GOOD MAN.

A lady writes us that she thinks **THE EARNEST CHRISTIAN** is the best religious magazine that is published. But she does not like what we say about Masonry. She says her husband is a Mason and is a good man.

We like to have ladies have a good opinion of their husbands. We wish they all had.

But it is not safe to judge of an institution by the general character of the best ones who uphold it by their example. Some of the most amiable, and to all appearance, most pious of their age have been slaveholders. But that does not prove that slavery is right. The general character of John Morrisey was so good that the reform party, to which belonged some of the best citizens of New York, sent him to Congress when it was notorious that his business was and always had been that of a professional gambler. But that does not prove that gambling is right. Institutions must be judged by their principles, and by their natural tendency, and not merely by the supposed character of those who belong to them.

Our Saviour says, "*Judge not according to the appearance, but judge righteous judgment.*"—John viii, 24. It is a false charity, a dangerous theology which accepts one as a true Christian because he is living in the indulgence of but a single sin. The Pharisees were in great favor with the people because of their show of uncommon sanctity. But our Saviour said to them, "Woe unto you, scribes and Pharisees, hypocrites! for you are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness: Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."—Mat. xxiii, 27.

When we were in San Francisco,

we crossed the track of a man and his paramour who were prominent in the meetings of the Young Men's Christian Association. They also held "Holiness Meetings" on their own account in the M. E. Church. Yet this man had left his wife, a most estimable Christian lady with whom he had lived in great harmony, and a family of interesting children, obtained a western divorce, and went off with this woman as his wife to labor as evangelists. The facts becoming public, one of the leading pastors wrote to responsible parties in Illinois to ascertain the truth of these reports. He received a reply giving full particulars which he made public. We never heard that the facts were questioned, or that any attempt was made to palliate them. But it seemed to make but little difference. A few would not attend their meetings in consequence. But they were entertained in princely style; valuable presents were made to them, and they were furnished with money in abundance, "They made the way of holiness so easy and attractive."

Luther said, "Error and superstition go in golden slippers, while truth goes begging."

We know of ministers who assisted in turning out of the church as godly ministers and members as there were in it. There never was a persecution more groundless or less defensible. Yet men and women who knew it all, and who condemned the proscriptive measures in the strongest manner, give their influence and money to support those whose bitter zeal against the saints, led them to do their utmost for their destruction.

One mark of a true saint is hating evil. "Hate the evil, and love the good, and establish judgment in the gate."—Amos v, 15. "Blessed is that man that maketh the Lord his trust, and respected not the proud, nor such as turn aside to lies."—Ps. xi, 4.

We must be careful then how we

receive baptized politeness for true Christianity. Because a man is complaisant and agreeable and ready to put us forward, we should not conclude from these works alone that he is a suitable spiritual guide whom it will be safe for us to follow.

THOROUGH.

It is not enough that in a general sense we work for God. We must see to it that our motives are not selfish. Holy work may be done for unholy ends. If a carpenter is wicked, he does not become a saint by being hired to build a house of worship.

We must also see to it that our work is done in a thorough manner. Quality as well as quantity will be taken into account at the judgment. Every man's work shall be tried by fire. We must, then, use fire-proof materials. There must be no dross with our metal; no error with our truth. Deception in this matter will be of no use. We may cover up, but all will be uncovered at last. The true nature of the works we have done will be plainly seen. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is."—1 Cor. iii, 13.

If we have taken up preaching simply as a profession which will afford the means of obtaining a respectable living, this will be apparent. Professional work in the pulpit, is in itself, no better than professional work at the bar. Success in the worldly sense of obtaining a desirable position, and ample pay, is as meritorious in the one case as in the other.

The preacher has to do with the eternal welfare of immortal souls. He should not be satisfied with having large numbers converted and baptized, and added to the church. He should insist with all earnestness and plainness, that they turn from the world to Christ; from all their sins to

righteousness, and become truly converted to God. Make any cause popular and many are ready to espouse it. John the Baptist was a powerful, revival preacher. Great crowds attended upon his ministry. He taught them with all boldness and fidelity. When some of the leading religionists of the time went with the multitude he manifested no eagerness to gain their powerful influence in behalf of his cause. He did not lower the standard for fear of driving them away. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."—Matt. iii, 7-8.

This is the course substantially that everyone who labors for souls should take in dealing with them. He does work for eternity, and so should do it thoroughly.

A FLOOD OF INIQUITY.

It is frightful to contemplate the rapid increase of crime in all parts of our country. Scarcely a newspaper can be opened that does not contain the account of the perpetration of some horrible offence against society. The enormity of the crimes keeps pace with the rapid increase of their number. One day a man shoots his wife—the next a son stabs his father, a brother kills his brother for some slight difference of opinion, then a father murders his whole family. Common robberies and murders are of every day occurrence. Forgery, swindling and speculation are carried on by the wholesale. Private houses, banks, and the government are indiscriminately robbed. Men of established reputation for business integrity, suddenly disappear, taking with them fabulous sums of money, the property of others. The De Lesseps Canal Company is organized to construct a ship canal across the isthmus of Panama, so that ships can sail

across from the Atlantic to the Pacific ocean. The papers state that the cashier of this company has absconded with a large sum of money belonging to the company. Of course, none but a man of the highest respectability would be selected for such a position. By perjury and other means the nation is defrauded of money more than enough to pay the interest upon the national debt.

Licentiousness prevails to an alarming extent. Intemperance is rapidly gaining ground. It appears as though Satan was let loose, and was exerting himself to the utmost, knowing that his time is short. What is the meaning of all this? Are the last days in reality upon us? Is the world rapidly ripening for destruction? Is the day of doom at hand? Look upon the face of society and see how perfectly its features correspond with the likeness drawn by the pen of inspiration. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof—from such turn away." Did not modern society sit for this picture? Could the camera reflect a more accurate resemblance? Can this striking agreement be the result of accident?

It is time for the followers of Jesus to be up and doing. But [alas! the perpetrators of these high outrages are generally among those who call upon his name and attend upon his worship. They own pews in magnificent temples, or belong to a church which boasts of the imposing character of its rites, and the liberality of its terms of communion. Would you not be carried away with the current

of ungodliness which appears to be sweeping all before it? Then must you have a genuine experience of the saving grace of God in your soul. You must build upon the rock, for the storms are upon us. You must bear an unequivocal testimony against prevailing sins, and like Lot in Sodom, vex your righteous soul from day to day with their unlawful deeds. From a quiet acquiescence to active participation the transition is gradual, easy, imperceptible and well nigh certain. Above all, let us call upon God in mighty prayer, to lift up a standard against the tide of iniquity which is poured out like a flood. *Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.*

CORRESPONDENCE.

FROM NORTHERN MINNESOTA.

We are full of courage and faith and doing our best to push the work forward in this country. The winter has been so severe and snow so deep, that we have not been able to do much in the way of holding protracted meetings, but we preach when we can and as we can, and water the seed by prayer and faith, and we expect a harvest. I am growing rich in my experience, and my whole being says, God is good and full of love and mercy. Glory to God in the highest!

Almost everything has been contrary to what I would have arranged myself; and looking from a human standpoint, we would call them reverses, but from the standpoint of faith, it is the highest prosperity. The first of December one of my horses was crippled by the freezing of her hind feet, and took much of my time until the last of January when I had to kill her. I cared more for the loss of my time than for the horse, but all of the time it was adding patience to patience and faith to faith, and God may turn it with all other disappointments into the salvation of men which is my greatest desire and the one object of my life. Many other severe trials and disappointments I

might mention, but for them all I thank God and press forward. It makes me feel like a warrior, and there are great victories before us in this upper country. True soldiers always fight before they shout the victory; but I bless God that in the thickest of the fight, we may, yes do rejoice, knowing that we shall win through Christ, our Leader.

Our Quarterly Meetings have been times of great power and much encouragement to all of us, and an especial astonishment to observers, as we go in for power and fire and God sends it down by prostrating men and women and causing them to shout the praises of God. Brother Cusick is blessed a good deal in this country, and was blessed more at the latter end of the trip than the former.

We are looking for gracious outpourings of the Holy Ghost the coming summer, and sooner, if God will. I believe we are all as one man, united in this work. Pray for us.

REV. CYRUS COOK.

BROTHER ROBERTS: It is but due to state that your monthly, in spiritual power and in setting forth the entire truth, surpasses any periodical that reaches my table. I am not a member of your church, but for twenty-eight years have served in some humble capacity in the Methodist Episcopal Church. Some of the causes of a religious dearth, and of the falling off in church attendance, which is occupying the minds of the learned, may be detected and better understood by some humble Christians than by these Doctors of Divinity.

In the list of the preachers to attend the Ecumenical Council we notice that all the delegates nearly from the clergy of the Methodist Episcopal Church have, D. D., A. M., or L. L. D., attached to their names. It was largely so with the Southern Methodists, but the minor bodies of the Methodist family either failed to have these titles, or left them off in the majority of cases. How would it sound to say, St. Paul, D. D.? Would this not disgust any sensible man?

Some two years ago last summer it was our good fortune to travel and camp out with Bishop Castle, of the United Brethren Church, on that somewhat wilderness journey from Hydesville, Humboldt Co. Cal., to Upper Lake, in the same state, (over 200 miles). We had some curiosity to know why this devoted man had refused to receive a title conferred by an Eastern college. Frank and candid he gave his reasons, "I never could receive a title which I am unworflly of and which presupposed acquirements a man can never attain to in this life. It implies perfection in divinity and none possess that but God." This man, the most devoted it has been my fortune to meet on earth, spurned the title of D. D., and a revival influence follows all his labors.

When the \$50,000 paid yearly to our bishops shall be given to the poor; when D. D.s shall groan for the conversion of souls; when pastors shall labor day and night for the salvation of the wicked—then shall we see the despised come forth clothed in robes of righteousness, and a genuine revival of religion throughout the entire land. Church papers now talk of the labors of bishops, elders and pastors. A few there are who labor for the good of others, but it is to be feared that by far the greater part labor for their own welfare. Truly all labor, But who does not? There is a vast difference in laboring for one's own self and for the salvation of souls. Education does not make a Christian pastor. There are too many theorists who have theorized everything away but their shadow. The trouble about martyred Methodists preachers is this: The clergy never stop and think what the farmers', mechanics' and merchants' sons do. Some of them labor all day and get their education at night. A man who can not study Saturday and speak thirty minutes twice on the Sabbath is not gifted in that line and had better follow the plow and give some one who can do it, an opportunity to labor two days at least in a week, for the salvation of souls!

J. M. MORRIS.

St. Helena, Napa Co., Cal.

OBITUARY.

C. H. STEWART died January 21st, 1881. His sufferings were great but he bore all with patience. He expressed a readiness to depart and be at rest. He was taken sick on New Year's night and lay sick three weeks. He was heard to say at one time, "O how sweet it will be to die."

He was born in Maryland in 1818; was converted under the labors of J. G. Terril in Lebanon, Illinois, and joined the Free Methodist Church. He moved to Asherville, Mo., twelve years ago. There being no Free Methodist Church here, he joined the Methodist Church where he lived until his Master called him home. He leaves a wife and two sons to mourn his loss.

MARY A. STEWART.

REV. J. W. MCALPINE departed this life in the triumphs of holy faith, Sunday morning, March 6th, 1881. The room seemed filled with divine glory as his ransomed spirit, released from its mortal tenement, entered his celestial mansion, to share in the everlasting rest that remains for the people of God. O what a welcome in glory awaits the conqueror! "He had fought the good fight, and finished his course and kept the faith. Henceforth there is laid up for him a crown of righteousness."

He experienced religion at the age of fifteen, but was early called to the ministry by the Holy Spirit, and by the church; and, I think, had he walked in the order of Providence, as the way opened for him to go to Oberlin, and prepare for the work, it would have been far better. But although he possessed an insatiate desire to acquire knowledge, he shrank from obeying the Lord, and thus failed to go. He possessed a superior mind, and mastered some of the higher branches alone. He had a good deal of artistic genius. He taught school successfully for a while, and then engaged in mechanical business, until he felt impelled by Divine Power, to engage in the work to which the Master had early called him.

He had previously received the blessing of holiness when living at Canandaigua.

When he returned to Batavia, he opened prayer-meetings in his house. Souls were converted, and believers sanctified; and the work spread in the place until about one hundred souls were saved. Then the M. E. minister in charge, came in for the first time, closed the meetings, and took them to the church. Thinking my husband and others were too zealous and earnest, he expelled him and others from the church. He was then a local preacher.

His heart was thoroughly imbued with love for the work. He esteemed no sacrifice too great, no labor too severe, so that he might see the salvation of God among the people where he labored, and seldom failed to see a revival on his circuit.

He possessed a noble and generous spirit, always giving liberally when it was in his power to do so. He was heir to a large estate from Scotland, but through some mistake, never inherited it. He often said that if riches should bring with them such a spirit as some possessed who had them, he would rather be poor.

Few were acquainted with his real intrinsic worth, as he was humble and retiring in his manners. Those who knew him most intimately, loved and appreciated him best. He was genial and kind and much beloved as a citizen. He was an excellent companion, an affectionate parent, and the delight of the home circle.

His disease, so afflicting, was typhoid pneumonia. He was confined to his room only one week. At first he expressed an ardent desire (if the Lord should raise him up) to engage more earnestly and effectively in the work, and prayed for a revival all summer. But when convinced that his time was short, he gave repeated testimonies that he was ready and willing to depart and be with Christ.

His counsel to his family and friends was excellent. He conversed on the subject of holiness as the all-important theme. He felt deeply for the unsaved, and told me I must warn them to "flee from the wrath to come."

He enjoyed the singing of the saints wonderfully, and was greatly relieved by

it when suffering the most excruciating pain. He sang the Doxology, and the verse,

"I'll soon be at home over there,
For the end of my journey I see,
Many dear to my heart over there
Are watching and waiting for me."

He enjoyed hearing,

"Jesus can make a dying bed
Feel soft as downy pillows are,

repeatedly. Thus he gently passed away. I believe his last testimony was, "What a great peace, hallelujah!"

MRS. — MCALPINE.

MRS. CATHERINE WIGLEY, one of the oldest members of the Free Methodist Church, in Brooklyn, N. Y., entered into rest July 21th, 1880, aged 75 years. She was born in Oldbury, England, May 14th, 1805, and was converted to God in Litchfield, among the Primitive Methodists, at the age of 17 years. She married John Wigley, a class-leader and local preacher of the Primitive Methodist connection, and with him came to America. He was an earnest worker in the vineyard until his death some years ago.

Mother Wigley (as all loved to call her) then removed to South Brooklyn, near the Free Methodist Church, which she joined at its organization, recognizing in its earnest simplicity the true primitive Methodism.

For several years she suffered pain almost without intermission, from an obstruction in an artery, and sometimes her agony was intense, forcing great drops of sweat from her face, yet she was ever trustful, thankful and often triumphantly happy. For fifty-eight years she walked in the light of the Lord.

During the three years that I was her pastor we had frequent opportunities of seeing her in private, and hearing her in public, and we always came from her house the better for having gone, and never heard her speak without receiving benefit. She especially exhorted the young to hold on, and be faithful to the end. "Yes, to the end!" she would repeat and emphasize. In her quaint, but telling way, she would ask: "What's the use of

backsliding? I am sure I don't know. Isn't the Lord good? What is there to go back for? I am determined to be faithful to the end," and then she would grow too full for utterance, and sit down shouting the praises of her Redeemer.

She loved her family and was sure that the Lord would save them; and we shall never forget the joy of her heart when her daughter, Sister Goodwin, gave her heart to God in 1873, our first year in Brooklyn. "Oh," she cried, "I am not surprised at it. They must all come. Jesus has promised me they shall all come."

When we left Brooklyn she wished me to promise to attend her funeral, for she could talk cheerfully of her anticipated departure. This privilege was afforded, as in the absence of her pastor, Rev. W. Gould, I was near enough to carry out her wishes.

Her mortal remains were carried into the old church where we had so often ministered to her the word of life, and we realized the help and comfort of the Holy Spirit, as we spoke to the friends of our dear mother in Israel, having had the blessed promise verified in her behalf. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

JAMES MATHEWS.

141 East 42nd Street, New York.

LOVE FEAST.

SARAH C. WHITMORE.—On Christ the Solid Rock I stand. Saved and sanctified through the precious blood of the Lamb of God. Glory to God! by His grace I am going through in this straight and narrow way. It is a plain way and I love it. Hallelujah to Jesus.

S. A. KNIGHT.—The past year has been one of great afflictions—the loss of my husband, crosses, losses, disappointments, also of great victory. God has given me songs at midnight, light in the darkness. The joy of the Lord is my strength. I have the Lord's will my will. It is blessed. I triumph in Jesus.

EDWIN L. CARL.—Having been reared under religious influences, I was not so deeply in sin as many young men of my age. I was free from a great many bad habits to which too many young men at the present day are addicted, such as swearing, drinking, and smoking and chewing tobacco; but I still felt a load of guilt resting upon me, and that I was a very wicked sinner in the sight of God. I very well knew that I could never see God nor serve him until I was willing to obey him, and to give him my heart. Many times would I get on my knees and promise him that in certain respects I would do better, and many were the good resolutions I would make in my own strength before God; but how weak and frail we are. Many times, when under conviction would I weep and tremble before God, and think that if I should be taken suddenly out of the world in my sins, what a terrible thing it would be to appear before a just God and to hear him pronounce the final sentence of damnation, "Depart from me." But God's hand was upon me and a voice seemed to whisper, "I am the way; follow me." Things went on in this manner until the night of December 27th, 1880, when God, through the labors of Sister M. E. DePew (an evangelist from Ohio) spoke peace to my soul, and whispered as it were seemingly, "Thus far shalt thou go, and no farther." I was converted in the Wesleyan church on Chestnut Ridge, three miles east of Lockport. O what joy, love, peace, and happiness did fill my soul as I shouted and praised God at the top of my voice! "O glory to God!" It did seem as if all heaven came down to my soul. I do not think a happier person ever lived than I was that night. "Bless God." This was on Monday night, and on Tuesday the tempter came, and did his very best to get me again. He tried to make me believe that I had acted in a fanatical manner, and that if I kept on in that way I would lose all my friends, and never again enjoy myself again as long as I lived. It was a hard struggle, and just as I was on the point of yielding, God gave me grace and

I finally came out victorious on the Lord's side, and bless God, I have not lost my friends yet, but am constantly gaining them.

I continued in a justified state one week from the night on which I was converted, when I received the blessing of sanctification. Christ cleansed my heart from all sin and unrighteousness. "Glory to God forever!" The evil desires are all banished and nothing but God's love divine remains. Thus has God's mighty hand been leading me, and he is constantly pouring out his Spirit and his blessing upon my soul. To-day I am standing upon the Solid Rock, feeling that all other ground is sinking sand. I am where the precious blood of Christ purifies my soul. O glory, glory, hallelujah! I am so happy words cannot express it. I have that kind of religion which keeps me, and I do not find any trouble at all in keeping it. When I now hear people testifying that it is so hard for them to live religion and so hard for them to keep it, I pity them and wish they could only get the kind that will keep them. Christ says, "My yoke is easy, and my burden is light." He promises that his grace shall be sufficient. When I was converted I had already passed my seventeenth birthday, and all I regreted was that I had not given my heart to God sooner. I exhort and entreat all my young friends who are unsaved to come to Christ while it is called to-day. For now is the accepted time, now is the day of salvation. To-morrow may find your soul in eternity, and what a fearful thing to part with this world with the wrath of Almighty God upon your soul, and to be cast into torment where the fire will never be quenched, and where the wicked shall cease from troubling.

REV. W. H. BURKHOLDER.—God is doing a glorious work in this field. I have been holding a meeting at the Wisner neighborhood for six weeks with good success. God is with us in saving power. Many have come to Jesus. We hear the cry, "God be merciful to me a sinner!" from very many. All glory to Jesus.

About forty have sought and found Jesus as the Saviour of their souls, and about twenty-five more are seeking. Some are getting bright in their experience. Many are delivered from tobacco and pride. The power of God comes down, slaying everything before it, and the groans of the dying are heard all through the praying of the saints. The Great Physician is there in healing power. Conviction is resting upon the people for miles around. I hear the Macedonian cry all around. Pray for poor me, for I am nothing. I sink in nothingness before God, in wonder, love and praise. I am saved through the blood of the Lamb, and he keeps me every moment.

Sand Beach, Mich.

JOSEPH L. GARRETT.—Praise God for the land of corn and wine; its riches are fully mine. Thank God for what he is doing for me. By his help I am going the salvation route. Glory to God! I have all on the altar, praise God! He has saved me from pride. Are you serving the Lord and him alone, and leaving the world and pride behind? Let us be earnest Christians and true. God bless you all. Amen.

O. P. ROGERS.—“O where can rest be found?” Of late as I have looked upon men whose heads were being silvered for the grave and seeing how eager they were for the world, early and late; all their treasure here; no care for the better world; no rest here; no hope beyond, then to hear the infidel strive to undermine the Christian’s hope and unable to give us anything better, or as good, to anchor to, how I pity them. I thank God the Christian has the peace and the rest the world is a stranger to, and this morning I have this heavenly portion, praise God.

Marengo, Ill.

MRS. LOUISA M. HIXSON.—My experience is, I am saved to-day. Saved now. Saved fully. I have no doubts about it. I feel the all-cleansing blood on my soul this moment. Glory to God forever! I

am saved above all fear or danger. My will is the will of my God. I have, through the grace that has been given me, found that grace wherein I stand, and rejoice in hope; in which I pray without ceasing, and in everything give thanks. Holiness of heart and life is my theme. O, to be right! cost what is may, I must be right. God requires it; the church needs it; we cannot have salvation without it.

N. J. TAFT.—The Lord is wonderfully blessing me in my soul, and leading me out to labor for him as never before. Some six weeks ago, a few names of us felt drawn of the Spirit to cross over the river into Oswego Falls, where, with the use of their large school-house for the Sabbath, and the privilege of their different homes for two evening meetings through the week, we have been holding meetings ever since. I must praise the Lord for the glorious results which have followed. Ten persons, all heads of families, with the exception of one, have been reclaimed on the real, straight, old line of Bible salvation. While the work is still moving in power among others evidencing their desire for salvation, which desire shall be granted. All glory be to Israel’s God for a free, present, and full salvation.

REV. W. H. BURKHOLDER.—God is wonderfully blessing my soul. I am drinking deep at the fountain. Glory to his name! I feel I am growing in grace every day. His blood now covers my sin. The past is under the blood. Glory to God and the Lamb forever! I feel that my heart is full of love divine. I am undergoing severe trials, but it is joy to my soul for I know that these few trials work for me a far more exceeding and eternal weight of glory. *Sand Beach.*

JOHN W. WELCH.—Jesus loves me all through and through and weans my affections from the things of this world. He satisfies me with Himself. All glory be to Heaven’s King.