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## ALL AT CONVERSION.

BY REV. B. T. ROBERTS.

When a soul is truly converted to God, it undergoes a great and supernatural change. For conversion is the work of God. All the expressions used in the Bible to describe it, show that conversion effects a radical change in those who experience it. Our Saviour calls it a second birth. *Ye must be born again.*—Jno. iii, 7. This implies an introduction into a new world, and the development of new senses adapted to the changed state of things. When one is introduced into the Kingdom of God, the limits of his existence are greatly enlarged. The senses of his soul are quickened. Hence Paul speaks of converts as persons “enlightened,” who have “tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come.”—Heb. vi, 4-5.

This language conveys the idea of a great and glorious change. A converted person is fully consecrated to God up to the light he has. Hence Paul, in speaking of converted persons, places sanctification in

order of time before justification. “But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God.”—1 Cor. vi. 11. Here by “sanctified” he evidently means consecrated, or set apart to the service of God.

Consecrated persons have victory over sin. The world does not overcome them, but they overcome the world. “For sin shall not have dominion over you: for ye are not under the law but under grace.”—Rom. vi, 14. And John is, if possible, still more plain and emphatic. “Whosoever abideth in him sinneth not: whoso sinneth hath not seen him neither known him. Little children let no man deceive you: he that doeth righteousness is righteous even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of

God, neither he that loveth not his brother."—1 Jno. iii, 6-10.

We have given this passage in full, because of its pertinency and its importance. It covers the whole ground. It is inconceivable how, in the face of this plain passage, a person can claim to be a child of God, and yet live in the daily commission of sin, doing what God's word, in express terms, forbids, and neglecting to do what it positively enjoins.

That multitudes of professed Christians take up with something short of conversion, there cannot be the slightest doubt. Sin has dominion over them. They love the world. They conform to it. They intentionally disobey God. They are of the world, and the world loves its own.

Too much stress can hardly be laid on the importance of a thorough conversion. At the present day, everything in religion tends to superficiality. Churches are run largely by money. A church to be successful, in the worldly sense, must have a large number of men of moderate means or, more or less persons of wealth contributing to its support. Hence the constant tendency is to lower the standard of experimental and practical piety. There are professed teachers of holiness, not a few who, according to the General Rules of the M. E. Church, are not "truly awakened."

But we must not fall in with the notion, that when a person is truly converted, there is nothing more for them to look for but a steady growth in grace. We must not

deny the subsequent work of entire sanctification, under the pretense of magnifying conversion. To do this is,  
1. Unscriptural.

The Scriptures recognize the two works and give to each a distinct recognition. Many passages might be quoted in proof of this position. We give a few. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. v, 23. Who are included in the word *you*? It is important to determine this, as the meaning of the passage depends in a good degree upon who is meant by "you" in the text, Were they unconverted sinners? No. Were they backsliders? No. Were they superficial, deceived professors? No. The Apostle recognizes them as Christians sound in the faith and eminent for their consistent piety. "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything."

These are the persons for whom the Apostle prays that they may be sanctified wholly. They were already sanctified in part. Much had been done for them by the grace of God, but more remained to be done. It is past comprehension how any can fail to see that this passage

teaches two distinct works of the Spirit.

Again the Apostle writes, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." 1 Cor. iii, 1. In a certain sense they were carnal, yet they were "brethren," "babes in Christ." They had been converted, but all had not been done for them at conversion. There was that remaining to be done for them which they had not yet experienced.

2. To deny the second work of grace is to discourage many who have been truly converted. They have sought the Lord earnestly; they felt the assurance that their sins were forgiven. Though they have victory over sin still they feel that the sinful dispositions are not all gone.

Some who have been the slaves of vicious appetites, overcome them but they feel the appetite still remaining. Said one, who, before his conversion, had been addicted to the use of strong drink, but who had not tasted it for twenty years, "I must confess that I think a drink of brandy would taste good." Yet this man gave every evidence of being a devoted Christian; he never once fell back into his former habits, but went on to full salvation, lived a useful life and died in peace. Suppose he had been told that he could not have been converted if he still felt a liking for brandy even though he did not yield to it? If he believed it, he might have been discouraged and given up in despair.

So, while we urge people to look for a thorough work at conversion,

we should not encourage them to stop with that. There is much land to be possessed. It is to God's people after they are taken out from among the heathen that the promise is made, "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 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, 25-27.

—Whoever would keep his promises must be cautious in making them. In one minute a man can make an engagement involving, to perform it properly, a month's labor. Men who are stigmatized as unfaithful, and commonly believed to be liars, are often victims of hastily made promises. But when a promise is made, an honorable man will strain every nerve to keep it. Such a man receives the blessing of him who sweareth or promiseth to his own hurt and changeth not. To be known as one who can be depended on to do what he has pledged himself to do, is worth more than a reputation for skill or genius, and that is true in every profession or position. Yet the most faithful man may be placed where he cannot keep his word. In that case nothing remains but to give prompt notice, explain the cause, and, if possible, aid those who are discommoded by his failure. If it does not happen too often his fidelity will not be questioned.

—The time of affliction is the Christian's shining time.

## UNEQUAL YOKING.

BY T. F. DOLAN.

"Be ye not unequally yoked with unbelievers."

*(Concluded.)*

But the text has a much wider application than that concerning matrimony. It also forbids the yoking of God's saints with the ungodly. It also forbids their joining any organization or society of men tainted much or little with the spirit of evil, not having the glory of God fully in view, and which is not formed in the name of our Lord Jesus Christ. The Christian is positively forbidden to connect himself in any unrighteous alliance. There must be a complete separation from sin everywhere, and from sinners of all kinds.—2 Cor. vi, 14-18. The spirit of evil permeates society in general. It is compromising in its character, and will therefore injure all who touch it.

God's children are fathermore forbidden,

1. To connect themselves with or to remain in a compromising church organization—those having "blind guides" for their pastors and deceived people for their membership. This is touching "the unclean thing" which we are forbidden to do.

Compromising churches may be clearly known by the following marks:

(1.) The preachers therein do not declare "the whole counsel of God; neither do they enforce discipline. They consequently do not love God's "true holiness" way—the narrow way, the only way to heaven.

(2.) They speak "smooth things" to the people, and thus prove themselves to be "false prophets," according to Christ's Sermon on the Mount. They deceive the people "for hire," (Micah iii, 9-12,) their motive being to make a business or profession of the ministry, and to live as easily as possible. Peter speaks of them as follows: "There

were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

(3.) The people generally in these compromising churches, are "lovers of pleasures more than lovers of God; (2 Tim. iii, 1, 7,) they love the world and the things of the world; therefore the love of God is not in them."—1 John ii, 15, 17. They dress, act, speak and live as worldlings, their profession of religion being the only distinguishing mark.

(4.) They love worldly-minded preachers, and would have none other; as the apostle declares: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." It is "like people, like priest." They believe the times have changed; that there is no need of making much ado about religion; and that they can go to heaven if they are not very wicked outwardly. Thus the work of deception goes on.—2 Tim iii, 13. Jeremiah sums the matter up in these words: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."

2- Christians are forbidden to join secret, murderous-oath-bound or other secret societies or organizations, be they ever so loud in their

professions of benevolence and so-called "good works;" for all such societies are based on selfishness, and therefore they do "the works of the devil." The Christian cannot do evil that good may come! Christ and his apostles did nothing in a corner. They are our example. We must build on their sure foundation. "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

3. They are also prohibited from joining evil men in political organizations. The gospel separates true believers from sin and from sinners! Whoso handleth filthy politics, will get besmeared. We are to keep ourselves "unspotted from the world." And, as the children of the Lord are to do all in the name of Jesus and to the glory of God, it is inconsistent and wrong for them to vote to put an ungodly man into office. The only way to have righteous government, is to have righteous governors. The only way to have righteous governors, is to have righteous voters. The only way to have righteous voters, is to have men fully enlightened by the Spirit of God concerning the truth of his word. Such of course will not vote for evil men, for they know when the wicked bear rule, the people mourn; and when the righteous bear rule, the people rejoice.

One candidate for office may be a democrat; another may be a republican; another may be a reform man; another may be a temperance advocate; while another may even be an anti-masonic candidate. There may be grades of moral difference between each of the candidates; their platforms may differ, but if they are unrighteous men, Christians should withhold their votes from them; for "What fellowship has righteousness with unrighteousness, or what part hath he that believeth with an infidel? (an unbeliever.) Hence, it is written, "Have no fel-

lowship with the unfruitful works of darkness, but rather reprove them." Again, "Come out from among them, and be ye separate, touch not the unclean thing."

But some will say in regard to the parties and candidates, "We admit that there is ungodliness in all of them, but some are better than others, and of two evils we must choose the least." Not so! This is unscriptural doctrine. We must not choose any evil whatever. Christians "do no iniquity." They who choose evil of any kind or in any degree, sin against God. The idea of "necessary evil" is a false one. Evil is not at all necessary. But righteousness is the one thing needful.

When Christians get their eyes fully opened to all the requirements of God's Word, then the leaven of truth of Godly sincerity, uprightness and honesty will work even in politics. There will be a rapid growth of real Scriptural sentiment concerning the affairs of state. May God hasten the day when the "true light" will shine on all these matters!

An unconverted man cannot be a righteous ruler. "A corrupt tree cannot bring forth good fruit." The principle of right judgment, equity and righteousness, must be within, in the heart; "for out of the heart are the issues of life." Therefore that which is not in a man cannot appear in his life. "They that are in the flesh (in an unsaved state) cannot please God." Now "the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." All these evils are in the heart of every unregenerate man. While they may not all appear in open life, nevertheless they are deeply imbedded in unsaved nature, in

latent force. We see then how dangerous a thing it is to set such a character as ruler over the people.

When the late war broke out, "believers" rushed by thousands to mortal combat; and on the bloody field of battle, they, like wild beasts, tore each other to pieces. They had heard preaching all their lives, but they were not thoroughly instructed in the way of God. They touched "the unclean thing," being "unequally yoked together with unbelievers."

Our soul cries out, we must take an advanced step in righteousness, by lifting up the true standard of the gospel. This only will bring the people to a higher and nobler plane of religious life. We must put a clear difference between the clean and the unclean; between the righteous and the wicked; between him that serveth God and him that serveth him not.

The prophet foretold that "they (the people enlightened by the gospel) shall beat their swords into plowshares, and their spears into pruning hooks, and learn war no more."—Isa. ii, 4. They are to be free from unequal yoking, from touching the unclean thing!

Now we make a strong motion for a speedy, vigorous and universal commencement of this blessed reign of peace and good will!

A Christian who votes, must vote in righteousness, even if his should be the only vote cast for the righteous nominee. Let him hold fast his integrity, and God will unite other righteous ones to him; and from this little fire and nucleus of truth, "a great matter" will be kindled and set in motion.

All the reformations have small beginnings; and they are generally a long time brewing. Let us be true to principle, and "despise not the day of small things." Let us follow God fully, and with all our might. Everything must have a beginning; and the way to begin a

righteous government is to commence pure voting. Some years since Congress, (the representatives of the American people at large at the National Capitol,) sat in a business session on the Sabbath day. There they were, the people's law-makers, breaking the law of Almighty God! They were sent to Congress by unclean votes!

4. Neither does the text sanction Christians in joining with the ungodly in business co-partnership. This also is an unequal yoking which brings many an affliction. There is no unity or harmony between opposing spirits. "How can two walk together, except they be agreed?" The righteous man of course, will do business on righteous principles; the unrighteous man will conduct his business on unrighteous principles. There is a continual clash of interest. One manages his affairs with an eye on eternity; the other labors for this world only. One is open, frank, fair and honest, while the other is tricky, underhanded, conniving and dishonest. One takes no advantage in trade, doing to others as he would be done by; while the other takes every possible advantage in business transactions, because he loves not his neighbor as himself. One is actuated by unselfish motives; the motives of the other are wholly selfish. One makes what he can, either honestly or dishonestly.

Now is not this a commingling contrary to God? Is it not the same as to plow "with an ox and an ass together?"—Deut. xxii, 10. Is not a righteous man, in business connection with an unrighteous one, more or less contaminated by the evil principles of the wicked man? The righteous man will trade only in such commodities as he can righteously deal in, for he fears God; the unrighteous man will deal in any goods from which he can make profit, be they good or evil, because

"there is no fear of God before his eyes."

Imagine, for instance, two men about to enter into business co-partnership in the grocery trade, one a saint, and the other a sinner. They propose to invest equally, a thousand dollars apiece, in the enterprise. They set a certain day on which to purchase a stock in trade. The good man goes to the large city, and chooses, as his portion, a stock of articles both necessary and useful in the family. The bad man also goes to the city to purchase his portion of goods. He selects in addition, whiskey, wine, ale, tobacco, pipes, cheap jewelry, and many other necessary and unnecessary things. The day comes on which they are to open their store and receive their goods. Both men are standing in their business place. The goods of the righteous man arrive, and are carefully stored and exhibited for sale. The bad man makes no complaint. The goods of the unrighteous man also arrive. There is the whiskey, the wine, the ale, the tobacco and the jewelry. The good man opens his eyes. Before his conversion to God, he used whiskey, tobacco, etc., quite freely, having no conscientious scruples in regard to them. But now since the Lord has so clearly taught him the abomination of these articles, and having long since dropped the use of all such things, he looks upon them with horror, abhorring the very sight of such merchandise. He is troubled and perplexed. He remonstrates and pleads with the wicked man, to do away with these objectionable articles of trade; but in vain. The unrighteous man sees "no harm" in them, and rather ridicules the righteous man for his scruples. The latter really possesses the uncompromising Bible religion of the heart. He is resolute against handling these forbidden commodities. He delights in the law of his God. There is a disa-

greement, and, of course, there must be a separation. The wicked man refusing still to yield, the good man is compelled to withdraw from the business; and, as he must necessarily lose considerable by the transaction, (having to dispose of his portion of the stock at a low figure,) he feels it. But he leaves a wiser and a better man. Many weaker and less determined men, have, however, lost their talent of grace right at this point of compromise with the world for gain, thus proving the saying of the apostle, "The love of money is the root of all evil, which some having coveted after, have pierced themselves through with many sorrows."

Dealing in anything of a questionable character, or doing anything of a doubtful nature, are alike forbidden by the Word of God. "He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." One can no more handle the evil articles of commerce to the glory of God, than he can glorify God by cursing and swearing. A Christian can no more trade in flashy ribbons and costly, fashionable articles of apparel, or a dressmaker make them up, than a shoe dealer can handle fancy, high-heeled boots which engender pride.

The Spirit of Christ is the spirit of separation from evil! We must have that Spirit, for, "if any man have not the Spirit of Christ, he is none of his." This Spirit "searcheth all things, yea the deep things of God."

"The Christian lives to Christ alone;  
To Christ alone he dies."

—Every good principle is more strengthened by its exercise, and every good affection is more strengthened by its indulgence than before. Acts of virtue ripen into habits; and the goodly and permanent result is the formation or establishment of a virtuous character.

### DR. ADAM CLARK'S OPINION OF DANCING.

He says:—"I began now to value myself, which, as far as I can recollect, I had never thought of before; I grew impatient of control, was fond of company, wished to mingle more than I had ever done with young people. I got also a passion for better clothing than that which fell to my lot in life; was discontented when I found a neighbor's son better dressed than myself. I lost the spirit of subordination; did not love work; imbibed a spirit of idleness; and, in short, drunk in all the brain-sickening effluvia of pleasure. Dancing and company took the place of reading and study; the authority of my parents was feared, indeed, but not respected; and few serious impressions could prevail in a mind imbued now with frivolity and love of pleasure; yet I entered into no disreputable assembly, and in no case, ever kept any improper company; I formed no illegal connection, nor associated with any whose characters were tarnished or suspicious. Nevertheless, dancing was to me a prevailing influence, an unmixed moral evil, for, although by the mercy of God, it led me not to total depravity of manners, it greatly weakened the moral principle, drowned the voice of a well-instructed mind, and was the first cause of impelling me to seek my happiness in this life. I consider it as a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will; I know it to be evil, and that only. They who bring up their children in this way, or send them to those schools where dancing is taught are consecrating them to the service of Moloch, and cultivating the passions so as to cause them to bring forth the weeds of a fallen nature, with an additional rankness, deep rooted inveteracy, and inex-

haustible fertility. 'No man in his senses will dance,' said Cicero, a heathen. Shame on those Christians who advocate a cause by which many sons have become profligate and many daughters have been ruined." Such was Dr. Clarke's opinion of the practice of dancing, and against this branch of fashionable education, he, on all proper occasions, lifted up his voice.

—The true work of the preacher, teacher and disciple in any station is not to consume life in speculation concerning things not revealed, but to speed on the great and good work of human salvation.

—The influence of lay workers is not to be ignored. They can pray, sing and talk. The idea that the pastor is to do everything is a heresy. It was never intended by Christ that ministers should be raised so high above the laity. They are the servants, not the lords, of the people. Really they are nothing but laymen with the talking function. It is their regular business to talk; but God did not give laymen throats, tongues and voices for nothing. It is the duty of "him that heareth" to say "Come."

—"Master," said one of his disciples on one occasion 'we saw one casting out devils in thy name, and we forbade him, because he followeth not us.' It was not enough that he cast out devils, and did it, too, in the name of Christ—he must be silenced, because he did not belong to their party. That is the spirit of many professing Christians to the present hour. He said to his disciples, "Forbid him not." Let no one be hindered who in good faith works in the name of Christ for the good of others. The glory of God and the salvation of souls are above all party interests or personal ambitions. Let the devils be cast out, souls saved, and Christ honored by whomsoever it is done.



## WHAT IS TO BE DONE.

PROBLEM FOR NON-AFFILIATING MASON.

BY ISAAC HYATT.

Mr. Jones, a retail dealer in groceries, arriving at Boston, meets Mr. Perkins, a wholesale dealer in sugar, who offers to sell him a first class grade of sugars at a great bargain, upon his compliance with these conditions. First, he is never to speak otherwise than favorably of his sugar; second, he is never to tell the price he pays for it without written permission; third, without such written permission, he is never to reveal the extent of his business.

Mr. Jones is most unequivocally assured by Mr. Perkins that the quality of his sugar is excellent, his dealing honorable, and refers him to reliable business men to substantiate his statement. Mr. Jones having confidence in the integrity of Mr. Perkins, and perceiving nothing objectionable in the requirement, signs a contract, binding himself, under penalty of death, to keep it. Then Mr. Perkins tells him he has an extensive trade, is selling sugar in every state in the Union, and all through the Dominion of Canada, and will sell him any grade he wishes for three dollars less per barrel than he can buy it of any other dealer.

Whereupon Mr. Jones makes a large purchase. After doing it, he begins to think, and as he thinks, he fears something is wrong about the sugar. Such are his apprehensions of fraud somewhere, that he takes a sample to a chemist for analysis. After the analysis, the chemist tells him the sugar is largely adulterated with musty flour and will cause disease and death wherever it is used.

Now will some non-affiliating Mason, who has quietly withdrawn from the lodge on account of its un-

righteous character, tell us in the EARNEST CHRISTIAN what is Mr. Jones' duty?

## LOVE YOUR WIVES.

BY ONE OF THEM.

"Husbands, love your wives."—Eph. v. 25.

We often hear Christian husbands say, "Wives submit yourselves unto your own husbands as unto the Lord,"—Eph. v. 22, thereby taking the liberty to exalt themselves above their wives, forgetting, or at any rate omitting, to quote the heading of our epistle. The Lord help our Christian brethren to heed, "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered."—1 Peter iii, 7. And also, "Humble yourselves therefore under the mighty hand of God,"—2 Peter v, 6. It is quite natural for men to think that they know a great deal more than their wives. Well, suppose they do, they ought not to usurp authority just because the word says "submit," but "Husbands love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself, a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church."—Eph. v, 25-30.

How many Christian husbands of to-day can feel in their hearts that they keep these commands to the letter? Yet they are just as binding as "Be not overcome of evil, but

overcome evil with good."—Rom. xii, 21.

God help us. It means a great deal to be holy. How many ministers there are who go to meeting, preach a stirring sermon, persuade the unsaved to embrace Christ, and have glorious success in conversions. Yet when they get home are all tired out, excitement gone, and nearly all the Spirit also, and, therefore, are unprepared to exhort, strengthen, and encourage the weaker vessel,—the wife that stood by them through years of sin, disgrace and cruelty of former days, ere God in His mercy did save them from their sins. How many times the wife stays at home with the children on the Sabbath, while the husband goes to preach, and when he comes home to the wife tired with the care and trials that little ones are apt to bring, instead of taking her by the hand and gently saying: "Never mind these little discouragements, but 'Look up and rejoice, for your redemption draweth nigh,'" thereby fulfilling the command "Bear ye one anothers' burdens," as he does many of the members of his charge, he only remembers that he is hungry and wants his supper, and is tired, and the children must keep still.

May God open our brethren's hearts and eyes and help them to look about themselves, and see if their every word and act is to glorify God, or if some are not directly to satisfy their own natural self.

We may dress ever so plain, preach ever so straight, yet if we, by any little word or deed, wound the companion that God has joined us to, we shall have to meet it at the "Great tribunal bar of God." How much it means to enjoy holiness. HOLINESS! Oh, what volumes, unsearchable volumes! If we poor, weak mortals could realize one thousandth part of its meaning, we would want to hide away from God's holy eye, even after he condescends to impart unto us enough of himself so that we may

feel that he owns us as his, and writes our name in the great Book of Life, and we are cleansed from all sin; yet if we could but see our littleness and unworthiness how very humble we would be. But I fear lest some of our preachers, who preach Holiness and make it their theme, are no nearer the sweet, peaceable, easily-entreated spirit that Holiness brings, than Paul was to being a God, as the barbarous people of Melita ignorantly took him to be. O, for a trumpet and the tongue of an angel, to sound from the north to the south the greatness and goodness of our God. When he says "Be ye holy as I am holy," he does not mean that as soon as we are cleansed from all unrighteousness, that we are as holy as himself. No. No. We are still poor, unworthy worms of the dust. God help us not to think of ourselves above what we are. "For who maketh thee to differ from another? and what hast thou that thou didst not receive?"—1 Cor. iv, 7.

"Husbands love your wives." Amen.

—Observe a tree how it first tends downward, that it may shoot forth upward. Is it not from humility that it endeavors to rise? There are those who grow up into the air, without at first growing at the root. This is not growth, but downfall.

—What can he be thinking of? Does he not see his friends and acquaintances dying daily; and how does he know but he may be the next called? What will become of him then? How any man can put his head upon his pillow, not knowing but he may die before morning, unprepared, is something I cannot understand. It seems to me that I could neither eat, drink nor sleep, until this matter was settled. The idea of a man living in this world, dependent upon God for his very breath, and yet never accepting God's salvation, is wonderful.

## APOSTOLIC SUCCESSION.

An old Puritan doctor wrote a book, years and years ago, called the "Bruised Reed," which fell, just at the right time, into the hands of Richard Baxter, and brought him under the influences of the enlightening power of the Spirit of God. And then Baxter's ministry was like the sun in his strength, and he wrote a book called, "The Call to the Unconverted," which continued to speak long after Baxter himself had ceased to speak with human tongue.

That "Call to the Unconverted" went preaching on until it got into the hands of Philip Doddridge—prepared by his pious mother's teaching from the Dutch tiles of a mantelpiece, with very quaint scriptural pictures,—and it was the means of enlightening him to a broader knowledge and a richer faith, and a deeper experience of the things of God.

And then Doddridge wrote a book called "The Rise and Progress of Religion in the Soul," which, just at a critical period in his history, fell into the hands of William Wilberforce, who wrote a book called "Practical Christianity," which far down in the sunny Isle of Wight fired the heart of a clergyman who has attained a broad and wide reputation, and most deservedly too—for who has not heard of Legh Richmond?

He wrote the simple annal of a Methodist girl, and published it under the title of "The Dairyman's Daughter," and into how many languages has that been translated, and been made of God, power for the spread of truth? The same book on "Practical Christianity" went right down into a secluded parish in Scotland, and it found there a young clergyman who was preaching a gospel that he did not know, and it instructed him in the way of God more perfectly, and he came forth a champion valiant for the truth upon the

earth, until all Scotland rang with the eloquence of Thomas Chalmers.

Look at it. Not a flaw in the chain. Richard Sibbes, Richard Baxter, Philip Doddridge, William Wilberforce, Legh Richmond, Thos. Chalmers—is not that apostolic succession?—*Selected.*

## DOING GOD'S ERRANDS.

Hester was a little girl who was trying to love and serve Jesus. And she showed her love to Jesus by seeking to please him in all she did. She loved to do errands for her mother, and to have her mother say she was a faithful servant when she did them well.

One day she had been talking with her mother about God. As they got through, she looked up with a bright thought beaming in her eyes, and said—

"Why, mother, then God is sending us on errands all the time! Oh! it is so nice to think that I am God's little errand-girl."

"Yes, dear," said her mother; "God has given us all errands to do for him, and plenty of time to do them in, and a book full of directions to show us how to do them. Every day we can tell him what we are trying to do, and ask him to help us. And when he calls us home to himself, we shall have great joy in telling him what we have been trying to do for him."

"I like that," said Hester. "It is very pleasant to be allowed to do errands for God."

"One of my errands," said her mother, "is to take care of you."

"And one of mine, dear mother, is to honor and obey you. I think God gives us very pleasant errands to do."

You know nothing makes us more happy, than to do anything for a person that we really love. This is what Jesus meant when he said, "My yoke is easy, and my burden is

light." This is what the Apostle John meant when he said that "His commandments are *not grievous.*" His people serve him from love, and that makes everything they do for him light and pleasant to them.—*Christian Secretary.*

### HE CANNOT SIN.

BY MRS. H. A. CROUCH.

This is plainly declared of the person who is born of God. It is not my word. I never wrote it. God wrote it.

If any one has any issue to make, they must make it with God and not with me.

In the third chapter of the first epistle of John it is written, "Who-soever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God."

You do not believe in perfection, you say. I do; a perfection of love which is the only perfection that I understand to be taught in the Bible. As it is written, "Herein is our love made perfect that we may have boldness in the day of judgment; \* \* perfect love casteth out fear."—1 John iv, 17-18.

Our memory and judgment are impaired by the fall, and though they may be wonderfully quickened and corrected, we are always liable to err; but our love may be perfect because it is of God. The love of God is as the ocean. The measure that is imparted to us is a drop, but it is pure, and all our hearts will hold.

"That the love wherewith thou hast loved me," said Jesus, as he prayed to the Father, "may be in them, and I in them." Christ said in the closing words of his Sermon on the Mount, "Be ye therefore perfect even as your Father which is in heaven is perfect." He had just been talking of love, even the love that would love one's enemies!

You have a little girl six years old; charming, affectionate. She loves you with all her little heart. She would not do a thing to grieve you for her life. You place a piece of sewing in her hands. You take a few stitches, just to show her how, and she is to do as you have done, the best she can. Her little heart throbs with delight. She bends closely over her work; her little fingers tremble; the thread snarls; the knots are black; the stitches are irregular and awkward. Somehow she sees her work does not look so smooth and nice as mother's, although she had thought it would be so easy to do it. The tears fill her eyes and she brings it to her parent with a sob. "Darling child," she says, "you have done it nicely. Mother loves you more than she can tell." So the child bounds away with the mother's kiss warm on its forehead, joyful and free. That was perfection in the eyes of the mother. It was done to the best of the ability of the child. The angels do the will of God to the best of their ability; and if we, as Christians, do the will of God to the best of our ability, the will of God is done "On earth as it is in heaven."

"He cannot sin because he is born of God."

There are some things love cannot do. They are moral impossibilities. The devoted father cannot beat an innocent child. The loving husband cannot malign his faithful wife. He would say, I can die, but I cannot do this. He could, you say. Yes, he could, but cannot.

#### MY TESTIMONY.

I am born from above. The love of Christ has been revealed, and not only revealed, but imparted to me. Beyond all love of earth or heaven I love my blessed Redeemer. Could I do anything knowingly to grieve him? Could I find it in my heart to sin against him? He has died my death, and borne my curse; and I am free.

No. I cannot sin againt such love. Pile the burning fagots around me; break my joints, and tear my flesh. Others have witnessed to their love in this same way, and I too can die; but I cannot sin.

"But," you say, "I am a Christian and I sin."

If I write another paper, I will tell you why you do.

—God's promises form a bridge over which thou mayest cross from the wilderness of thy need into the fulness of his grace, which shall be to thee a veritable land of Canaan, a land flowing with milk and honey. Moreover, the bridge is as short as well as a sure one, and there shall be no toll demanded of thee save faith in the bridge.

—To the church as a body, and to every individual believer, no precept can be more fundamental and important than that which requires us to pray without ceasing and to work while we pray. It is praying breath that sanctifies all work, and it is the working prayer that rises acceptable to God as sweet incense, and brings down the divine blessings. To them that have believed to the saving of their souls, this double life of prayer and work is the essence of the Gospel, sum of Christian experience, and the sure condition of all high spiritual attainments in God's service.

—We have heard the young complain of this subsequent neglect by their pastors, and not without reason. The ministry are fishers of men, and it is the part of the good fisherman, not only to fasten the fish upon the hook, but also safely land his prize. So the pastor should not only fold his lambs in the earthly folds, but he should follow them with a watchfulness that never tires until they come safely to the arms of the great Shepherd and Bishop of our souls. The pastoral care is never to be laid aside while there is in the flock a grace still to be won.

## A REAL GIFT OF TONGUES.

Miss Reade, a lady missionary, who was so largely blest among the heathen and Musselman women of Punrooty, in Southern India, had long been teaching in the Tamil language; but feeling it important that the Musselman women, who were daily assembled at the Mission House, should be spoken to in Hindustani—the tongue to which they were most accustomed—she asked the Lord for the gift, and her own expression is, "the power came to her as a gift from God." One month she was unable to do more than put two or three sentences together, while the next month she was able to preach and pray without waiting for a word. Those who heard her could only say with herself, "It was a gift from above." When Miss Reade began to preach openly in Hindustani, one man, who during the famine had been saved from starvation through her instrumentality, lost all control over himself, called to her to stop speaking, and asked her "where she got all those words." One result of the knowledge of this language, was the discovery of a custom kept carefully secret by the Musselmans; but showing that they believe that "without the shedding of blood there is no remission of sin." In time of great trouble and sorrow, when dreading the death of a favorite child, it is their custom secretly to sacrifice a lamb, and cry, "Allah, take the life of this lamb for the life of my child." The flesh of the lamb is then carefully removed, and given to religious beggars, and the skeleton buried without breaking a bone. The discovery of this ceremony has been a great help in speaking to Musselmans about the vicarious sin-offering of the Lamb of God.—(*London*) *Christian Herald*.

—Afflictions either lead to God or from God.

## THE SECRET OF A HAPPY DAY.

FRANCES RIDLEY HAVERGAL.

"The secret of the Lord is with them that fear him."—Psalm xxv, 14.

Just to let thy Father do  
What He will ;  
Just to know that He is true,  
And be still.  
Just to follow hour by hour,  
As He leadeth ;  
Just to draw the moment's power  
As it needeth.  
Just to trust Him, this is all !  
Then the day will surely be  
Peaceful, whatsoever befall,  
Bright and blessed, calm and free.

Just to let Him speak to thee  
Through His Word,  
Watching that His Voice may be  
Clearly heard,  
Just to tell Him everything  
As it rises,  
And at once to Him to bring  
All surprises.  
Just to listen, and to stay  
Where you cannot miss His Voice,  
This is all ! and thus to-day  
Communing, you shall rejoice.

Just to ask Him what to do  
All the day,  
And to make you quick and true  
To obey.  
Just to know the needed grace  
He bestoweth,  
Every bar of time and place  
Overfloweth.

Just to take thy orders straight  
From the Master's own command :  
Blessed day ! when thus we wait  
Always at our Sovereign's hand.

Just to recollect His love,  
Always true ;  
Always shining from above,  
Always new ;  
Just to recognize its light  
All-enfolding ;  
Just to claim its present might,  
All-upholding.

Just to know it as thine own,  
That no power can take away :  
Is not this enough alone  
For the gladness of the day ?

Just to trust, and yet to ask  
Guidance still ;  
Take the training or the task,  
As He will,  
Just to take the loss and gain,  
As He sends it ;  
Just to take the joy or pain,  
As He lends it.

He who formed thee for His praise  
Will not miss the gracious aim ;  
So to-day and all thy days  
Shall be moulded for the same.

Just to leave in His dear hand  
*Little* things,  
All we cannot understand,  
All that stings.  
Just to let Him take the care  
Sorely pressing,  
Finding all we let Him bear  
Changed to blessing.  
This is all ! and yet the way  
Marked by Him who loves thee best ;  
Secret of a Happy Day,  
Secret of His promised rest.

—"I had rather have a church with ten men in it right with God, than a church with five hundred in it at whom the world laughs in its sleeve."  
—George Whitefield.

—If you want to spoil all that God gives you ; if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish, and it is done at once. Think about yourself, what respect the people ought to pay you, what people think of you, and then to you nothing will be pure.

—How wonderful is the divine condescension and compassion. To save sinners, not excepting the most degraded, the Saviour came to earth, took our nature, lived in the flesh, and died on the cross ; and it is to this same end that he is now abroad by his Spirit, his ministers and his Word. In all this he is an example to his disciples. By it all he appeals to the unsaved to be in earnest for themselves.

—One of the greatest of man's capacities is that of being deceived. The popular business of stock-gambling is a system of deception. The art of the politician is to deceive. The study of the fashionable is to put on the semblance of beauty where the reality is wanting. The most successful of those who furnish amusement for the public are skilled in the arts of deception.

## CONSECRATION AND FAITH.

I had been a Christian four years; but my life was often a failure and my experience dim and unsatisfactory. I was nominally a Christian; but the sacrifice was not always burning upon the altar. I was no longer dead in trespasses and sins; I had been quickened into a new life by the blood of Jesus, but I was not wholly consecrated, not living in implicit obedience to that command, "Sanctify yourselves and be ye holy."—Lev. xx, 7.

While I was thus groping my way amid the dim uncertainties of my religious life, the Spirit, who ever helpeth our infirmities, brought clearly to my consciousness the privilege of walking in "a way"—the "Highway of Holiness." The questionings of years whether it were my privilege to be holy fled away. I saw it not as before, a way of absolute perfection, but simply one of entire consecration and a continual trust in Jesus, who is made unto us righteousness and sanctification; and who by his power is able to keep us from falling.

I had deep conviction and great sorrow of heart when I was shown the imperfect manner in which I had lived. Like the children of Israel I thought of all the way the Lord had brought me, of my unbelief and waywardness, and I prostrated myself before him and cried: "Unclean, unclean! Lord, be merciful unto me." Readily I gathered up my little all in one bundle of consecration, and laid it a sacrifice upon the altar, which is Christ who sanctifieth the gift. It was no formal act. In my inmost soul I made an eternal covenant with a holy God. I gave myself away in a sense that I was never to act independently again, but everything was now to be done with reference to God's will and pleasure. As the bride gives herself to the bridegroom, to seek in all things his good and happiness, so God be-

trothed me unto himself in righteousness; and I covenanted forever to seek only his will and glory.

Four days passed, and each day I drew the cords more tightly that bound the sacrifice to the altar, while with a trembling faith I watched the coming of the blessed Comforter, to bear witness to my acceptance. On the fifth morning, as I was yearning with all the intensity of soul hunger for the smiles of my Beloved, my thought were directed to the words: "Give me thine heart," and "I will receive you." Precious words! Illuminated by the Spirit they shone out like a bright star amid the surrounding darkness. I dared to believe the sure Word unto me—even me. I began to whisper, "Thou dost receive! Thou dost receive!" My faith was strengthened and caught new inspiration, and I ventured to say, without any change in my feelings: "Thou dost receive me now!" It was the first conscious and comprehensive act of faith that I ever remember to have exercised. I seemed to concentrate the powers of soul and mind in that one act of casting myself by faith on the simple Word of God.

Praise God! It was the way that opened the inner door, and gave me admittance to the holy of holies. It touched the spring that parted the veil and gave me such audience with the Triune God as only holy souls may know. In that moment of believing the blood was applied and I was made whiter than snow. Jesus came in to abide, and peace reigned in all his temple.

I may not describe the years of blissful communion that have come and gone in holy love and zeal for my Beloved, as I have followed on to know the Lord. It must remain a sealed book, until in heaven's own language we may repeat the story again and again, and praise him who "loved us and washed us from our sins in his own blood."—*M. E. Caldwell.*

### "HAVING FAITHFUL CHILDREN."

The apostle Paul, in writing to Titus, tells him "that he had been left" in Crete that he might "set in order the things" which the apostle had left undone, and ordain elders.

Among a man's qualifications for being made an elder, he includes "having faithful children."

The importance to the influence of any church officer of having good and devoted Christian children cannot be over-estimated, if a man have not care for his own children, how shall he properly care for those of others? If a minister of the Gospel have not faithful children how can he have power in the community? If his daughters be frivolous, and his sons open sinners, or dissolute, or even conspicuously worldly, those who wait upon the clergyman's ministrations will instinctively feel that there must be some lack of spiritual power in him, or some weak spot in his moral constitution.

\* \* \* \* \*

We are not of those who adopt the style of talk about the "badness of ministers' children." It is not true that they are generally bad. Take them as a class, the children of the ministers of the Gospel in the United States and in Great Britain, are actually better than the children of any other class of men, in proportion to their numbers. We may suppose that this foolish piece of generalization in regard to ministers' children, was made upon the recollection of those who were bad children in ministers' families, the good children not being taken into account.

Pastors have a harder time in rearing their children than any other class of men. Everybody helps to ruin the children; and, under the influence of alternate indulgence and severe criticism, the children must be brought up to associate with those who are in affluent cir-

cumstances, while the father's stipend is wholly insufficient for the purpose. It is a triumph of grace when a ministers' children are not driven by the congregation into infidelity.

In spite of all these difficulties, hundreds and thousands have followed in the footsteps of their fathers in lives of piety, and very many have followed their fathers in the work of the ministry. It must be admitted that this blessed result comes from maternal influence. Only God knows the trials of a woman who is at once the mother of children, and the wife of a Christian pastor. But he will remember such women for good. He who enjoys the privilege, and he only, knows what a blessed thing it is to be the husband of "one" such "wife." With what freedom he can move among his people! With what manly confidence he can preach the doctrines and the ethics of the Gospel to them!

If these lines should come under the eye of any child of any deacon, or elder, or pastor, in any department of the Christian Church, he is earnestly besought to bethink himself if his influence on his father's ministry is wholesome or detrimental. If he were another man's son, his influence would be limited; but being the son of a Christian preacher, his influence touches a thousand men. Let him think how many passages of Scripture his father dare not read to his people, without blushing, under the feeling that they direct the attention of all of his flock to the conspicuous defects of his own child.

Let him think how many points of exhortation the father must omit, because it looks like reproving his own child in the presence of the congregation, and will certainly sting the sensibility of that child's mother, the pastor's own wife.

It is a terrible thing for the sons of those who serve the altar to be



come the sons of Belial. How can Eli be just and good when Hophni and Phineas are notoriously lewd fellows of the baser sort?

\* \* \* \* \*

The children of Christian pastors should lay this to heart, and feel that if they themselves should not be called to succeed their fathers in the work of the ministry, they are at least bound to uphold him by setting a pure, godly and beautiful example to all the young, and thus crown him with glory.—*Zion's Herald*.

### IN THE CRUCIBLE.

BY MRS. D. A. CATTON.

Said a devoted sister, who had long been in the way of life, "God always keeps me in the crucible until I am just as willing to be there as any where else; and until, if he left me to choose for myself, I should say, 'Not as I will, but as Thou wilt,' O! my God, my King, and my Redeemer." This remark I heard in the early part of my Christian experience, and I have never forgotten it.

God does not willingly afflict those whom he loves, but he sees dross that must be removed, and when he puts his children into the crucible it is that he may more fully purify, and make them like himself.

When there is no resistance on the part of the creature, God carries on his work rapidly, and keeps the fires burning until he sees his own image fully reflected. This sister had had a real scriptural experience; knew that she had passed from death unto life, and that God had spoken the second time, "be clean." She had learned the lesson of lying passive in the hands of the Potter—of saying in her inmost soul, "Not my will, but Thine be done." She lived a stranger and pilgrim here below; was poor and unappreciated, but was known of Him, who numbers even the hairs of our head, and when

called away by death, went, we believe, triumphantly home to glory, and is now singing the songs of the redeemed.

How much better to be poor in this world, and be one of God's approved followers, than to be rich, honored and flattered by sinful men, and yet dead in trespasses and sins, and in the broad way thronged by the multitudes, going down to eternal death and ruin. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

—We cannot live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing.

—Moses with his Decalogue could never accomplish what has been achieved by Christ and his cross. The bonds of the old morality could, like green withes, be easily broken, but the ties of this new morality are strong, just because they are tender.

—Backbiting is called by Dr. Moore a "malignant sort of insanity." In some neighborhoods it often takes on an epidemic character. The same doctor illustrates this same feature with the fact that in a certain nunnery a sister one day bit her companions. The other nuns were at once seized with the same disposition to bite. The mania spread from cloister to cloister, until, says Cardou, it infected every nunnery in Europe. A strange mania, surely! But is it not yet more strange and pitiful that multitudes of men and women who are in the main friendly toward each other, should be possessed by a mania which leads them to habitually bite each other's reputation? It is, indeed, a pity that it is so. Yet if every Christian would steadfastly resolve "to speak evil of no man," this latter mania would speedily die out from the church of God.

## THE CROSS.

BY MRS. H. E. HAYDEN.

"For ye are dead and your life is hid with Christ in God."—Col. iii. 3.

There is a great deal said about the cross in the churches of our land at the present day; but there is very little of real knowledge or understanding of what it is. By many ministers the real rugged cross is covered up by flowery, oratorical preaching, and is seldom even referred to. Perhaps one Christian will say, "The greatest cross I have to bear is to talk to my neighbors about their souls' salvation." Another church member will say, "My greatest cross is to pray and talk in the prayer-meeting." Still another says, "In protracted meetings it is a great cross for me to rise and urge my family and neighbors to come to Christ, and yet I feel it my duty." If these duties are a cross we need the baptism of the Holy Ghost to take away the man-fearing spirit, and then they will be a source of enjoyment and not a cross. Such ordinary duties may be a cross, but they are not the cross referred to in the text above. Well, then, what is the cross to which sinners are to be nailed (spiritually), and on which they are to die to the world so that they may be made alive to God, and die to sin in order that they may be alive to holiness? The cross on which sinners must be crucified, if they ever get to heaven, is to come out from the world and be separate. That is the cross. And to the fashionable, worldly-minded sinner, O what a cross it is! As he looks at it, it seems almost unendurable. Now I will prove by scripture that separation from the world is the cross. The Lord says in 2 Cor. vi, 17: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you."

Separating ourselves from the

world, just so far as we know how, is the only condition upon which we can obtain salvation at all. Jesus said: "If any man will come after me let him deny himself and take up his cross and follow me."—Mat. xvi, 24. We see by this text that the very first step towards Christ is self-denial and taking up the cross. St. Paul says in 1 Cor. i, 17-18: "For Christ sent me not to baptize (that is not that particularly), but to preach the Gospel; not with the wisdom of words, lest the cross of Christ should be made of none effect."

St. Paul's sermons were not filled with high sounding words and smooth speeches; but he came to the people with the rugged cross and he said to them: "Will you take this cross? Will you submit to be nailed to this cross? Will you die on this cross?" In the next verse he says: "For the preaching of the cross is to them that perish foolishness." Yes, there are thousands in the church to-day to whom the preaching of the cross is foolishness. They say "I am going to heaven, but I am not going that way. I can find an easier way." And they ridicule the separating cross. But, brother, sister, you who are deceiving yourselves, the only way to heaven is by the way of the cross. St. Paul says in Rom. vi, 6: "Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin." In this text we are taught that as Christ was nailed to the natural cross, so our old Adamic nature must be nailed to the spiritual cross. Again it is written, "And they that are Christ's have crucified the flesh with the affections and lusts."—Gal. v, 24. Every professed Christian, who really belongs to Christ, has submitted to have every unholy affection, desire, passion and lust, nailed to the cross. Again St. Paul says in Gal. vi, 14: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto

me and I unto the world." Here St. Paul plainly declares that by the help of this separating cross he has become dead to the world, and the world is nothing to him. And every Christian who is in the same condition will, like him, glory in the cross. Glory in the thought that the riches, the honors, the pleasures of the world and all its allurements have no more attractions for him than as though he were literally dead. O, thank God! It is a glorious place to live, to be dead to the world and hid with Christ.

Now, I want to ask a very important question. Will the cross alone kill us? Will separation from the world produce a spiritual death? I answer, no. We are to be crucified with Christ, or as Christ was. And the cross alone did not cause his death. After he was nailed to the cross and his sufferings already very severe, God permitted the sting of the sins of the whole world to be placed upon his soul; and so terrible was his agony that he died in three short hours; and Pilate, the Roman governor, wondered that he was already dead. Malefactors usually hung upon the Roman cross twenty-four hours or more before death took place. Well, then, if the cross alone will not produce death, how can we die to the world? Right here comes in the second work of sanctification. If the young convert feels the uprising of the old Adamic nature that is nailed to the cross, and asks God to sanctify him wholly, our Heavenly Father will immediately come to his aid. He will light up the sanctifying fire in his heart and burn up all the dross and tin of his nature, and the old man of sin will be utterly destroyed. Now, brethren and sisters, let us remember that justification is the beginning of crucifixion and entire sanctification is the end of it; and as some time must necessarily elapse between crucifixion and death, so generally there will be some time (more or less) between a

spiritual crucifixion and an entire death to sin. We all know that in the crucifixion of the body there is intense suffering; and so in spiritual crucifixion there are seasons of intense mental suffering until the old man of sin is destroyed, and we become dead to the world. The justified soul does not enjoy what the sanctified soul does. How can he, while he is nailed to the cross and is not dead yet? There are many little crosses that the sanctified man will have to bear from his family, and from the world all through life; but the one great cross of all crosses, mentioned in the Bible, is a separation from the world.

*Cawker City, Kansas.*

## TRUE KNOWLEDGE.

BY HARRY N. HANSON.

To know much, in God's estimation, does not mean a great education. But he knows much who has looked on the wounded Saviour until his heart has been broken into tenderness and sympathy with the one who came to save him. To know the mercy of God by personal experience is to have the fountain of all good education in us. How sweet are the words from a heart touched with love divine.

Well may the poet exclaim,

"Sing them over again to me  
Wonderful words of life,  
Let me more of their beauty see  
Wonderful words of life.

Oh what knowledge is this!

Human lips have failed to express it. "The half was never told." I vote the grandest education is to "know Jesus Christ and him crucified." To know him more intimately in a "second benefit" is not alone to see men as trees walking but to see men as they are. "Oh thou God of our salvation incline our hearts to study more how to love, in preference to any other study yea that all our study may be to this end." Amen and amen!

## SPECIAL PRAYER.

Is there as much faith in special prayer as in former days? Do Christians plead with God for the conversion of individuals by name? Do they unite in supplication for specific cases; for common friends and acquaintances? I believe that such prayers have been signally blessed. Our Saviour said: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."—Matt. xviii, 19. Let me tell my readers of two cases within my personal knowledge. They occurred many years ago, and have never been published.

In a town in the Northwest, in 1842, there was a company of young men who seemed to be fast going to destruction. Several of them had pious mothers in Eastern homes, but they never went to church, and spent their Sabbaths in dissipation. There were a few young men in that town who were earnest Christians. They saw with sadness the downward course of their associates. They met together in a store at nine o'clock one evening to talk the matter over. The result of the conference was that they made out a list of fifteen names. Each took a copy of it. They agreed not only to pray in their closets for those on the list, name by name, but to meet together for that purpose from nine to ten o'clock every evening. They met in the store where two of them were clerks. There were only five or six in the praying band. They kept up this earnest and specific supplication for some weeks before any answer came. Then suddenly, when there was no special religious interest in the place, two of the most dissipated young men were arrested by the Spirit of God as they were preparing to go to a ball. They were affected even to tears while in their room, without any apparent cause. One said to the other, "Let us quit

this spreeing; there is no real enjoyment in it." Just then a bell began to ring. They knew it was the summons to the weekly prayer-meeting in a church near by. They resolved to go to the prayer-meeting. It was slimly attended, and their presence in it was evidently a surprise. They both arose, without waiting for an invitation, and asked Christians to pray for them. The news of this awakening went through the town, and set everybody to thinking and talking about religion. Special meetings were appointed. There was a great revival. Scores were converted. Among the converts were fourteen of the fifteen on that list; and they were brought to Christ very nearly in the order in which their names were written. The first two names were those of the young men who went to that church prayer-meeting. Those whose names were first and third on the list became preachers of the gospel. All of the fourteen have been for years consistent Christians. What became of the fifteenth I do not remember.

Now, if those pious young men had met merely to pray in general terms for a revival of religion, or for the young men in town who were impenitent, would the same results have followed? As I read the Bible and the history of the church I am driven to the conviction that the prevailing power of those prayers was owing largely to their being so *specific* and *personal*.

The interest and faith of those young men were consecrated on a limited number of persons. They brought the same burden and the same request to the Lord, day after day. They agreed upon individual cases, and pressed them persistently before the mercy-seat. Prayer is like light. Concentration gives it burning power.

The other case that I recall was in a village where the children were exposed to peculiar temptations, and some of them were going astray.

Five of the mothers of these children, after talking the matter over, agreed to hold a meeting and pray for their children. They did so for weeks with no apparent result. The minister did not know of this prayer-meeting, but God put it into his heart to preach a sermon to children. Before the sermon closed there was weeping all over the church. That day was the beginning of a glorious revival in that place. The first converts were the children of those mothers who met for prayer, but the holy fire then kindled burned on for months. There were nearly a hundred converts, and only one of them was over twenty-five years of age. The prayers of those godly women were for the *children*, and God said, "According to your faith be it unto you."

If in any church there are those who cry, "O Lord, revive thy work!" let me suggest to them that they make their prayers special, specific and personal—that they unite upon some one thing, instead of asking vaguely for everything. In the present feebleness of our faith we had better begin with those who are nearest to us, and get as many of our Christian friends as we can to help us.—*Journal and Messenger.*

THE WORLD'S WORTHLESSNESS.—O my soul! what gainest thou grovelling on the earth? Everything here below is too base for thine excellency—too short for thine eternity; thou art capable of God, and must have a being, when these poor creatures are reduced to nothing: the creature is too base a metal to make thee a crown of glory; too rotten a bottom to carry thee through eternity. O fill thyself with God, so shalt thou raise thyself to perpetuity.

—“Whatever is undertaken with a sincere and disinterested regard to the glory of God, will succeed to our honor and comfort at last.”

## THE BIBLE.

BY REV. W. T. HOGG.

The Bible is emphatically the book for the young. “Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.”—Psa. cxix: 9. The enemies of the Bible have frequently urged that the Bible is an impure book—a polluted collection of writings, etc. And we are sometimes told that “portions of the Bible are not fit to be read in the presence of children and young people.” But there is one principle which is undeniable, and that is, that impure literature will produce corrupt fruit among such as become familiar with it. “Wherefore, by their fruits ye shall know them.” But who ever heard of a pure minded youth being corrupted in morals by a constant perusal of the Sacred Scriptures? Who ever heard of the morals of any respectable community being despoiled by the free circulation and general perusal of the Bible? What young man, gone out from the parental home to grapple with the stern realities of life, was ever made dishonest, cruel, or licentious by the careful study of that Book which a devout Christian mother had deposited in his trunk on the morning of his departure? What daughter ever abandoned herself to a life of shame through listening to the counsels of the Holy Bible?

Thousands of men and women, young and old, have been reformed from a life of vice and degradation by its influence, but where is the victim whom it has ever polluted or destroyed? “Go through all the four thousand years that have passed,” says Dr. Talmage, “and show me a victim. On the contrary, you know that the family institution is nowhere regarded except in Bible-reading countries. You know that the only foundation of the home institution is the Word of God. What is the dif-

ference between Sodom, Constantinople, Madras, Peking on the one hand, and our American cities on the other? No difference except Bible and no Bible. I challenge all earth and hell for one victim of the two hundred and fifty million copies of what you (infidels) call an impure book! The charge falls flat in the presence of every honest man."

Men in whose talent and candor the world has had fullest confidence have borne their testimony as to the beneficial influence of the Bible in forming virtuous character.

Dr. Franklin, while upon his death-bed, said to a young man who visited him: "Young man, my advice to you is, that you cultivate an acquaintance with, and a firm belief in the Holy Scriptures. This is to your certain interest."

The unbelieving Rousseau has paid the following tribute to the merits of the Bible: "This Divine Book, the only one which is indispensable to the Christian, need only be read with reflection to inspire love for its author, and the most ardent desire to obey its precepts. Never did virtue speak so sweet a language. Never was the most profound wisdom expressed with so much energy and simplicity. No one can arise from its perusal without feeling himself better than he was before."

Daniel Webster, when once commended for his eloquence, said: "If anything I have ever said or written deserves the feeblest encomiums of my fellow-country-men, I have no hesitation in declaring that for their partiality I am indebted, solely indebted, to the daily and attentive perusal of the Holy Scriptures, the source of all true poetry and eloquence, as well as of all good comfort."

John Quincy Adams wrote the following to his son: So great is my veneration for the bible, and so strong my belief, that when duly read and meditated upon, it is of all books in the world, that which con-

tributes most to make men good, wise, and happy, that the earlier my children begin to read it, and the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes that they will prove useful with years, to their country, respectable members of society, and a real blessing to their parents. I have myself, for many years, made it a practice to read the Bible through every year.

The counsels of this blessed Book are designed to make men wise, virtuous, and happy. And all who are guided thereby are constrained to say: "Her ways are ways of pleasantness, and all her paths are peace." Surely, then, the Bible is an invaluable guide and counsellor for the young.

#### THE COST OF RUM AND TOBACCO.

—In New Jersey \$7,590,330 is expended for tobacco, and \$22,145,500 is expended for liquors, a total for two worse than useless, dangerous and destructive articles of \$29,735,830. With such an exhibit, is it any wonder that people are poorly supplied with life's necessities. The amount expended in New Jersey would pay 59,470 men \$500 each for a year's work, and if this liquor and tobacco were not consumed, that number of men would find employment in the production of useful articles that would benefit instead of befouling humanity, that would civilize instead of cursing society. But the people go right on and call us fanatics.—*Home Journal, Patterson, N. J.*

—Spiritual gifts are the best gifts. Christ can give these to us, not in stinted measure, but with unbounded liberality. The more humble and childlike we are, the more grace Christ will give. How sweet to sit at Jesus's feet and open our hearts to receive grace more and more.—*M. H. L.*

## EDITORIAL.

## BLINDED.

It is a great calamity to lose the sight of the eyes of the body. The consequences of being spiritually blind are still more dreadful. One who has lost his natural sight knows it. He does not ordinarily attempt things which require sight. He seeks the help of others. Those who are spiritually blind, do not generally know it. They are usually confident and self-willed. They undertake to direct others. "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law."—Rom. ii, 17-20.

It would seem that those who have had their eyes opened, and after walking in the light for years have lost their sight, could see the difference. But many cannot. Some who do, attribute the change to an improved condition in their spiritual state. This was the condition of the minister of the church of Laodicea. It is the condition of many ministers and church members at the present day. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Rev. iii, 17.

If we would guard against spiritual blindness, we must avoid the causes that lead to it.

1. Many become spiritually blind because it is fashionable to be so. People do very absurd things at the dictate of fashion. At one period young women wore gray hair because it was fashionable. So many shut

out the light because others do so. People above them in position or talent walk in darkness, and so they call light darkness, and grope their way with others, down to hell.

2. Worldliness blinds many. A silver or paper dollar held close to the eye, will prevent one from seeing anything else. When one becomes worldly, he cannot see God or his own dearest friends. His vision extends no farther than to his own interests. The god of this world has so completely blinded his mind that he cannot see afar off. He has nearly lost sight of Heaven.

3. Many are blinded by their own children. They once said that they would not be conformed to the world. They dressed plain. They walked with God in all lowliness and humility. They got blessed. At times they rejoiced with joy unspeakable and full of glory. But as their children grew up, attended schools in which pride was cultivated as one of the fine arts, they got their parents to compromise a little here and a little there, until they got where they could advocate what they once condemned, and practice what they once abhorred. *If the light that is in thee be darkness, how great is that darkness.*"

Beloved; is the light of God shining dimly in thy soul? Be thankful that it has not all gone out. Follow the little glimmering that still remains and it will lead you into the light of day. Reject it and darkness will come upon you.

Does the suspicion ever come to thee unbidden, that thou art blind and knowest it not? Anoint thine eyes with eye-salve that thou mayest see. Ask for the supernatural light of the Spirit, and it will reveal the true state of things to thy soul.

IF THERE is a spark of fire left in a brand, run with it against the wind, and you will have a flame. So if there is any slumbering grace in your soul,

take your stand against fashionable vice and folly, in yourself, in your family, and in your church, and you will soon feel

"That flame of living fire  
Which shone so bright in saints of old."

Lie down in quiet, and the fire Divine will utterly go out.

#### SCATTERING.

"*There is that scattereth and yet increaseth.*" This is as true as any other passage of the Bible.

"I should have been a thousand dollars better off to-day, if I had pledged last winter or spring to give five hundred dollars to aid your work." So said a brother to us. "How so?" we asked. "Because we should have been obliged to sell our farm products to pay it, but having no immediate use for money we neglected to market our grain, wool, etc., and now they will not bring as much into fifteen hundred dollars as they would then."

This brother who made this statement is in the habit of giving. But he is not the only one who has failed to give as large an amount as would have been pleasing to the Lord, and who has suffered in consequence. We know of a man who was convicted to give us two hundred dollars for a Free Church. He had the money on hand and could pay it. But he endeavored to hold on to it. But he could not keep the devil out of his pocket as he could the Lord. Going to a neighboring city, his pocket was picked, and his money that he ought to have paid for the church was irrecoverably stolen. He grieved the Holy Spirit by refusing to give, and so was left without his wonted strength to struggle against temptation. He had formerly been in the habit of drinking, and grief for the loss of money, and the loss of grace already sustained, led him to taste again the intoxicating cup, and he never, that we heard of, recovered out of the snare of the devil.

Men may rob God with apparent impunity, but the curse is certain to follow. Mal. iii. 8-11. If there is hope of saving their souls by taking the property to which they cling, then will God, by some of the numberless agencies at his command, sweep away the false supports upon which they lean, and call upon them in thunder-tones to "set their affections on things above, and not on things on the earth." If a person prospers temporarily while continuing to keep back from God the offerings for which he calls, it is at a still greater deprivation of the grace that saves, and should be regarded as a warning that he is about to lapse into that fearful state in which God will say, *He is joined to his idols, let him alone.* He may hold on to the form of religion, but he will be worldly or fretful at home; and at religious meetings, when the dews of grace are falling upon all around, his soul will be dry, like Gideon's fleece, and from his unblessed lips there will never escape any expressions of holy triumph. Let men of means employ their money where it will be really doing good, and neither lay up for themselves treasures on earth, nor use their money in building fine churches which have a tendency to make the proud prouder, and to shut out the poor from the means of grace, and they will see that they have as great a capacity for spiritual blessings as those of a lowly condition of life. You need not pray and cry for a blessing until you are hoarse, and then go away with only its semblance; try the method that God ordains; *bring your tithes and your offerings into his storehouse and prove him herewith; if HE will not open the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it.*

Thousands in this land have lost their grace, and are now on their way to hell because they did not use their means as God commands; and many



who have kept their grace are in comparatively destitute circumstances because they failed to honor God with their substance, and with the first fruits of all their increase. **THERE IS THAT SCATTERETH, AND YET INCREASETH; THERE IS THAT WITHHOLDETH MORE THAN IS MET, AND IT TENDETH TO POVERTY.**

### TAKING CARE.

Entire consecration implies a readiness to do God's will in all things. Sanctification is not indolence. Salvation from unholy tempers does not consist in placing ourselves in circumstances where there is nothing to provoke them. We must not avoid it, neglect our duty, and thus fall into positive sin.

We must take our position where God places us. When He lays responsibility upon us, we must, in all humility, accept the trust, looking to Him for grace to help us through, to His glory. Sometimes, the cause of God requires that financial risks should be borne. Are we as ready to take these loads, *for Jesus' sake*, with the prospect of promoting His cause, as we would be if our own personal interests were to be advanced thereby? If not, we have yet to learn the very first lesson in the art of holy living.

We must be willing to bear care and toil in the service of Christ. What a weight of care did Moses take upon him when he undertook to lead God's people to the promised land! But he lost nothing by it. The mother has a world of care in looking after the children that God has given her; but she is infinitely better off, in every sense, if she looks to God for grace to bear it, than she would be to throw it off, if that were possible.

Dear reader! Go to work for God in real earnest. By seeking to run away from care, you will run into greater, and you may lose your soul. Remember Jonah.

### TO THE END.

Men who serve Mammon may be justified in retiring from active business, as old age comes on. They will soon be where farms and bonds and stocks cannot profit them. In a short time, they will go where they cannot take money with them—where gold will be no longer current. The property they have accumulated, is sufficient to supply their physical wants the few days they stay here, and it is quite enough to ruin their children after them. So let them retire. Let them take it as easy as they can; for they will get, in this world, all the ease they will ever know.

But the servants of God should make the most of their opportunities to the very last. They are striving for an incorruptible crown. Like Moses, they have respect to the recompense of reward. They are obeying their Master, and *laying up for themselves treasures in Heaven*. Every day spent in *His service*, doing the work He bids us, will make us richer to all eternity. A cup of cold water, given in His name, will not lose its reward. Every soul snatched from the grasp of Satan, will add to the brilliancy of our crown of rejoicing to all eternity.

Do you believe this Bible doctrine? —Then how can you take it so easy? Why do you make such frivolous excuses for your laziness in the cause of God? The cause may suffer by your neglect, but the heaviest loss falls upon you. If God grants you repentance, you may be saved at last, as "by the skin of your teeth;" but you will never be what you might have been, had you always *abounded in the work of the Lord*.

As the victory is almost won, the soldier, worn by fatigue, renews the battle with the greater vigor; so, as the work of life is drawing to a close, and Heaven heaves in view, we should double our diligence. He who has upon him the infirmities of age,

can serve God just as acceptably as he did in the days of youthful vigor. Then let there be no *retiring from the great business of life*, until the end is gained. Let the cross be taken up until it is exchanged for the crown. With John Wesley, let your prayer be—

"My body with my charge lay down,  
And cease at once to work and live."

#### HEATHEN MORALITY.

Opium is, in China, what alcohol is in this country—a fruitful source of poverty, and wretchedness, and crime. When once indulged in, it creates an appetite so craving that the victim will make any sacrifice, and run any risk, to procure the means of its indulgence.

The Emperor, seeing the woe that it produced, wisely endeavored to prohibit the traffic in an article that brought misery to many families of his vast empire. In this praise-worthy effort he would doubtless have succeeded, had not the traffic been forced upon him by British bayonets. A professedly Christian nation used its superior military skill to compel a heathen empire to open wide its doors to one of the most frightful forms of intemperance—the victims of which linger along a few years in agony, and then die a dreadful death.

Some of his advisers, acquainted with the practice of Christian nations, counseled him to license a traffic which he could not prevent, and thus obtain means to assist in defraying the expenses of the government. He made this noble reply:

"It is true, I cannot prevent the introduction of the flowing poison. Gain seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people."

Sublime words! We commend them to the study of our Legislators and Judges; of our excise commissioners and our voters; of all who give their

countenance to the horrible license system that prevails in this country. Let Christians take a lesson in morality from a heathen! Let them refuse to derive a revenue from *the vice and misery of the people*. Let the murderous trade of intoxicating drinks be prohibited by law.

#### MOTIVES.

Look well to your motives. They determine the character of your actions. The plainest meal given to the hungry, *for Jesus sake*, will secure a richer reward than will the donations of millions for a good cause, given for the purpose of securing the praise of men. You will get the reward you seek. If you do good deeds for money, you will doubtless obtain it; if to have men proclaim your goodness, you will have the satisfaction of seeing your name in the papers, challenging the admiration of your fellows. If you take stock in a church, you will have as good a seat as you pay for. But do not expect any recompense at the resurrection of the just. *You have your reward*. You work for pay in silver and gold—in the gratification of pride and vanity and you get it; so why should you look any farther? *Who is there even among you that would shut the doors for nought? Neither do ye kindle a fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.*—Mal. i. 10.

#### THE BATTLE.

You must expect opposition if you follow Christ. Be kind, be gentle, be forbearing, but be firm. Where the principles of the Gospel are concerned, do not compromise one hair for the sake of peace. There is no concord between Christ and Belial, and it is folly to look for it. *Fight the good fight of faith*. The Christian warfare is no holiday parade, but a stern, hand to hand conflict with the pow-

ers of darkness. Put on the whole armor of God and stand manfully for the right. The conflict will never be ended till death itself is vanquished.

Nor should this dishearten you in the least. The discipline of the old Spartans in time of peace was so rigorous that an active campaign against their enemies was considered as a recreation. The Christian never has such supplies of divine strength as when the battle waxes hottest. Paul summoned to stand before Nero, was forsaken by his friends, yet he says: "Nevertheless the Lord stood by me and strengthened me." This is the experience of every child of God who gets into trouble for Jesus' sake. As his day so is his strength. Then be strong. Give no countenance to anything you know to be wrong. Do not be intimidated by any threats. *Fear not them which kill the body but are not able to kill the soul.*

#### REST.

Many professed Christians are victims of discontent and uneasiness. The old as well as the young—those who want for nothing in the way of bodily comforts, as well as the poor—are thus tormented. They seek relief by changing their circumstances and their associations; but, especially if advanced in life, seldom find it—only in the grave. They do not seem to have learned, that

"The mind is its own place; and in itself  
Can make a Heaven of Hell, a Hell of Heaven."

The cause of this discontent is sometimes pride, and sometimes the consciousness of leading a useless life. Time will hang heavily upon the hands of those who have retired from the active business of life, unless they are doing something to make those around them better and happier.

The Gospel has a remedy for all this unrest of spirit. *Take my yoke upon you, and learn of me*, says Jesus, *and ye shall find rest unto your souls.* The yoke is the symbol of work. If,

then you would be contented and happy, forget yourself and live to do good to others. You will not find it so hard to trust in Jesus, if you are actively engaged in His service. As you bless others, God will bless you in many ways. Stop complaining and go and visit the sick. Carry relief to that burdened one, and relief will come to you. As you help bear the burdens of others, you will find it easy to cast all your care on the Lord, and you will find that He careth for you.

#### LITERARY NOTICES.

*A plea for the Bible* is the title of a pamphlet which we have read with interest and profit. The author sets forth, in clear and convincing language, some of the more prominent facts of the history of the Bible, and gives conclusive reasons, supported by noteworthy testimony, for its study and careful perusal. We recommend each of our readers to procure a dozen copies for distribution. It will do good to all who read it and it is interesting, so that it will be read. Single copies, five cents; by the dozen, forty cents. Address the author, Rev. W. T. Hogg, Albion, N. Y.

*Christianity's Challenge.* By the Rev. Herrick Johnson, D. D., Pastor of the Fourth Presbyterian Church, Chicago. 265 pp., Cloth, 12mo. Price, \$1.00. Cushing, Thomas & Co., 163 & 165 Dearborn St., Chicago, Ill.

This neat and attractively bound volume comprises the widely noticed Sunday afternoon lectures delivered during the past winter in Farwell Hall, Chicago, under the auspices of the Young Men's Christian Association, together with several new and hitherto unpublished papers upon vital themes.

In a style peculiarly vigorous and attractive, Dr. Johnson discusses the living and disputed questions suggested by the following titles: I. Christ-

ianity's Challenge ; II. Christianity's Book ; III. Christianity's Christ ; IV. Christianity a Gospel of Definiteness ; V. Christianity's View of Man ; VI. Christianity not a failure ; VII. Christianity and Endless Death ; VIII. Christianity and Endless Life ; IX. Christianity and Pleasure ; X. Christianity and Business ; XI. Christianity and Woman.

### CORRESPONDENCE.

#### OBITUARY.

DEAR BROTHER ROBERTS:—Our Mother, after a lifetime devoted to the service of her heavenly Father, has fallen asleep in Jesus. Her sufferings were short but very extreme. She was in her usual health Saturday; did her own baking, took sick after six p. m. with bilious colic to which she was subject, and died at eleven Monday morning. I was at Smithton holding service for the friends there, and received a dispatch saying she was at the point of death. I had remarked to my brother-in-law that I was pressed beyond measure before I had got the dispatch and that there was something before me. On receiving the message I understood it all. I started, after evening service, by first train I could take; reached mother's about ten p. m. She still retained power enough of speech to say she knew me, and that Jesus was with her, exclaiming, "Oh yes, he is with me! Glory hallelujah! Praise Jesus!"

Mother's maiden name was Rachel Adams, and was born and raised on her father's farm, now a part of the city of Franklin, April 15th, 1809. Was married to her bereaved husband, Alfred Corey, April 26th, 1831, uniting soon after with the M. E. Church, to which she remained a devoted, faithful member, never growing weary or backsliding, nor yet toning down or compromising in the least for over forty years, until Brother and Sister Hart came and held our first revival meeting. Mother, like the old French cavalry horses, which had belonged to the old brigade of honor, and had been turned out to rest and graze in the public pastures, who, on

hearing the "Marseilles" air played, all wheeled into line; so mother, when she heard from Brother Hart—the old Methodist testimony—she exclaimed, "This is the same as of yore—the old gospel," and wheeled into line, uniting with the few pilgrims here, forming the little class of Free Methodists. Through sunshine and storm, she would walk every Sabbath from Port Perry to Braddocks—a mile and a half—to give her testimony to the power of God to save. Her last, being the Sabbath week before she died, when she was unusually blessed. Her life was one of unwearied toil and care, beset with deep experiences of sorrow and tribulation; yet, amid it all, the clear sunshine of God's presence enabled her to bear up without even a murmur or complaint. Her end was that of the upright—peace, great peace. Never has the writer felt greater comfort and joy than in the triumphant death of a dear, devoted mother, translated from a world of sorrow and pain to a home of unclouded rest and joy. Glory to Jesus!

J. B. COREY.

#### LOVE FEAST.

EDNA A. SNOOK.—Although away from the pilgrims and deprived of the means of grace, yet I am not left to suffer hunger or thirst, for

I've reached the land of corn and wine,  
And claim its fruits divinely mine.

partaking thereof my soul is kept alive in famine. While passing through the valley of Baca I find the water of life. Praise the Lord. Who can faint while such a river,

Ever flows, our thirst to assuage?

When circumstances first removed me from those who had been instrumental in leading me to Christ I felt I could never stand without their constant help and almost wished I could die then before I should have a chance to backslide, so little did I know of God's power to keep. He has been my helper, and long since I came out of the juniper shade and found perfect safety on the sheltering rock.

Jesus protects, my fears are gone,  
What can the Rock of Ages move?

West Windsor, N. Y.