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CHRISTIAN SCHOOLS.

BY REV. B. T. ROBERTS.

Christian schools are needed. They are foremost among the great wants of this country. There is no lack of schools which afford advantages for acquiring a merely literary education. But a knowledge of the languages and of the sciences, of history and mathematics, is but an inferior part of a good education. The religious and the moral faculties need to be cultivated and improved. The quality which, above all others, distinguishes man from the inferior animals, is the religious faculty. The Christian Schools are needed to teach the teachers of the people. Says one of our great thinkers, a man of sturdy republican principles—Emerson: "A race yields a nobility in some form, however we name the lords, as surely as it yields women."

Shall the higher education furnished those who seek its advantages in this country, be Christian or atheistic? Patriotic, social, and personal considerations combine to say that it should be Christian. The education of our youth should be of the most positive and radical Christian character.

I. 1. No nation ever became permanently great without religion.

Egypt was one of the earliest of the kingdoms that attained to greatness. It was founded probably by Misraim or Menes, the grandson of Noah. They were firm believers in God—in immortality.

Diodorus, an ancient historian, says of them: "They esteemed the present state of existence to be of no value in comparison with that which was to come, and which was to be the reward of a life spent in this world in the practice of virtue."

They were from the first deeply religious. Priests were the most honored caste.

The Assyrian empire was founded by Nimrod, grandson of Ham, one hundred and fifty years after the deluge. It flourished about one thousand six hundred and sixty-six years.

Its history in part has recently been found written in cuneiform characters on its monuments. In those already translated, ten kings of Judah and Israel are named. Of Israel, Omri, Ahab, Jehu, Menahem, Pekah, Hoshea. Of Judah, Azariah, Ahaz, Hezekiah, Manasseh.

They worshipped the sun-god, the moon-god. Assur was the great

god of the Assyrians. The speech of Rab-Shakeh, as recorded in the eighteenth chapter of second Kings, shows that they were a religious people.

The Chinese Empire is the oldest, largest and most homogeneous of any on the globe. Their penal code commenced two thousand years ago. The length of the reigns of their first dynasty, shows that they must have lived about as long as did the first patriarchs after the flood.

Education in China is the high road to official employment, to rank, wealth, influence and renown. Three religions are prevalent. The Confucian, Taouist and Buddhist. They rather supplement than rival each other. Consequently they are tolerant. One saying of the polite classes is, "Religions are many; reason is one; we are all brothers." Confucius insisted upon a faithful discharge of the rites of religion, and of the duties which mankind owe to their country and to each other.

A large part of their education consists of moral instruction. They teach as fundamental maxims :

1. That the nation must be governed by moral agency, in preference to physical force.
2. That the services of the wisest and ablest men in the nation, are indispensable to its good government.
3. That the people have a right to depose a sovereign, who, from active wickedness, or vicious indolence, gives cause to oppressive and tyrannical rule.

Greece has stamped its civiliza-

tion upon all the modern civilized nations of the earth. All our acquaintance with it, proves that they were a religious people. Paul gives them this character, "Ye men of Athens, I perceive that in all things ye are too superstitious."—Acts xvii, 22.

Rome was simply a nest of marauders till Numa gave to it a religion and laws.

The loss of morality in a nation is followed by its overthrow. Internal dissensions inevitably result from a general disregard of moral obligations. These make foreign conquest easy. The rotten tree does not stand long before it is visited by a wind which lays it prostrate. The overthrow of the Roman Empire was caused by the corruption of its citizens, and not by the power of its enemies.

Their faith in their fictitious duties had been destroyed, and but a very small proportion of the people embraced Christianity in its purity. As the restraints of religion were broken down, the barriers of morality were swept away. The imperial crown at last was sold by the Pretorian Guards, and venality and corruption bore universal sway.

Like causes produce like effects. It is vain to suppose that our liberties can long survive the loss of virtue and of morality. Vice must have a master. A merely secular education does not furnish the nation with upright rulers and impartial judges.

It is not owing to a want of knowledge of the languages, of grammar and of rhetoric that men

betray the most solemn trusts confided to them. The absconding treasurers, the cashiers who run away with the money they should guard, are not ignorant men. It is not because our public schools fail to teach the multiplication table correctly, that our municipal, state and national governments are rapidly becoming little better than so many conspiracies against the property of those whose interests they should protect. Nearly every incorporated village and city has its heavy load of debt. Every now and then some new form of official robbery is brought to light. The excitement over the Credit Mobilier has scarcely died away, when the Star Route contracts for carrying the mails, arouses, for a moment, the public indignation.

Crime has more than doubled in the last ten years. Yet it is safe to say that, considering the multitude and the cheapness of books and periodicals, the rapidly increasing number of schools, either wholly free or nearly so, that the facilities for acquiring an education have well nigh doubled also. It is only a few days since two students of Phillips Academy, one of the first of its class in Massachusetts, were detected in the crime of burglary.

A citizen of Lawrence was awakened by the noise of footsteps in his house. Soon after his chamber door was burst open by two men. He fired his rifle, and hit one of the burglars. Both fled, but Arthur Foster fell dead a short distance from the house. The other, his twin brother, confessed that they

had robbed the same house six months ago. They had just reached the age of twenty-one, were most respectably connected, and were considered most exemplary in their behaviour. The dead burglar was studying with the avowed intention of entering Andover Theological Seminary to prepare for the ministry.

There is no lack of Colleges and schools. But there is a lack of genuine Christianity in all our colleges and schools. The religion that is taught is not the Christianity of the New Testament. It is wanting,

1. In impartiality. There is not on earth such a genuinely democratic institution as Christianity. It abhors caste. It demands of all men an equality of rights. Its broad statement is that "God hath made of one blood all nations of men for to dwell on all the face of the earth." —Acts xvii, 24.

The popular religion of this country proscribes the poor because they are poor. It treats them as paupers. It loses sight of the brotherhood of the race.

2. In principle. Our youth are educated to prefer what seems to be expedient to what is right. When obedience to some of the commands of God is urged, it is on merely human grounds, instead of being because God commands. The tendency is to make well appearing hypocrites and pass them off for Christians. Baptized politeness is current for Christianity. The conscience is not developed. We are in danger of becoming a nation without a conscience. The domain of

conscience is constantly lessening. The great inquiry is fast becoming—not what is right—but what will be for my personal worldly advantage. So when students of this school think that the loss of honor will be compensated by a large sum of money, they do not hesitate to appropriate to themselves the money of others entrusted to their care. Or if they think there is no chance for detection, they accept bribes for their vote or their influence.

3. In power.

The Christianity of the New Testament is a supernatural religion—that of the day is natural religion. Christ says, "As the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in me." And St. Paul says, "As many as are led by the Spirit of God they are the sons of God."

But even in these professedly Christian schools, but little account is made of the Holy Spirit. A feeble attempt is made to build up a Christian character with an unregenerate heart as its foundation. A real work of the Holy Ghost would meet with determined opposition in most of our so-called Christian schools and colleges.

4. In simplicity. In true Christianity, humility is a cardinal virtue. In that which passes for it, pride is fostered and encouraged.

5. In its sanctions. But little stress is now laid upon the startling truth that our destiny in the life to come, depends upon our character and conduct in this life.

Heaven and hell both alike seem to be despised. Many of the so-called Christian schools would need but little change to render them not at all obnoxious to Universalists and infidels.

PRACTICAL REMARKS.

1. If we have children to educate, we should, if possible, put them under the influence of a thoroughly Christian school. No scholastic advantages can compensate for the loss of an atmosphere of genuine piety.

2. If you have money to give or to leave to the cause of God, we know of no better application that can be made of it, than to help build up and sustain Christian schools. The good done in this way may be multiplied many fold. If you want the praise of men, you will, as the rich generally do, seek the popular channels of benevolence. But if you seek the praise of God, you will see to it that your money and your influence go to make the world better.

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 "Act with resolution, and fear not the face of man; but be bold and daring in the discharge of every duty."

—Men have a great deal of respect for the clergyman on account of his office. I do not want any of that feeling for the parson as a sort of embodiment of cold ecclesiastical formalities—for instance, that kind of respect for the clergymen that will check a man from swearing in his presence—"Ah, I beg pardon; I see there is a minister present." Never beg my pardon for swearing; if you don't care about offending God, you need not troubled yourself about offending me."

CRUCIFIED WITH CHRIST.

BY REV. WILLIAM JONES.

St. Paul's principal subject in the Galatian epistle is the cross. He expounds it, defends it, clings to it, glories in it, with all the fervor of his soul. While others were laying it aside, traducing it, and even denying it, St. Paul is found with masterly power, vindicating the cross in words like these: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. ii, 20. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you."—Gal. iii, 1. "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased."—Gal. v, 2. "And they that are Christ's have crucified the flesh with the affections and lusts?"—Gal. v, 24.

"But 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."—Gal. vi, 14.

In this epistle then, St. Paul makes the cross the great center point of the world's attraction, and the cross is destined to become the circumference or line that bounds the circle.

Crucifixion meant death among the Jews and Romans, and Paul was both. Crucifixion not only meant death, but the worst and most degrading form of death; and the apostle, in this generous outburst, glorifies and teaches us all to join in the glorious doctrine of the cross.

The cross of our Lord Jesus Christ refers to his vicarious sacrifice. "By which the world is crucified unto me and I unto the world," refers to his own interior crucifixion in the fellow-

ship of Christ to all things outside of the new creation. Now the sanctified apostle glories in the cross, because, through its virtue, condemnation is forever gone, and sin destroyed in the unity of his Christian experience—I am crucified with Christ. "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. For he that is dead is freed from sin."—Rom. vi, 6, 7.

We thus judge that if one died for all, then were all dead. And that he died for all that they which live should not henceforth live unto themselves but unto him who died for them and rose again."—2 Cor. v, 14, 15.

I that was once the chief of sinners I that deserved to die the death that I have died, but it has been by being crucified with Christ that I have been quickened into newness of life. "For if we be dead with him we shall also live with him."

Man by nature is corrupt. We bring this depravity into the world with us. Men may decry as they like, the old Bible doctrine of universal depravity, yet it is there, and their supposed explosion leaves it there still.

That man is born in sin is just as true to-day as it was in David's day. My not being able to help that makes no difference. The thing is palpable and no works of whatever kind, no outward influences you can bring to bear can cleanse human nature from depravity. Man has sought out many inventions for the cure of sin; God has found but one, and that is the atonement.

Arts and sciences have been introduced, but they have failed to change the Ethiopian's skin. Learning has been tried, but it did not cleanse the leopard of his spots. Reformatories have been built, but they have failed to change the disposition of the juvenile thief. Workhouses and prisons have been erected all over the land,

and yet behold the masses, how they grow up in sin of every kind. Go where you will, sin is there before you.

What then can we do to elevate mankind to that moral standard that God requires? The only remedy there is, is Paul's spiritual crucifixion. As the seat of this disaffection is in the heart, no outward means can reach it. As sin is of a spiritual nature, so the work must be of a spiritual kind to counteract it. Hence the crucifixion St. Paul speaks of, is not the actual nailing of this body to a piece of wood, but the crucifixion of the flesh with the affections and lusts. Do you ask, "What are the affections?" The affections are attributes of the dead and alive soul, which God made alive, but which sin has killed, for we are all either dead in sin, or dead to sin. These affections of the soul are love, joy, grief, hatred, etc. Now you cannot but perceive that these attributes of the soul in an unregenerate state are just turned upside down and inside out. They are pointed in the opposite direction to what they were when God made man. And what is lust? To be carnally minded. And you know what St. Paul says about the carnally minded. He says: "It is death!"

Well, now, these affections and lusts are to be crucified, that is, put to death. The nails are to be driven through the hands and feet of this carnality; the sword is to pierce through and through the affections and lusts and divide them asunder; the crown of thorns to be placed upon his brow—they are to be dead, twice dead, plucked up by the roots. St. Paul says that they that are Christ's have done this. He says: "They have crucified the flesh with the affections and lusts."

I should like to ask some people who belong to church: Are you crucified? A Christian in the full and proper sense of the term means one joined in holy wedlock to Jesus.

They that are Christ's have crucified the flesh; that is, they have no inordinate desires. All that Christ loves they love, all that Jesus hates they hate.

Has Jesus died for sin? They die too. "Likewise reckon ye yourselves to be dead indeed unto sin." As He rose again, so they rise into newness of life. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." These carnal desires are all dead. As Christ was proved to be really and truly dead, dead by crucifixion, buried after he was dead; So I am crucified with Christ, and all my carnal desires and lusts and affections are dead and buried.

Again St. Paul says: "The world is crucified unto me and I unto the world." One comes out of the other. In vain do we expect the world to be crucified unto us, unless our affections and lusts are crucified.

St. Paul, like Christ, always took a direct aim at the heart. Too many of us address ourselves to the outside, and we are very particular to get the outside right. The question which Jehu put to Jehonadab was, "Is thine heart right." And the same question, only in other words, are asked right through the Bible. It is with the heart and not the head that man believeth unto righteousness, and not till then can the mouth make full confession unto salvation.

We have then St. Paul's affirmation, "The world is crucified unto me," and unto me is dead, every charm is broken, every tie is gone, all those old Jewish practices are gone, "For in Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature." And so these professedly wise teachers who have bewitched you, that ye should not obey the truth they are cursed. Instead of crucifixion they are pandering to

the world—but the world is crucified unto me—all my friends, relations, Gamaliel, circumcision, sacrifices, ceremonies, all,—all are gone for the cross.

The time was when I gloried in all these things. Zealous toward God. A Pharisee, the son of a Pharisee. Touching the law, blameless. These were once the ground of his glorying—but now the world is crucified unto me, and I glory in it. I used to care what the world said and thought, but that is gone. I am plain in speech, plain in appearance. I bring my body into subjection. St. Paul could, like Jesus, either fast or eat,—he knew both how to abound and how to be abased everywhere and in all things. "I am instructed both to be full, and to be hungry, both to abound and to suffer need."—Phil. iv, xii. For the cross he suffered inside and out, from head to foot.

"The world is crucified unto me." Learning is dead only so far as it serves to lift up the cross.

I once gloried in my birth, being a Jew and a free born Roman, and in my education. A Jew born in Tarsus, a city in Cilicia, brought up in Jerusalem, at the feet of Gamaliel and taught according to the perfect manner of the law of the fathers.—Acts xxii, 3.

But now so far from glorying in this, "I determined not to know anything among you, save Jesus Christ and Him crucified."—1 Cor. ii, 2. Here you have then a dead world and a living Christian. The world is crucified unto me. There is not a single thing of this world which can be produced in comparison with the cross. I esteem the scandal of the cross. I glory in the shame, because Jesus did.

But now more still. The world is not only crucified unto me; but I unto the world. Here you have a dead man to a dead world.

The first, the world crucified unto me, means a dead world to a live

Christian. I unto the world, means not a dead Christian to a live world, but a dead man. Saul dead, world dead, a dead world to a dead man, and a dead man to a dead world. I am crucified with Christ, therefore as I died with him, and He rose, I rose. He lives in me, I live in Him. Therefore being in Christ, the flesh, affections, lusts are all crucified and I am crucified unto the world. I live in it but I am dead to it. I am ready to quit it at any time. My citizenship is in heaven, from whence also we look for the Saviour the Lord Jesus Christ.—Phil. iii, 20. And now, dear friends, will you let me ask, Are you dead?

All that has been said about St. Paul is true, tremendously true; but it will not be an atom of good to us, unless we are willing to bear the same crucifixion. What say you, have we yet to be crucified? Yes, in the affections and lust. Hear the exhortation of St. Paul to the Colossians, "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."—Col. ii, 2-4.

We are to mortify the deeds of the body—you know what mortification means. It means to humble, bring down, death to the living. Mortification, crucifixion, both mean, not an instantaneous, but gradual dying out. But they both imply complete death, and a time, a real definite time, when we are dead; and so St. Paul says ye are dead, and your life is hid with Christ in God.

How about the world. Is it crucified to you? Yes, but then you know we have to deal with it. True, while we live in it, we shall have to buy and sell, employ and be employed; but then we can do all that without partaking of its spirit. The world is to be crucified unto us. The way to Jesus after he vacated

his throne, was by the cross; and I know of no other way to-day either for saint or sinner, church member or no church member? The cross stands between us and heaven. If God could have contrived a better way he would. What could have been done more than I have done, stands at the foot of the cross.

I see a number of religious people to-day who remind me of Cain, and not Abel. The flowers and fruits of the earth are brought in rich profusion, but there is no cross in that. They are preaching a salvation with Christ, a crown without a cross, a heaven minus an atonement. But I see in that innocent lamb which Abel brought, a sacrifice, a crucifixion, a cross preparing for a crown. Mark the brothers, one is proud, sullen and dictatorial; the other is meek and humble, and lays his hand on the head of the lamb, saying, "Lord, I acknowledge my unworthiness, my indebtedness to thee, my just deserts of eternal death;" and by this act, God testifies that he was accepted. Cain believed in God as thousands of theists do to-day, and he brought an offering. Cain wanted and hoped to get to heaven, but would not meet the conditions. There was no cross about his offering.

Is not this, to a very great extent, the state of the Christian world to-day? I look around me upon the great mass of professors of religion. I see no death pangs about them. I hear no groans; there is neither the sound of hammer or any other tool or implement heard in their religion. There is a death-like stillness about them, without the death of crucifixion.

Remember, they that are Christ's, have crucified the flesh; they have made it to bleed and smart; they have gone to the very quick. Nail after nail has been driven, and the body of sin has been destroyed. But death did not finish its work there, but it took hold of the affections

and lusts; nor did it stay there, but it went to the outside world and crucified you to that. Blessed be God! now you are dead to the world, and the world is dead to you. Dead to carnal appetites; dead to all your surroundings; dead to the applause and frowns of men; dead to pride and fashion; dead to lukewarm professors; dead to novel and light trashy literature; dead to the love of the world; dead to death and the grave and hell.

Oh, are we thus dead, twice dead? Are we plucked up by the roots? Have we left all for Jesus? Have we love and charity for all who love Jesus, irrespective of clime, color or condition? If so, then we have a right to say with the holy Apostle St. Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. And the life which I now live in the flesh I live by the faith in the Son of God, who loved me, and gave himself for me."

—The providence of God is a comment upon the word of God.

—There are various kinds of preaching practiced, but there is one kind that will produce the greatest and most beneficial results—the kind that aims at the heart. Some aim at the head with their learned theories and beautiful fancies, and while the hearers receive the utterances with apparent delight, no saving influence attend them. Both head and heart must be reached, both must be aroused and interested; and when this is done, glorious results will follow. The preaching that simply aims at one is a failure, as the history of the past clearly shows. Always aim at the heart, but this can be done most effectually through the head. In this way both are reached; the whole man is moved and brought under the influence that will most likely result in salvation. There is always a way through the head to the heart, and the truth thus presented is sure to triumph.

"DIED POOR."

"It was a sad funeral to me," said the speaker; "The saddest I have attended for many years."

"That of Emerson?"

"Yes."

"How did he die?"

"Poor—poor as poverty. His life was one long struggle with the world, and at every disadvantage. Fortune mocked him all the while with golden promises that were destined never to know fulfilment."

"Yet he was patient and enduring," remarked one of the company.

"Patient as a Christian—enduring as a martyr," was answered. "Poor man! He was worthy of a better fate. He ought to have succeeded, for he deserved success."

"Did he not succeed?" questioned one who had spoken of his patience and endurance,

"No, sir. He died poor, just as I have stated. Nothing that he put his hand to ever succeeded. A strange fatality seemed to attend every enterprise."

"I was with him in his last moments," said the other, "and thought he died rich."

"No, he has left nothing behind," was replied. "The heirs will have no concern as to the administration of his estate."

"He left a good name," said one, "and that is something."

"And a legacy of noble deeds that were done in the name of humanity," remarked another.

"And precious examples," said a third.

"Lessons of patience in suffering, of hope in adversity, of heavenly confidence when no sunbeams fell upon his bewildered path," was the testimony of another.

"And high truths, manly courage and heroic fortitude."

"Then he died rich," was the emphatic declaration. "Richer than the millionaire who went to his long home on the same day, miserable in

all but gold. A sad funeral, did you say? No, my friend, it was a triumphal procession. Not the burial of a human clod, but the ceremonies attendant on the translation of an angel. Did not succeed? Why, his whole life was a series of successes. In every conflict he came off the victor, and now the victor's crown is on his brow.

DOCTORING A DEAD MAN.

There is a story of an army surgeon who was noted for the elegance of his surgical operations. One time he was amputating a limb for a poor soldier, and was taking great pains to have the "flap" of flesh that should cover the bone, of the most approved form and style, when another surgeon came along and said to him, "Surgeon, your patient is dead!" His reply, which we need not repeat, indicated more interest in surgery than in the condition of the patient.

It is of very little use to undertake to doctor dead men; and yet we have a suspicion that there are a good many persons who are trying what virtue there is in dosing and doctoring, when they need first of all the resurrection power of God. He saith, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." The first thing that a dead sinner needs is life, and this is just what man cannot give, but the Lord is waiting and ready to bestow. If we do not receive it, it is our own fault; and to a world of dying sinners Jesus can truly say, "Ye will not come unto me that ye might have life."

Are there not some ministers who display their surgical skill on dead churches, and dead church members? Are they not trying to mend that which cannot be mended, and to improve that which cannot be improved? What is the use of doctoring a dead man? Believe in Christ; and have life.—*The Christian.*

EXPERIENCE.

BY JOHN CAVNAUGH.

I was born of Irish parents in the city of Lynchburg, Virginia, in the year 1842, and moved to Richmond, Virginia, when quite young. My parents being Roman Catholics, I of course, was taught that belief. It was born in me just as in thousands of others. My oldest brother was tied to a tree and whipped, which caused his death. I had a sister, five years of age, killed by a drunken man. Another brother was killed in a woolen mill by having his arm torn off. My father came near being killed by a house falling on him; and since then he had his arm broken and four toes taken off one foot. Another sister died who was only sick one hour; and another, who went to be a sister of charity, and who could not stand the confinement, also died. Father, mother, a sister and myself are all that now remain of our family.

When quite young I became addicted to bad habits, which grew upon me as I grew. When I was sent to school with other boys, I would play truant. Keeping company with bad associates, I got into trouble when very young, and received whippings enough to reform ten boys, but I failed to reform and only grew worse. My equal, I suppose could hardly be found.

I attended the Catholic Church and Sunday-school occasionally. But very early in life, I learned that a hypocrite or a deceitful person, was the meanest character that lived. Oh, how I hated such! Therefore what I did was not done under a cloak. I was always in trouble, and would rather fight than eat. I was found of going to dances, frolics and to Irish "wakes"—sitting up with the dead. I would as soon go to one of these wakes as to a wedding. There was plenty of smoking and drinking, and they would

often wind up with a fight. Such places were my chief resorts. Of course my associates were of the roughest class. How often my dear old mother would plead with me to go to church and to the priest. I did so, but what did it amount to. I wanted to be honest, but could find nothing either in priest or church to help me.

When fourteen years of age, I enlisted in the United States army, and was sent to Carlisle barracks, where I went to bed hungry many times. From there I went to Fort Leavenworth, Kansas, and was a bugler in the Second Dragoons. One day my orderly sargeant put a piece of barrel hoop in my mouth, and sawed on it like a bit in a horse's mouth, because I did something displeasing to him. He also gave me a thrashing which cured me of soldiering, for the next pay-day I gave them the "slip." In those days they used to give a deserter fifty lashes, shave the top of his head, and drum him out. But that did not bother me a bit nor frighten me in the least. I had received a good sum of money, but I wanted to play the "swell," and the money soon went. I had to tramp some six or eight hundred miles with sore feet and sore heart. I cursed the day I left home, vowing if ever I got back I would stay there. What a time I had in getting home! I worked with several farmers, and as I got what we called "a stake," I started on. I was always in mischief; but will say that I spent one year afloat while away. On one occasion I came in possession of a book entitled "Baxter's Call to the Unconverted," which I read more for pastime than for anything else at first; but, praise the Lord! it opened my eyes. I gave my heart to Jesus, and he saved me. How I praised the Lord! and how I loved everybody! I had no one to teach me but Jesus who is our best teacher. When I reached home in Rich-

mond in 1859, after an absence of about five years, I thought it would not do to let mother know anything about this new religion, so I kept it to myself. But soon I had none to keep. I soon went from bad to worse again. My bad habits came back.

In the army I learned to drink, and soon became a sot. Yet the Spirit of God strove with me, and to get rid of conviction, I would steep myself in liquor. Oh, how many poor drunkards in the gutter to-day, are wondering if there is not a better way!

When the war broke out, I enlisted in the Southern army; went through the war; lost an arm at Manassas; was taken prisoner near the Howlett House and sent to Hart's Island, N. Y. Harbor; came back after the war was over and determined to be a better man, but failed to do so; went to work at my old business—painting, but did not work long as I would get into trouble. So I came to Washington, where I became acquainted with and married my wife. We were married by a Catholic priest, to whom I confessed before the wedding. His name was Father Walters. Soon my wife found out that I was fond of drink. Yes, and soon she became like my poor old mother, almost heart-broken. I resolved time and again to stop drinking; would sign pledges, take oaths on the Bible, and go to the priest; but all to no effect. I have been arrested time and again, and was beaten almost to death on several occasions; but it was all in vain. I knew one thing was needful. But to come out and boldly renounce the Catholic Church and acknowledge Jesus, was a very heavy cross; and yet I knew all the time that this was the only remedy.

One morning, as I awoke in the station house, I promised God I would seek him, which I did that very night. I went to a Methodist

altar at Ryland Chapel in South Washington, where I sought the Lord earnestly for three or four nights; and on Sunday morning at class meeting, (the first of this kind I ever attended), I found the Saviour to the joy and comfort of my soul. I attended a meeting for the promotion of holiness that same Sabbath afternoon, where they spoke "strange things;" but I thought that as I grew older I should understand them. Oh, how I was praising God! Yet the devil was after me, telling me I had made a show of myself; but I kept on praying.

About a month after my conversion, Brothers Inskip and McDonald were holding holiness services at Wesley Chapel. I attended the meetings, and sought the blessing of a clean heart. While seeking, I gave up the use of tobacco. I had to do so to be cleansed from all my idols. What a different experience I had after that! My greatest delight was to be in religious meetings to testify for the Master. I then became acquainted with T. F. Dolan and D. L. Schively. Our testimonies agreed. We were soon called fanatics, as we held street meetings, distributed tracts, etc. Then I became acquainted with Brother C. W. Proctor, a whole-hearted follower of the Lord. We visited the jail, the workhouse and the wharves, also the sick and the poor. Some of these brethren gave hundreds of dollars, beside their spare hours, to the service of God; and yet the church members railed at us, some saying it was no use for us to be so much in earnest. So I listened to the devil and began to quiet down. I was appointed to several offices in the Sabbath-school. Soon becoming proud, I had my gold chain, and my shirt bosom filled with gold studs. I joined the lodge of Odd-fellows, going through the chairs, etc. I was well spoken of by everybody; had toned down in class.

meeting and other testimonies. My power departed from me, as did Samson's of old. When I would speak about the inconsistencies of preachers and members, they would say, "You must not offend any one." But soon some one was offended. It was God. When I failed to cry out against sin in the church—those fairs, concerts, grab-bags, etc., I went to my cups again; and when I neglected my duty, God put his hand on me. One night I promised him that if he would save me, I would never fail again to cry out against sin; and how sweetly I was saved!

I gave up my secret lodge. I could not stay in it and keep the love of God in my heart. My jewelry all went, also my pride. The glory again came into my soul! I bore testimony to an uttermost salvation and against all sin. The devil began to howl. The preachers, class-leaders and others called me sour; but, praise the Lord! I never was sweeter in my life, for I was fed on honey out of the rock. They changed me from one class to another. I went like a lamb. "Anywhere with Jesus" was my song.

In those days I was entering every open door, and the Lord was blessing me. Souls were converted. In meetings at Fairfax C. H., Virginia, some forty professed conversion; also ten at Centreville and seven at Clifton. But Oh, what bad examples young converts have set them in these backslidden churches! I wondered if there was any church that would keep the people straight. Now I am not saying this of all the members, for I know there are some Christians in the M. E. Church. I do believe they will get the light when they see something better; but they don't like to venture out until they see their way clearly.

I praise the Lord for the truth, whether it be preached by a D. D. or by the sweeper of the church. But the one who tells the truth may

expect persecution. Yes, where you least expect it, they will persecute you; but, praise the name of Jesus! He is more than all that can be against us.

Sometimes I have to stop and think, "Is this me?" Oh, what a miracle! I go to see my poor old mother nearly every year, and as she sees me entering the door, she looks at me with wonder and amazement. On one occasion she said, "I don't care what kind of religion you have; it is good when it can save such as you." Oh, yes, it saves even me! I tell you when Jesus gets into the heart, they find it out at home; your neighbors will know it; your creditors and all whom you have wronged. Wrongs will be righted as far as possible. That is part of the religion of Jesus Christ. There was a time when I boasted of being an Irishman. I now boast of being a Christian.

"Jesus all the day long
Is my joy and my song."

Since being fully saved, I have travelled some in the work of the Lord. My chief delight is in outdoor services. Should my choice be granted, I would like to go to heaven from a street meeting. Souls are reached in these gatherings that seldom, if ever, hear the gospel trumpet elsewhere. We have to make straight (not crooked) paths for our feet, in order to retain power to labor successfully in the vineyard of the Lord.

The Lord has saved souls in hall, tent, church, street and other meetings; but many of them became backsliders after joining fashionable churches. And so lukewarm professors and preachers continue to be used by the devil in shutting up the kingdom of heaven against men. But I praise the Lord now for a church after the gospel pattern. No pride, no tobacco, no secret societies, no church sprees.

It will soon be two years since the Free Methodist work commenc-

ed in Washington and Alexandria. The cross at first was heavy to me, but I have found out since, that it was the church I had pictured out long before I had seen or heard of it. Brother Travis did feed my hungry soul when he came and preached the whole truth; and last summer the Free Methodist camp-meeting at North-East Maryland, was a heavenly place to my soul. The pilgrim faces shone brightly. I have felt the effects of that meeting ever since. What truth! And such conversions! It was old fashioned!

We started here with five members, but now we have about twenty-five, and the work is going on. Praise the Lord! There are multitudes of professors of religion, who will by no means, give up their idols. It means something to be a Free Methodist. But Free Methodism is only Bible religion. Of course all saved persons live by the Bible. It is easy to compromise. There is no getting to heaven but by the Bible track.

Compromising churches dare not declare "the whole counsel of God" and enforce their discipline; and so the people on every hand are deceived by them. They call "evil good and good evil;" put "darkness for light and light for darkness;" "bitter for sweet and sweet for bitter;" consequently the "wee" of God is upon them.

Beware of all discipline breaking professors of religion. There is safety only in living "by every word of God." Backslidden churches will not allow any one in them who will speak the whole truth. They will cast all such out. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

—John ix,

There is much superficial holiness in the world. People can profess sanctification and conform to the world; use tobacco, break the Sabbath, belong to secret orders, etc.,

and still pass as first class holiness people with the popular advocates of the doctrine. He who gives a solid testimony for God in one of these superficial holiness meetings, is judged as a disturber of the peace. Oh, Lord, how long will the Holy Ghost truth be resisted in high places.

Only such as are "led by the Spirit" are "the sons of God." These are harmless, undefiled, "and separate from sinners."

Washington, D. C.

—Better be Lazarus in his poverty and sores than Dives in his purple and wealth.

—The trial is father to the triumph, and the song owes its paternity to the sigh. He who loves and trusts God can count his distresses and his deliverances at the same time, for the number of the one is the number of the other.

—Faith in God implies perfect trust in him, not alone when we can trace his dealings with us, but when we are enshrouded in gloom. If we trust only when we can see, our souls will not grow stronger by exercise. It is in the storm and darkness that we learn our truest lessons of faith. —M. H. S.

—Learn to trust God for the present, not alone for the day or the hour but minute by minute. Do not worry about what will be on the morrow, wait until to-morrow comes; and so sure as God is God, and we look to him for the unfolding of his grace and for the way of duty to be made plain, so certainly will he make it plain. Christians borrow a great deal of trouble in the way of anticipation, instead of trusting continually and looking for just strength sufficient for the present. A fault-finding, fretful Christian, is not a growing Christian. Nothing so adorns Christian character as faith and patience. —M. H. S.

THE LORD IS MY SHEPHERD.

BY W. W. DICKSON.

"Nothing is worth a thought beneath,"
But what my Shepherd doth bequeath,
The pastures he doth lead me in
Are far removed from every sin;
Whatever his own hand denies
I too will freely sacrifice,
All things together work for good
When once in Jesus understood.

A palace will not foster pride,
If he my Shepherd doth preside;
A hovel will not cause me pain,
If hallowed with his precious name;
If with his presence I am blest
The plainest food I can digest.
All things together work for good,
When once in Jesus understood.

If Christ within is all my joy,
A sumptuous feast will not decoy;
The softest clothing will not charm,
The coarsest garment cannot harm;
This world may smile or frown in vain,
It cannot give me joy or pain.
'Tis well with me though good or ill,
If he, my Shepherd, is with me still.

Yea kindred dear may come or go
As tidal currents ebb or flow,
My once familiar friend deride,
The partner of my bosom chide;
Yet, One above them all is mine
And on his bosom I recline,
And take my fill of holy bliss;
Better than worlds on worlds like this.

The pleasant spring may come or go,
The balmy summer breezes blow,
Or fierce December's stormy wrath
With drifting snows blockade my path,
The seasons in their yearly round,
With garnered plenty may abound,
Or cease their golden sheaves to send;
'Tis well with me, God is my friend,

When ill would jostle my affairs,
It only stirs me up to prayers;
If earthly good her banquet spread,
I call to mind what Jesus said,

"Foxes have holes and birds have nests,
The Son of Man not where to rest,"
Shall I be pleased with better fare
Or vexed with poverty and care!

Shall such an one as I complain
When earth withholdeth her prosperous
gain?

Or be elated when I see
A double portion served for me?
Nay, rather let me rest content,
When all my earthly stock is spent,
Nor feel one thrill of worldly bliss,
If wealth should deign my path to kiss.

Let this my testimony be—
That Christ is all in all to me;
That thus I have a better share
Than any earthly millionaire.

—He who would be truly happy,
should not study to enlarge his es-
tate, but to contract his desires.

—"God will protect his church
and his saints always even to the
end of the world; the Spirit which
is their preserver and comforter shall
abide with them forever."

—Virtue, like a strong and hardy
plant, will take root in any place,
where it can find an ingenuous nature,
and a mind that has no aversion to
labor and discipline.

—The church has many times
been compared to that ark of which
we read in the book of Genesis; but
never was the resemblance more per-
fect, than during that evil time,
when she alone rode, amidst dark-
ness and tempest, on the deluge be-
neath which all the great works of
ancient power lay entombed.

—Christians "sip together in
heavenly places," even when sepa-
rated. Their souls meet in a blessed
communion of thought and feeling
—loving the same Saviour, working
for the same cause, praying for one
another, and having the same com-
mon hope. The bond of union is
strong, for death itself will not dis-
solve it.—M. H. S.

LUKEWARM.

"I am overwhelmed with awful forebodings when I look upon the Laodicean face of thing in our church. Luke-warm—neither hot nor cold—a people that will not stay out of the church, nor yet come into it in any such sense as Christ meant when He spoke of His church as the light of the world. He did not thus speak in an exceptional way, but as alluding to the common and only characteristics of His regenerated followers. But unless I am blind to evidences before me, I am satisfied that many of the present stock are lukewarm as to what they ought to be and do. There is not one of our fashion-loving and fashion-following men or women that ever thinks or intends, in any scriptural sense of the idea, to be the light of the world or the salt of the earth. Their common sense tells them all the time, that no one will ever think of them as exemplifying religion in any saving way. If what a picture! It will be to this class that the Judge will say at last: "Depart from me, ye workers of iniquity; I never knew you."

"There is no alternative but for these Laodicean members to say, 'It was not Thy will to cleanse Thy people from all sin in this life'—or else—'it was not our desire, although Thy professing people, to be cleansed from all sin.' And is not this, indeed, your moral status? You do not desire to be cleansed from all sin in any such sense as being entirely sanctified. You do desire religion enough to save you from hell, but you do not desire enough of it to save you from your present lusts and alliances with the world. Now, I put it to your common-sense judgment whether there can be any stronger proof that every such friend of the world is an enemy of God. . . . Formal religionists may so exactly resemble real religionists as to render detection impossible by church ad-

judication; insomuch that Christ forbade all attempts to clean out the tares from His wheat-field, but said that both must grow together until the harvest, at which time he will gather out the tares. The Son of Man will send forth His angels, and they shall gather out of His kingdom—that is, the church—all things that offend, and them which do iniquity. It is fearful to contemplate this record. It refers to the souls that are in the church! . . . The holiness of divine religion gives not margin enough for fleshly-minded professors; they suit themselves, and lose their souls in trying to save their lives in this world."—*Lovick Pierce.*

—"The prayer that goes up to heaven in a cloud of incense will come down again to earth in showers of blessings."

—"Sinner, to-day hear the voice of the Son of God, and not harden thy heart."

—Love to Christ smooths the path of duty, and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the main-spring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood is the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sear leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat as love to labor. Love is instinct with activity, it cannot be idle; it is full of energy, it cannot content itself with lullies; it is the well-spring of heroism, and great deeds are the gushings of its fountain; it is a giant; it heapeth mountains upon mountains and thinketh the pile but little; it is a mighty mystery, for it changeth bitter into sweet; it calls death life and life death; and it makes pain less painful than enjoyment.

HALF CHRISTIAN FUNERALS.

I came very near writing "Half Heathen Funerals," but as we claim to be a Christian people, half Christian suits better. The nearer we get to eternity, the more distinctly do the inner facts of the soul become manifest. It is a very delicate subject to criticise funerals, and the devil goes on hiding his subtlety right behind this very delicacy of the matter. The devil loves to take delicate and sacred things and weave them into fine drapery to conceal his deises. God makes me say and write some plain things. I wish he could find a wiser mouth-piece, but his will be done. Others may think just the same things, but do not speak them out. * * * *

Another very un-Christian-like thing at many professedly Christian funerals is the rigmarole and ceremonies of secular secret societies, that have no more propriety at a professed Christian's funeral than the turnout of a fire company. Often at professedly Christian funerals these secular, worldly, earth-bound orders of human device are allowed to take rank with, or even outrank the church of Jesus Christ. What an insult to Jesus and what a prostitution of the church to put it on a level with the secular abominations of ungodly men. To go to a Christian funeral, it may be in a church, and see a platoon of men, many of whom are ungodly, drinking, swearing or voluptuous sinners, around the body of a departed Christian, with banners and badges and long poles and ribbons, swords and stars, and then to see a so-called chaplain, who may be a child of the devil, reading a hifalutin poetic effusion over a *Christian's* corpse, from which the dear name of the Christian's Saviour has been deliberately left out. O shame on such vile abominations! And sometimes over the dead bodies of Christian preachers this diddling heathenism is perpetrated. And

then, as if this soul-sickening, Christless scene were not enough to wound the blessed Jesus and disgust the angels, there is often the encouragement of a brass band, almost invariably played by men steeped in lager beer.

O Christianity, how art thou fallen! Only think of such Satanic pomp and Christless machinery going on over the dead bodies of Moses, Elisha, John the Baptist, Stephen and Paul. How revolting the idea! If sinners, when they die, want to celebrate their entrance into everlasting torment by such secular performances, let them do it; for a pompous brass band funeral is the last vain display that a sinner can make in time or eternity. But any man who claims to be a Christian ought to be a Christian all the way through, in death, funeral and everything. Every Christian ought to have sense enough and piety enough to reject all this stuff, and postpone his pomp to the resurrection of the just. If we are really the children of the God of heaven, then, in the name of our God, let us live, die and be buried like the followers of Jesus, and eschew everything that is Christless from our lives and our funerals. You may think I am radical, but five minutes after you are dead and get one peep into eternity, you will see that I was not half radical enough."—*Rev. Geo. D. Watson.*

—Without earnestness no man is ever great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it depth of shadow.

—God looks upon men as lost; and for this reason it is that he is so earnest to save them. It is only as we see them in that same condition and are alarmed for them that we shall be sufficiently in earnest.

INSANITY CURED.

I wish to write an account of my mother's healing by prayer, at Ocean Grove, N. J.

My mother, Mrs. R. G. Ladd, of Springfield, Mass., widow of the late Randolph E Ladd, fell on the stairs and broke her leg, March 3, 1881. For a few weeks she was doing well; after she was able to move about on crutches she became nervously exhausted, till, growing weaker and more feeble, she was utterly prostrate, and lay for several days mostly unconscious and apparently dying. No hope of life was given us by her physician and for hours she lay just alive. Every preparation was made for her death and funeral.

At last a slight rallying was noticed, and gradually she became able to talk, but incoherently; and as her strength increased, the sad fact that she was insane dawned upon us. By degrees her physical health became restored; but her insane horrors were at times fearful to witness, and she was never lucid. Three out of four physicians pronounced it a case of hopeless insanity. Her age, sixty-four years, was against her recovery. One authority who had been professionally with these cases, and of much experience, gave his opinion that her mind was forever gone.

This was her condition May 1, 1881, except that her limb was, apparently well, and she complained of no pains any where in her body. She could not be left alone, and frequently had need of several watchers at night. Much of the time she was in a wild frenzy. There had been such an emergency in her case, that a counsel of physicians was called and two were making daily visits.

A lady of faith, who had witnessed cases of healing by prayer, came to the house for a few days' visit. She asked me if I was willing to give my mother up entirely to God, for His will to be accomplished. I answered

affirmatively. She then said that she believed mother was to be healed, if God's work would be allowed to go on. She asked me if I was willing to dismiss the physicians and take all quieting drugs from her. I thought it over. I had never believed these were the days of miracles. I had looked upon such things, and persons of such theories, as fanatical. I had despised sensational religion and extremists of every kind; all these thoughts and many more ran through my mind. But with my strict views I was honest, and sincerely desired to be a learner; so I went to this lady and said;

"I will dismiss the doctors, and give no remedies whatever if you will stay by her and take the responsibility; and though I have no faith, yet I have a strong desire that she be healed, and I will assist all in my power."

I explained the magnitude of the case to her, to see if she fully understood the harrassing and exciting phases of mother's insanity, and what days and nights she might expect; but she flinched not, and Sunday, May, 1, 1881, she explained as much as possible her position to mother, (who was a devout follower of Christ,) and anointed her in the name of the Lord.

There came a quieting influence over mother at once, and a change; and then she would give faith a great trial by being worse again. This lady staid by her faithfully night and day, and waited for the Spirit to direct the patient. Some have said that at this time mother was influenced by mind acting upon mind, and was urged to rise, &c., but nothing of the kind was said to her. It was the desire of all that the Holy Spirit alone should move and actuate her.

Mother's thoughts began to change, (a new phase,) and Thursday morning, May 5. early, she came out clear in her mind and praising God. She wished to be dressed and

go below stairs. She did so, and went out doors upon the garden walk and during the day upon the street. She was feeble, but improved hourly, and from that time to this has had her own natural mind again.

The following Sunday, one week from the day her case was committed to God, she went into the temple and gave Him the glory for her restoration, speaking in her own quiet, dignified and clear manner. Reviewing the past with the cool eye of retrospect, others as well as myself, cannot see any point in her sickness where human aid could have done more. It was often remarked that every experiment had been tried and every resource exhausted, before we gave her up to God. At one time we refrained from giving medicines and the Dr. did not call for a time, to see if her condition would be ameliorated; but she grew rapidly worse.

It seems much to say that God has entered this cottage by the sea with His healing touch. Once I could not have believed this; but like the blind man of Scripture, "whereas I was blind, now I see." I know not about miracles and fanaticism, but I do know of the remarkable case of healing, under my own observation, which cannot by any stretch of language be attributed to the human.

To the above narration, Mrs. Ladd herself adds:

"All is a blank to me from the time nervous prostration commenced to May 5. There remains only a vague memory of deep horrors and sense of suffering. The physician attending me at that period, whom I have met since my recovery, I have no recollection of ever seeing before. The morning of May 5, while three sisters were in prayer at my bedside, a heavenly light broke upon my mind, and ever since I have been conscious of the great redemption that God himself wrought upon me. —Mrs. R. G. Ladd.

"We the undersigned are members of the household and were eye and ear witnesses to every feature of the case in the foregoing statement. And we hereby affix our names in full confirmation thereto.

Mrs. E. H. SCOTT,
Mrs. A. E. BENNETT.

In a private letter, dated June 13, Mrs. Ladd writes: "I continue unto this day witnessing to small and great, the healing power of God.—Daily my strength increases in every organ in my body. I go forth taking hold on the Divine, step by step, and how He leads me safely on in the beautiful rest of God. I am all absorbed in this new life. It grasps fast hold of the Godhead in actual verity. God fills all the avenues of my being. I touch Him at every turn. He rules and sways my whole being. I adore and magnify His name as never before. This walk with God tells upon every impulse and brings into subjection and sweet harmony all nature, so that I am one with God. First and last it is God. I believe firmly the Bride of Christ involves bodily healing.—*Fulfilled Word.*

—Time spent in rest is not time wasted: but time spent in labor that ought to be spent in rest, is time worse than wasted.

—The greatest evils in life have had their rise from something which was thought of too little importance to be attended to.

—Spurious converts have no difficulty in believing; the genuine often have. Deep earnestness will not be content with uncertainty.

—The Christian is not one who looks up from earth to heaven, but one who looks down from heaven to earth.

—"Between common mirth and holy joy there is a vast difference; and the limits and distances between them must be carefully kept up."

ROBBING GOD.

BY B. W. JARNAGAN.

The Scriptures plainly show that we are robbing God when we withhold our means from his ministers. When we fail to support our pastors, evangelists and other workers sent among us, we are fulfilling this Scripture: "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." And what is their reward? "Ye are cursed with a curse: for ye have robbed me, even this whole nation."—Mal. iii, 8-9. Many professing Christians who are blessed with an abundance of this world's goods, doubtless wonder why they have ceased to prevail with God, and see the sinners, both in and out of Zion, brought to the feet of Jesus. Hear the word: "Bring ye all the tithes into the store-house, that there may be (money, etc., for the support of his laborers) meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. iii, 10. No one can claim of God the blessing upon their own souls, while they fail to give all that they possibly can. One has aptly said, "Backsliding commences at the closet door;" and I will add that covetousness steps right in. I never knew it to fail. A holy man, a minister of God in writing me recently says, "I am not receiving any help at present; have not a cent in my pocket." God is having a controversy with our Zion on this very account; that is, for failure to encourage a missionary, aggressive spirit, financially and otherwise." Also another, not long a saint and preacher from Canada, says:

"I was home three weeks; that is the longest I have been home at once since I came here three years

ago last fall; but I had work to do that could not be done without me. So I stuck up stakes and got the work done, and left my folks in tears; but they are willing I should come. I could not leave her (his wife) means to get flour with. I had only a yankee there-cent piece when I got to —, and had to take a trip of nearly four hundred miles. I shall go through by taking steerage passage, and making three meals on crackers, praise God; all for Jesus!"

I insert this for the glory of God, and humbly trust that it may stir up many that have houses and lands and many with pockets full of money, to commence giving liberally. May God stir the people up to a lively sense of their obligations and privileges.

Covetousness is on the increase in all the churches; and this one sin will finally eat out the vital power of godliness among us, unless there is a speedy uprooting of this great evil. Some have ceased to labor for the Lord on account of not receiving a support. What does God think of these things? "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place."—Neh. xiii, 10-11. "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears saith the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah.—Isa. v, 8-10. "Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have

not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is no warm; and he that earneth wages, earneth wages to put it into a bag with holes. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit."—Hag. i, 5-6, 9-10. When you hoard up money, whose is it? Hear the Lord. "The silver is mine, and the gold is mine, saith the Lord of hosts.—Hag. ii, 8.

Much is said in the New Testament about self-denial. We are to deny ourselves of many things for Jesus' sake, that the work may go forward, and not be hindered for the want of means. St. Paul commends the liberality of the Philippians and others. "But I rejoiced in the Lord greatly, that now at the last your care of me has flourished again; wherein ye were also careful, but ye lacked opportunity. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But my God shall supply all your need according to the riches in glory by Christ Jesus."—Phil. iv, 10, 15, 16, 17, 19.

If we fail or refuse to help the saints when it is in our power to do so, this Scripture reveals our true character. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him."—1 John iii, 17.

Time is the best of all counsellors.

DRAWINGS OF THE BELOVED

BY REV. H. H. LOOMIS.

"I opened to my beloved; but my beloved had withdrawn himself and was gone: my soul failed when he spake: I sought him, but I could not find him: I called him, but he gave me no answer."—Song of Sol. v, 6.

How sweetly subtle are the wooings of true love! How full of delightful disappointment, sweet dissatisfaction, and ecstatic restlessness!

The soul, awakened to an apprehension of the blessedness of his communion who is "The chiefest among ten thousand, and the one altogether lovely," instinctively cries out with the ardent spouse of the Canticles, "Draw me, we will run after thee." Then the drawing and running after begins, and is to go on, with a thousand delightful variations, until the perfect union of the soul with its Beloved is consecrated.

We find a comfortable place of experience, and nestle down with the feeling in our hearts.—

"My willing soul would stay,
In such a frame as this,
And sit and sing itself away
To everlasting bliss."

Conscious that we rest in the will of the Master, we sink into an attitude of sanctified self-complacency, and give ourselves to sweet visions of the blissful seasons that await us in his communion. We have but little exercise of soul; but passively we wait to hear the voice of our Beloved. Our condition is that described by the beautiful expression, "I sleep, but my heart waketh." Suddenly there comes over us a deep sense of the divine presence. We hear our Beloved knocking at the door of our experience, and speaking sentences of love. How the sweet inward voice melts in raptures over the soul as the words greet us, "Open to me my sister, my love, my dove, my undefiled."—Song v, 2. Then are we assured of the outgoings of the divine affection toward us, and our souls leap with expectation, as we

hasten to admit our Beloved to a closer union.

We begin at once to renew our vows of fidelity, and to put our faith into exercise. The fragrance of holy desire like the breath of myrrh and frankincense surrounds us; and we throw wide open the door of our hearts, when alas! "Our beloved hath withdrawn himself and is gone." Our soul, burning with holy desire and yearning for a completer union with the object of its love, leaves its former frame, and goes forth in earnest searchings for him. But a little since and he was so near to us that we scarcely supposed we should ever again need the assistance of the saints in perfecting our union with him, but meeting with the daughters of Jerusalem," those virgin souls associated with us in our religious life, we cry out, "I charge you, O daughters of Jerusalem, if ye find my Beloved that ye tell him that I am sick of love."—Song v, 8.

At this point Satan often suggests that the assurances of the divine love and favor that we felt were only in imagination, or that He who has won our hearts has been grieved, and has forsaken us. Happy if in such an hour we are able to realize that the anxious yearnings of our heart after our Beloved, are the drawings by which he is endeavoring to bring us into a completer life of faith, and unite us more perfectly to himself; and that he has withdrawn himself only to save us from settling down in our present attainments, when there are so many rich fields of heavenly experience awaiting our farther guests.

Let not those hearts which have been captivated by the entrancing presence and tender voice of Love be discouraged if they find themselves drawn through a sense of inward desolation and strong yearning after their Lord. Better it is by far to have the soul melting with holy desire after His hidden presence, whose seeming withdrawal proves

our intense love for him, than to rest in the consoling experience of a Saviour's manifested presence if the summit of pure love is but half reached.

O, thou altogether lovely One, draw our souls hard after thee! Teach us the pure bliss of true love's uneven course. By the hidings of the face, and the painful silence break our hearts again and again, until pure love shall flow through every avenue of our interior being; so thou canst look upon us, purified and adorned with the glorious grace of thy completed work, and whisper to our unsullied souls "Thou art all fair, my love, there is no spot in thee."

SANCTIFICATION THROUGH THE ALTAR.

BY REV. F. H. HORTON.

While it is impossible to convey to the human mind the knowledge of spiritual things by language without the superadded help of the Holy Spirit, it has ever pleased God to use the plainest language as the Spirit's sword and to give us the most impressive figures possible to represent his thoughts to us.

This is very apparent in the divine plan of presenting the subject of sanctification. It is as we should expect, that, in view of the infinite importance of the subject, it would be made as clear as possible. We must be made holy or be lost eternally; we must, if we would please God, be useful, have a satisfying experience, and answer the end of our being.

We almost constantly speak of the altar in connection with the work of consecration and sanctification, but frequently our views with reference to it are vague, and not specially helpful. No doubt it was largely for the purpose of assisting faith that God, under the old dispensation, directed his people to place their offerings upon an altar. They could easily catch the idea that the offer-

ing was the Lord's as they placed it upon the altar at his direction. "Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy."—Ex. xxix, 37. "Ye fools and blind; for whether is greater, the gift or the altar that sanctifieth the gift."—Matt. xiii, 19.

As the Jew was to make a holy offering to God, so have we. God has told us what it is and how it is to be made. We are to present our bodies a holy, living, acceptable sacrifice. But have we an altar? Yes; "we have an altar whereof they have no right to eat which serve the tabernacle."—Heb. xiii, 10. It is evident that Christ is this altar. He has many offices. He was himself made an offering, and yet he is to us "the way" to the Father, "a new and living way,"—Heb. x, 20, and none can come to the Father but by him. We are then to present ourselves to God through him as our altar, the way of approach appointed by God, and to eat of him who is to us the bread of life.

We are "sanctified by faith,"—Acts. xxxi, 18, purified by faith, Acts. xv, 9. Our work in sanctification is to put all on the altar and believe that the altar sanctifieth the gift. Intellectually now this is very simple and easy to be understood, but to put it in practice involves soul work not to be lightly thought of. There is a carnal mind to be destroyed, the flesh to be crucified, the old man to be put off, the body of sin to be destroyed. A few words here in reference to these Bible terms. They all refer to the same thing, the old, unregenerate human nature. Persons pray: "O Lord, deliver us from the least and last remains of the carnal mind." So he would if he could, but such a case is not possible. If there be any carnal mind there is a whole one, no "last remains." "The carnal mind is enmity against God;" not "at enmity" as we often

hear, but this principle is enmity. He who has in his nature that which attempts to rise against the will of God has a whole carnal mind. Let him try to get rid of it and he will find it more than the feeble *remains* he set so lightly by. He will find that it is verily an "old man," and he will think him old by view of his strength. To put all on the altar is to put every power of the being where it is to be in perfect harmony with the will of God. The old man refuses to be the servant of God. As we try to render up all our powers to His service the carnal mind resists: hence the solid reality we see in the Bible term, *crucifixion*.

Note a few points where this death is manifestly necessary. We are to determine to be holy, because God commands it. If you are not sanctified now, just make that determination this instant and see if the old man will not find the very tongue of eloquence to plead for life. We are to be willing to *stop debating*. "That's just what I should like to do," says one. Well then, do it, and see if it will not take crucifixion. We are to take such a position before God that every power of our being shall respond to every call of God's word and Spirit. When the word comes, "Be ye holy," "be filled with the Spirit," "abide in me," "count it all joy when ye fall into divers temptations," "rejoice evermore," we are to respond with a perpetual and spontaneous *amen!* When the Spirit and providence of God calls us to certain courses of self-denial, we are to yield instant obedience to the call. It is not easy to explain the attitude of the will in this work as distinguished from that in a merely justified relation, for he whose will resists the known will of God is an *impenitent sinner*. Yet there is a mixed state, and a state of unmixed love and obedience. In the first place there is a desire for the will of God in all things with a conscious, involuntary, natural

shrinking therefrom. In the second, a precious harmony of will, mind and heart with all the will of God. Now the *unreserved consent of the entire being to all the requirements of God* is presenting the willing sacrifice and is our part of the crucifixion. We cannot kill the old man, neither can God accept him in the sacrifice. But we are to be sanctified by faith, and that faith is to believe the statement of Jesus Christ, in the general assertion that "*the altar sanctifieth the gift.*" Remember this is a statement of general truth which can never be done away. All that is ever offered to God, in his appointed way, through his appointed channel, is acceptable, accepted and made holy. What then is the therefore? Simply thus: you are all on the altar, and are therefore wholly sanctified; or you are not wholly sanctified because you are not all on the altar. Let the lips be dumb that would by inference throw the responsibility back upon God by pretending to desire holiness while months and years roll by and it not attained. The altar is holy enough to cleanse the depravity of the race. The way is plain enough. God commands it. A dying, hell-awaiting world needs a holy church. A worldly conformed, God-dishonoring church needs the reproof of holy lives. The Son of God expressed his measure of desire for a holy church by dying groans. "Christ also loved the church and gave himself for it that he might sanctify and cleanse it, that He might present it to Himself a glorious church not having spot of wrinkle or any such thing."

But is there not danger that persons may think they have all on the altar and therefore must be sanctified, believe it by an effort of will and yet not reach the real experience? Doubtless many have done so. Then what is the test? "He that believeth on the Son of God hath the witness in himself." If the

sacrifice is complete the work will be done and the Spirit will witness to it. Never stop short of the witness to entire sanctification as clear as a knowledge of personal existence.

San Francisco.

THE MIND OF CHRIST.

BY CHRISTIANA.

While many religions have been introduced into the world, each claiming ability to bestow blessings here and felicity hereafter on those who embrace it, it remains for the religion of Jesus Christ to propose to make man, in heart and mind, like Him in whom he believes and whom he worships. The grand design and one idea of the religion of the Bible is to make over the depraved heart of man into the likeness of Jesus; to make us, to the fullest extent of our moral capacity, feel and think and love and do like Jesus.

The necessity of such a change in our natures is seen when we remind ourselves that we desire Heaven and the favor of God, and that a state of likeness to God is essential to this, and must be entered into here, while we are living this earth-life "How can two walk together except they be agreed?" If there be no similarity between us and Jesus, no close sympathy with Him in all that is good and holy, no walking as he walked, no conformity to the mind that was in Christ, how can we flatter ourselves that we are his, and shall be with him eternally? "If any man have not the spirit he is none of his." Rom. viii, 8.

A minister who was faithfully declaring the "whole counsel of God" to his people, said; "It is our privilege to live to-day as Jesus Christ lived." An elderly woman in the congregation who had for years been a professed believer in Jesus, and in the doctrine of heart purity, turned to me at her side and whispered, in

a manner intended to be convincing, "we cannot."

Why such unbelief regarding the power of Jesus in the heart of one professing faith in all the doctrines of the Bible? Is it not because there has never been, or is not now, an experience of Jesus' ability to impart His nature? If such unbelieving souls, and they are many, will meet His conditions, and plead for the mind and disposition of Jesus, they will soon "know of the doctrine" for themselves.

The truly justified soul looks at Jesus and says:

"Such was thy truth, and such thy zeal,
Such deference to thy Father's will,
Such love and meekness so divine,
I would transcribe and make them mine."

This desire is provided for, praise God! This is his will concerning us. He says, "Let this mind be in you which was also in Christ Jesus." If we do not "search the Scriptures," we shall not know much about what mind Christ had, but in these his character, or mind, is spread before us accompanied by many directions for its imitation. Let us read some. "Sanctify the Lord God in your hearts;" "present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service;" "walk worthy of God;" "abide in me;" "be no more children, tossed to and fro, and carried about by every wind of doctrine;" "endure hardness as a good soldier of Jesus Christ;" "hold fast the profession of your faith without wavering;" "have no fellowship with the unfruitful works of darkness;" "abstain from fleshly lusts which war against the soul;" "let patience have her perfect work;" "love one another with a pure heart fervently;" "obey them that have the rule over you, and submit yourselves;" "bear ye one another's burdens;" "have not the faith of our Lord Jesus Christ with respect to persons;" "speak not evil one of another;" "be ye all of one mind;" "walk in wisdom toward them that

are without;" "having your conversation honest among the Gentiles;" "love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you."

This then, is the character God requires in those who will follow Jesus and attain to everlasting life; there can be no basking in the sunlight of his favor nor entering into heaven for those who, through neglect or unbelief, fail to come into full and blessed oneness with the mind of Christ.

HONOR.

Your letter questioned the propriety my printing the title, "Rev." in connection with any minister's name. I thank you for the criticism. I hold myself wide open to all instruction. I once felt as you do. But as I have gone inward in truth, I have learned that God deals with the heart. To give honor to another, (as you called it,) it must be given from within.

When we reach a condition where we live with God alone, all honor to man ceases. We have none to give, for we possess nothing; and we can receive none because we live only in God. It does not make any difference who are about us; we mix with people, talk with them, do business with them, but all the while we are only with God—and talking and acting unto Him. In this loneliness with God we find we can use any title, pay any civility that ordinary etiquette requires; and realize in so doing that we are simply practicing obedience to various commands of the heavenly Father, such as: "honor the king," "honor all men," "let elders be counted worthy of double honor," "in honor preferring one another." You will perceive that such honor is purely without selfishness; it is done as unto the Lord; it is done as Jesus did it.

I suppose Reverend, and Mr. and Esq. and Hon. &c., are not in our

day given in honor or respect. They are simply designations of service: a man who builds a wooden house is called a Carpenter; a man who builds the spiritual house is called Reverend; the man who reads law, Esq. It is a convenient way of designating the work.

Titles are given in the Bible: those who love God are called Saints; and those who labor with sinners, Evangelists; and those who unfold the word, Teachers. You will find the list in the Bible, but they are meaningless only as they indicate work.

Ah, my brother, it is all inward with God. If within there be unholy preference, it is sin; but if only God be there, the word may be used or not used, it is alike to us.—*Augustine Caldwell.*

EXPERIENCE.

BY ADDIE L. NEWTON.

Last spring I wrote the **EARNEST CHRISTIAN** a short account of my experience. This was the 8th of Feb., 1878. I soon heard about holiness and commenced seeking it. I was ignorant about the doctrine, not knowing before I was saved that there was such a state to be obtained in this life. Several times during the summer of 1878, I thought that I enjoyed it; but failing to realize that it must be *retained* as well as *obtained* by faith. I did not get the keeping power. In the autumn of 1879, I made a firm resolution to know beyond a doubt that I was sanctified wholly. I knew it to be my privilege. I began to earnestly renew my consecration. I would itemize all I could think of, then put in all I did not know. I spent much time in this way, and daily got nearer to God. One eve, as I retired to my closet to pray, I commenced, "Lord, I give my hands to Thee," and that instant divine power came over me, and I fully realized that the Lord had set my

hands apart for His service forever, and had made them clean and spotless in His sight. I did not then get the witness I desired of a complete cleansing. The second morning after this, while in secret devotion, I felt a similar cleansing through my entire being, and could appreciate the language of the Psalmist, "Clean hands and a pure heart." This was in 1880, Feb. 18th.

The Lord showed me before this, why I had not obtained the evidence I sought. It was because I did not exercise a continuous faith all the time. I would believe while I was on my knees, and in a short time after, the enemy would whisper doubts in my ear, and I would believe *him*. It was but a short time after I saw this error before the witness came.

Some people lower the standard of justification; and think because they do not *profess holiness*, that they can do things forbidden in God's word. While I was living in a justified state I could not dress like the world, joke, read trashy literature, or seek the world's pleasure for happiness. I found my deepest enjoyment in the means of grace. Before I was regenerated, I was very fond of music, and delighted in playing an accompaniment to the violin; also, popular songs, etc. These were given up when I was justified; and now, although as fond of music as ever, the "songs of Zion" are the songs I love. I am now walking in the light, and the blood of Christ does cleanse me from all sin. It is by the moment God keeps me clean. I am seeking a new baptism. I do desire to know more about the heights and breadths of divine love. I have written this simply to please the Lord; hoping it might glorify Him; not caring but to please God, to whom be all the glory of my salvation, now and forever. Amer.

—Sow good services, sweet remembrances will grow from them.

GOD IN THE SABBATH SCHOOL.

BY MRS. THIRZA HUTTON.

"And all thy children shall be taught of the Lord, and great shall be the peace of thy children."—Isa. LIV., 13.

We have been thinking much of late, of this subject—having more of God in our Sabbath schools—and have thought a word of exhortation would not remain unheeded perhaps by all.

Is there not more danger than we realize of resting in a form of sound doctrine, and of coming short of having the Holy Spirit's influence and help? Are we not in danger of losing sight of the one great object to be gained, namely the salvation of the children and youth who attend our schools.

It is a well-known fact that many young men and women go out from our sabbath schools, well instructed in the letter of the word, but unsound in heart, and worldly and fashionable in their heart and spirit.

Why is this so? Is it not because there is a lack of the Holy Spirit's power in our schools? How often do we see unsaved teachers placed at the head of classes, dealing out the sacred words of life, often in a frivolous and unthinking spirit—by their example "sowing tares among the wheat." Should we not rather choose those for teachers who, like Mary of old, have chosen the better part: who have the love of God burning in their hearts, and who feel for the salvation of those placed under their care. I well remember the first Sabbath School I attended after I was converted. I had a class of girls, from ten to fifteen years of age, placed under my care, and God gave me such a desire for their salvation that I was led each Sabbath to urge upon them the necessity of a change of heart. They soon became deeply interested, and were all clearly converted, save one. Three of the class since then have been

called to try the realities of another world; and although so very young, died in the triumphs of living faith. There was a spirit of freedom, of simplicity, and of earnestness in the Sabbath School, which was blessed in its effects. Members of the Bible class and mothers in Israel thought it not out of order to praise God aloud, when the entrance of his word gave light.

And why should we not have the freedom of the Spirit in our Sabbath Schools? Why exclude the Holy Ghost where it is so much needed? In the name of the Lord let us arise, and put on our beautiful garments and look for the salvation of souls as the result of earnest effort and of faith in God.

—Bigots are the conservators of discord.

—Be honest with God and honest with your convictions.

—The children of God should feel every mark of their Father's displeasure.

—He that cannot forgive others breaks the bridge over which he must pass himself.

—Consider that external things are naturally variable, but truth and reason are always the same.

—Better to be despised for too anxious apprehension, than ruined by too confident a security.

—Meekness is not weakness. A man may be weak and meek, but he is not meek because he is weak.

—The ministry can really be nothing but a spiritual power if it rises to its highest plane of effort and work.

—"God usually sets marks of displeasure upon apostates even in this life; for they, of all sinners, most reproach the Lord."

—Among the two or three who gather together of a stormy evening may be the very one to whom God has appointed you a messenger.

EDITORIAL.

AGREEMENT.

A spirit of unity among God's people greatly helps on the work of saving men. In itself it is strength. It gives the world confidence in our religion. It secures success in needed enterprises which require co-operation.

Our Saviour lays great stress upon this unity in spirit and in affection among his disciples. It is to be the great means of convincing the world of the truth of his religion. Above all other requirements he places the obligation of his disciples to love one another. "*That is my commandment, THAT YE LOVE ONE ANOTHER AS I HAVE LOVED YOU.*"—Jno. xv, 12. He laid down many directions for his disciples to follow. The Sermon on the Mount contains many positive commands. But pre-eminent among all that he said is this injunction to love one another. It is of the first importance. Have you ever seen it in this light? If not, make it a study? Give it your careful consideration. Try and enter into the Saviour's feelings on this subject. Do all you can to have his prayer answered: "*Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.*"—Jno. xvii, 20, 21.

If you have hitherto paid little attention to this matter, reform in this respect at once. Set yourself honestly to work, not to create or keep alive a spirit of division, but to promote harmony and love among God's true children. Get your heart filled with love for them. Then manifest it both by doing all that love prompts to do, but especially by avoiding all that has a tendency to excite alienations and dissensions.

1. Be careful about making an is-

sue, especially in a meeting. Do not criticise. A spirit of criticism grieves the Spirit of God. Put the most favorable construction on what you hear. Never think that one meant wrong unless you are compelled to. If his words can possibly have a good meaning, give them that meaning.

2. Agree with one as far as you can with a good conscience. Do not try to make the points of disagreement as many and as striking as possible. Weigh your words. Avoid saying anything in a sharp, bitter way. Do not seem to try to make out that others are opposed to you. Take carefully such a course as you conscientiously think makes for peace. Do not assume that there is opposition. If any is manifested, take as little notice of it as possible; or, better still, if you can, with a good conscience pass it over unnoticed.

Ishmael was a son of Abraham, but his mother was a bond-woman. Many who are truly begotten of the Spirit come out in a church that is in bondage to the world, and are nourished by it. They drink in the persecuting spirit against the true children of God. *To see one free in Christ excites his animosity.* The servile spirit in him is stirred up by the free spirit in the saints. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."—Gal. iv, 29.

Of Ishmael it was said, "His hand will be against every man, and every man's hand against him." See that you have none of this Ishmaelite spirit. If you find you have, give it no indulgence. Pray until it is cast completely out. The Spirit of Christ is not a contentious spirit. If you are naturally inclined in that direction, make a special effort to have this tendency removed. Nature is strong, but grace is stronger.

The words given us by Paul demand our serious attention: "Now I beseech you, brethren, mark them which

cause dissensions and offences contrary to the doctrine which ye have learned, and avoid them."

LED BY A CHILD.

Little children sometimes lead their parents to seek God. We have known several such cases. Large children often lead their parents away from God. We have known many such cases. They are alarmingly numerous.

Sometimes children lead their parents into dishonesty. This is a dangerous step. It will kill their influence. It makes a return to God very difficult. A Christian should help his child all he can consistently, but he should never father any of his crooked practices.

Very often children lead their parents into worldly conformity. When the children were young, the mother dressed plainly. She bore a positive testimony against worldly conformity. But as the children grew up and desired fine things like other children, she began to indulge them little by little. They loved fine dress and the mother liked to see them look becoming.

One victory of pride opens the way to another. Children dressed up themselves, think "Mother is too awfully plain." They get her to put on a little here and a little there. She says she "cannot see any harm in it;" that "she laid them off more to please the brethren and sisters than because she felt that God required it." She does not get blessed as she used to, but thinks it is because she is "getting established." Gradually she becomes "conformed to the world," loses her love for real Christians, and takes to her fellowship the polite, proud, pleasure-loving professor of the day. They strengthen each other's hands; she settles down into indifference and calls it charity, and finally wakes up to find herself eternally lost.

O! ye who are taking the first steps in this downward direction, see your danger! You are in one of the enticing, frequented paths which border upon and finally run into the broad way which leadeth to destruction. The light in thee is fast becoming darkness. The conscience is losing its tender sensibility. Disobedience persisted in, will sear the conscience as with a hot iron. God's Word will be set aside and the foolish fashions of the day be followed instead of Christ.

There is no safety but in an honest confession of your wanderings, and a hasty return to Christ. Satan will whisper, "It is a small thing;" but nothing is small that is displeasing to God. Anything which shuts light divine out of the soul, is important. Instead of taking your children with you to Heaven, as you might have done if you had been true to God, you are allowing them to take you with them down to hell. Stop in this soul-ruining course while you may. Heed the warning I now give you before it is too late. Much good has already been prevented, much evil has been done by your compromising course, but you are not yet in hell. Turn to God while he yet calls.

SUNDAY VISITING.

If you would please God, you must be conscientious in your observance of the Sabbath. If you are not strict in this respect, take your Bible and read what God says about it. Make a study of the thirteenth and fourteenth verses of the fifty-eighth chapter of Isaiah.

Especially do not break the Sabbath under religious pretexts. If you go to meeting, let it be for the sole purpose of doing and getting good. But do not go visiting on the Sabbath under the pretext of going to meeting. When away from home holding meetings, we do not like to change places on the Sabbath. We have seldom done

so without loss of spiritual strength.

The Spirit of God is easily grieved. It is difficult to be "in the Spirit" on the Lord's day, and go anywhere on a visit. The only exceptions should be in cases of sickness where the danger is imminent; or to help those spiritually who need help, or to get help in our own souls. In these cases great care should be exercised not to let in worldly conversation. It is a sign that one is backslidden in heart, when he begins to relax in his strict observance of the Sabbath.

Satan is putting forth great energy to break down our American Sabbath. Do not help him in this diabolical work.

CAMP-MEETINGS.

At SPRING ARBOR, Mich., there were about forty tents. The attendance was large.

From the first the Spirit was poured out upon the people. A blessed feeling of unity prevailed. The tide of salvation ran high. There was scarcely a single service but that more or less were saved.

Many consecrated themselves anew to God and the work, received a new start from which the most encouraging results are anticipated. It was thought that there were over a dozen converted the last night.

We marched around, about eleven o'clock, and tried to dismiss, but the services at the altar went on undisturbed, and the meeting continued till day light.

This camp-meeting was held in the midst of a highly intelligent and respectable farming community. There was no committee nor police force; no code of rules printed or proclaimed, but generally the order was excellent. The people came and went as they would to a church. The influence left by the meeting will, we doubt not, result in much permanent good.

At ST. CHARLES the twenty-second

annual camp-meeting was held June 22-29. There were about fifty tents. Many attended from the region about. On the Sabbath there was a great crowd.

God was with his people. The preaching was able, instructive, and in the Spirit. Many sought and found pardon and purity. Much good was done.

This meeting was held in the vicinity of several large towns—Elgin, St. Charles, and Geneva are near. The *Elgin Envoy* and the *Elgin News* took a very decided stand against this meeting in advance. Encouraged by these papers, the rowdy element was out in force. Several fights occurred among them outside the ground, but near enough to disturb the meeting. Two brothers attacked each other in a carriage, and one of them, it is said, was seriously injured. A young ruffian from Elgin struck a young man from Aurora, whom it was said he had never seen before, and cut his head open. Several arrests were made.

That those who encouraged the roughs, by assuring them in advance that public sentiment was against the meeting, are largely responsible for the disgraceful behaviour which brought a reproach on the community there can be no doubt.

We boast of our toleration as a people. But it looks as if we are fast approaching a period in which impiety and a worldly, formal religion alone will be tolerated. Robert Ingersoll is never disturbed in uttering his daring blasphemies which, acted out, would be subversive of social order.

The Masons, with their murderous oaths, their anti-republican, high-sounding titles, their senseless mummeries, and their anti-Christian religion are protected even when they blockade the streets with their bands of music and Sir-Knight processions.

Has it come to pass that a body of earnest, devoted Christians, who seek to elevate the masses, who require

that all the seats in their places of worship be absolutely free, who insist that a sinner can become a Christian only by repentance and restitution shall lack adequate protection when they repair to the woods for worship where they disturb nobody? We shall see.

Let the friends of good order see that they do not give their patronage to newspapers that encourage rowdism. The most sensitive part of editors who array themselves against the religious convictions of the people, is their pocket. Do not give them your support.

Watch the course of the officers whose duty it is to protect religious assemblages. Support those only who use their official influence to maintain good order.

LITERARY NOTICE.

We have received from the publishers a pamphlet entitled, "THE TRUE AND THE FALSE." It comprises four sermons by Rev. E. P. Hart, entitled respectively, "Salvation by Faith," "The General Judgment," "The All-Important Question," "Nature and Degree of Spiritual Life." The *Free Methodist* says: "The sermons from Brother Hart are the best he has ever had printed." In addition the book contains Nathaniel Hawthorne's "New and Popular Route to the Celestial City," a vivid allegory, characterizing in clear style the popular religion of the day, together with "A Quaint Sermon," and other matter miscellaneous in character. The book is interesting, and cannot fail to profit all who read it. We commend it to our readers. Price 25 cents. Published by BAKER & ARNOLD, 108 and 110 Franklin street, Chicago, Ill.

CORRESPONDENCE.

OBITUARY.

LUKE K. STOWELL, of Orleans, Ionia Co., Mich., departed this life on the 22d of April, 1881, in his eighty-first year. The

deceased became soundly converted to God about twenty-two years before his death, and from that time has lived a very devoted and pious life, and finally died a very triumphant death. He was well known throughout this section as a father in Israel—his house a house of prayer, and his counsels worthy of notice. His manner was earnest and soul-inspiring. About two years previous to his death he was taken with inflammation in his eyes, which resulted in almost total blindness. This affliction he looked upon as directly from the hand of the Lord, in order to take his attention off from earthly things, and to dismiss from his mind the business cares of life, and to devote himself more fully to the things of eternity. Viewing the affliction in this light, he patiently bowed his head to the stroke; and not only this, but all of his sufferings up to his death, he bore with the most perfect resignation. On account of his confinement at home, the pilgrims were accustomed to assemble at his house every two weeks on Sabbath afternoons and hold a prayer-meeting. This was very acceptable to Father Stowell, and his testimony on these occasions was quite satisfactory to the pilgrims, and on his death bed also, he gave evidence that all was well with his soul. He leaves four children to mourn his loss, but the assurance he left them more than repays. His funeral services were conducted on the morning of the 24th from the words, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

C. L. LAMBERTSON.

BROTHER GILBERT BALDWIN fell asleep in Jesus, after a brief but severe illness, at his residence in Farmingdale, Long Island, N. Y., May 5th, 1881, aged sixty-three years and nine months.

Brother Baldwin was emphatically a man of God. Like Enoch, he walked with God! When duty was clear, he never

wavered. To know the will of God, was to do it. His was a well-balanced mind; and, while many have been more brilliant, few have been blest with more good, common sense, or used it to better purpose.

He was looked up to by all classes, and few have been more fully trusted. Even those who differed with him honors his integrity, sincerity, and devotion to God and to righteous principles.

He was an agent of the L. I. R. R. for over thirty years. After this road commenced to run trains on Sunday, his superiors tried several times to induce him to attend to business on the Sabbath. This he persistently refused to do. He would resign, he said, if he must; but he would not work on that day. On one occasion the President tried to persuade him that he was too scrupulous, and said that he had consulted prominent divines (he was himself a member of an orthodox church), and that they thought it was necessary to run trains, as people must have milk, etc. Brother Baldwin assured him that he was willing to resign if necessary, but he would not do business on the Sabbath if they should give him the L. I. R. R. This ended the matter. His resignation was not accepted till about a year ago, when the road passed into the hands of a receiver, and he was required to act on Sunday or resign. Of course he chose the latter. He was converted to God and united with the M. E. Church in 1855. After a short time he saw that he should be wholly sanctified. He walked in the light and speedily entered into this glorious liberty. He was soon appointed class-leader, which office he held as long as he remained in the church. During the last years of his connection with the church of his choice, he saw reason to deplore her decline in spirituality, till things came to such a pass that he felt he could not remain longer. He left with a number of the members of his class. These were soon received into the Free Methodist Church. Brother Baldwin was chosen leader. He was such in fact as well as in name till the day of his death.

When our church was built at Farmingdale he deeded two lots, and became one of the heaviest subscribers besides; never resting till he saw it clear of debt, and paid the last balance himself.

He was regular and methodical in his manner of life, in business, in religion, in all things.

He gave, and initiated the members of his class into the habit of giving a certain sum weekly for the support of the Gospel, so that the treasury of the Lord has been seldom empty, and the expenses of the society have been met without recourse to worldly and doubtful measures. In a very unostentatious way Brother Baldwin tried to do what he could for God and man. He visited and counseled and prayed with the sick, ministered to the wants of the needy, exhorted and admonished the wayward, in a word, he "pointed to heaven and led the way."

He earnestly desired and prayed for a revival of God's work. His anxiety for the salvation of souls, especially for the salvation of his children was great. While they and his dear wife feel their loss so deeply, may they be inspired with like precious faith that they may overcome the world, and be crowned with him at last at the right hand of God. He lived and died in the peace that passeth understanding. His assurance was strong. After closing an exhortation to his youngest daughter, he exclaimed, "Bless the Lord, O my soul," and passed away.

He believed in the doctrines and truths advocated by the EARNEST CHRISTIAN, and did all in his power to spread them by sending copies of it among his friends and acquaintance.

Brother E. E. Adams preached his funeral sermon to a large congregation, from the words, "Say ye to his neighbors that it shall be well with him."

May God grant each of us grace to follow him as he followed Christ. Amen.

GEORGE EAKINS.

LOVE FEAST.

Mrs. D. A. GOODE.—I do love the Lord this morning with all my heart, I

feel that the precious blood of Jesus cleanses from all sin. Bless his name! For the last six years I have had to hold on to God by naked faith, for we have had severe trials and hardships since we came here, in this western country. We do want an earnestness that springs from love for souls that we may have more and more compassion for the unsaved and lead them to Christ; then we shall have fellowship with God and our fellow man. I praise the Lord I have this my in my soul this morning.

Phillips, Kansas.

MRS. JOSHUA CARL.—I praise God for a free and full salvation. Glory to God forever. Perfect love casts out all fear. Praise the name of the Lord. I am in the land of corn and wine and oil, favored with God's peculiar smile. While I am on my knees writing, God fills my heart with his everlasting love. Hallelujah to the Lamb forever.

E. R. MANTZ.—The language of my heart this morning is, "O for a closer walk with God." I know it is my privilege to be filled with all the fullness of God, for his word says, "They that hunger and thirst after righteousness, shall be filled." I have been growing in grace and in the knowledge of the truth as it is in Christ Jesus. I know, from experience, it needs near living to God to keep blessed, and when we are blessed, we love to do his will, and find his yoke easy and his burden light. The Lord saves us from lukewarmness and formality and spiritual death. This is no time to sleep when sinners are perishing all around us. Lord, give thy children the true missionary spirit to search in the highway and byways and compel sinners to come in. Amen.

L. A. ALBAUGH.—I was converted to God July 15th, 1879, at a camp meeting held at Tionesta, Forest Co., Pa., under the preaching of Brother Hart. I tried to make myself an unbeliever: tried to believe there was neither heaven nor hell. But when the Lord removed the veil from my eyes, and I saw my true condition and

the danger I was in without being fully conformed to the Divine will and saved through the blood of the atonement, I made my way to the altar and gave myself up to the Lord, and felt that my sins, which were many, were all forgiven. I heard the voice of my Father saying, "Thy sins are all forgiven thee," and I knew that I was freely justified before God. Praise the Lord! I was a great slave to tobacco, both chewing and smoking. I had used it for fifteen years. Being convicted of God that it was contrary to His will for me to use it, because it was defiling this body which is to be the temple of the Holy Ghost, and that I was using it to gratify a depraved appetite, and again that I was using the means God had given me for better purposes, and it was doing me no good but rather harm. I promised God, if he would aid me with his Spirit, I would give it up and never touch it again. Glory to God! I proved it true that what we ask we shall receive. He took the appetite away so I have no desire for it since. I give God all the glory. After that I found that I needed something more. I knew not what that something was, until about three months after at a Quarterly Meeting, I heard Bro. Hawkins preach on holiness. I saw what I wanted and asked God for it in faith, believing that what I asked for I should receive; and glory to God! the blood was applied to my heart and I felt the work was done. I give God all the glory! Today I can say that the blood still cleanses and keeps me clean. I am out on the promise, I am under the blood. Glory to God now and forever! Amen.

St. Catharines, Ont.

O. D. ROOD.—I have sweet peace in my heart this morning; complete victory over the world; cleansed from all sin through the merits of Jesus' blood. To him be all the glory. The kingdom of Christ is in my heart. He abides with me, and saves me every hour. I trust fully in him, who is mighty to save and strong to deliver. My faith takes hold on God for all things that I have need.