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THE

Earnest Christian

AND GOLDEN RULE.

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FASHION AND CHRISTIANITY.

BY REV. E. P. MARVIN.

When Methodists and Quakers are questioned concerning their gradual conformity to the world in dress, style and living, and other outward characteristics of worldliness, they reply: "O such things are of very little importance, and they constitute no part of the essentials of religion." Not unfrequently they add a trite remark about being "proud of plainness," or triflingly dispose of the subject by a witticism upon some woman who made herself ridiculous with dress. Now we answer emphatically, "If such things are trifles, constituting no part of the essence of religion, then your Church was originally founded on trifles, and folly; your separation was a guilty schism, (1 Cor. iii, 3-5), and you have no apology for your existence now." This conformity to the world, evincing a low state of spiritual life, was the real and avowed cause of the Wesleyan and the Quaker schism.

Pride, extravagance, and worldly conformity in dress are as clearly and emphatically condemned in God's Word, as idolatry, swearing, lying or stealing, and God will judge public teachers of his Word, who shun to declare this.—1 Tim. ii, 9-10; 1 Pet. i, 1-6; Rom. xii, 2.

Fashion leads to a hollow-hearted, hypocritical, vain and godless life.—It is founded, not on taste or art,

but on pride. It fosters the caste feeling, which is accursed of God, and which is blighting and blasting the churches in all our cities especially. It magnifies and idolizes the inferior part, and renders woman supremely and almost exclusively conscious of the body. The holiness of beauty supplants the holiness of duty. It is a fact, often illustrated by the infidelity and gross immorality of leading aesthetes, that the sense of beauty never deters from moral evil, nor prompts to moral good.

Fashion in our churches is squandering millions of the Lord's money, and bringing thousands of his professed people to shameful and guilty bankruptcy. It keeps millions from church services, and diverts the attention of millions, who do attend, from spiritual worship. Fashions are becoming more and more costly, outlandish, indecent and immoral, especially in lasciviousness. If the present style of clinging, puckered, and decorated skirts, has any significance, it is certainly grossly immoral and lascivious. This interpretation is confirmed by the fact of its originating with the courtesans of Paris.

The Scotch preacher spoke wisely when he said, "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the devil."

The complexities and intricacies of fashion displayed in our numerous fashion journals, are engrossing the thoughts, affections, and resources

IMPERFECT IN ORIGINAL

of most of our young ladies, especially of wealth, to the exclusion of almost everything else. Fashion becomes an imperious passion, trampling under foot every principle of Christianity, and sweeping more women to ruin than any other influence. It is the evil genius of woman, and her condition cannot be greatly improved, physically, morally or spiritually, until she is emancipated from this tyranny.

How humiliating the fact that the newspaper headings—"For the Ladies"—always refers to dress, as if this was woman's all in all.

Fashion excites envy, and imitation, leads husbands to desperate and dishonest expedients for money. Wives, who worship at the shrine of fashion, and yet profess to be Christians, often make infidel husbands. It identifies women, professing godliness, with the world, destroying their usefulness as Christians, and bringing them under the condemnation of God.

But what shall we do? Will no one practice the plain and simple principles of Christianity in dress and living?

1. Let the truckling and time-serving pulpit ring out anew God's condemnation of this sin and folly, and let their own families abandon it,—Isa. iii, 16, 25.

Let our church members who cry out, "We cannot be peculiar," be made to understand that they are thus, both by word and deed renouncing one of the first and most essential principles of Christianity.—Titus ii, 14. If they thus surrender to the world, they cannot be saved.

2. Although no very precise rules may be given, against conformity to the world in dress, it is clearly manifest that most of our women, professing godliness, are far over the line, in costliness, complexity, and immodesty.

3. Christianity teaches the general principles of economy, plainness,

simplicity, comfort and neatness in dress.

The "Mildmay Dress" is a good model.

4. It plainly and emphatically teaches us not to put on or put off anything merely because "they do it." The course of an ungodly world is not the Christian's guide, and where there is a will there is a way in which we may obey Christ.

5. We should remember that God's claims upon us and our families are superior to all the claims of "Society," and that our alliance to Christ is infinitely more important than all other alliances.

6. Fashion journals and novels should be imperatively banished from Christian homes.

7. We should never swerve from Christian principle in dress and style of living to shun the sneers of the world.

8. We should live above the world, in constant fellowship with the Son of God, and in the power of an endless life, "hating even the garments spotted with the flesh."

9. We should remember that our personal salvation and spiritual usefulness depend upon our separation from the world and our resistance to its sway, with the martyr spirit. The world is a ruin, and if any are saved, they must come out of it. God allows no compromise.

10. Professing Christians who regard such principles as "too strict," whose hearts rebel against them, should, with an open Bible before God, seriously, examine the foundation of the hope of heaven.

—Whatever you do, do it well. The slighting of a task because it is apparently unimportant leads to habitual neglect, so that men and women degenerate insensibly into bad works. Training the hand and eye to do the work well leads persons to form correct habits in other respects, and a good workman is, in most cases, a good citizen.

HEALED BY FAITH.

In 1857, I had a severe stroke of paralysis, by which I lost my voice, and the entire use of my right side; two physicians, who were my next door neighbors, attended me. I regained my speech and the partial use of my side in a few weeks; but was so prostrated by the shock that, after the interval of a year, I could but just walk about, and my physicians gave it as their opinion that I could not live long and need not expect to do any more work in this world. But God had ordered otherwise, and sent three men, two of them strangers to me, (but not to God,) who prayed that I might be restored to comfortable health. Their prayers were answered, which proves the truth of the Bible: "The prayer of faith shall save the sick."—James v, 15. "According to your faith be it unto you."—Matt. ix, 29. They asked for comfortable health, but not that I might be healed of the disease. God heard and answered according to their faith. I was gradually restored, and all were astonished at my recovery, except those who knew the cause and believed: at that time they were few, but, thank God, the number is increasing. The church is learning to believe God, so that he can bless individually, and the world at large.

* * * *

In 1865, I bought a farm three miles east of Batavia, lying in Du Page county, Illinois, to which I moved with my family. My health, though comfortable, was still very uncertain; for the disease was still in my system acting as a clog and burden, often showing itself in some new form and at most unexpected times. These attacks were usually brought on by exposure or overwork of any kind. Thus I lived, often laid aside for days and sometimes for months, unable to engage in the active duties of life to any extent.—I passed among men as one possessed

of a robust, healthy constitution. The disease affected my system in such a way as often to give to the countenance a full, fresh look, and sometimes even a glow which was mistaken for health. But no one knew what I suffered, except those who have had some experience of this dreadful disease.

My wife and I lived with a determined purpose to serve the Lord, and make everything better with which we had to do. We succeeded in this endeavor, but on account of our failing health, thought it best to leave the farm. In 1875, we moved to Wheaton. My wife had suffered for several years from sickness which affected her brain. From the result of this, she died April 5, 1880. In December, of the same year, I was obliged to retire from active life, and continued to fail with increasing symptoms of approaching death, which would release me from this living death. About the first of July, 1881, I was suddenly attacked while sitting in my chair. The stroke was so severe, that my family thought I was dying. To all appearance death had come, but means for my relief being quickly resorted to, I revived. Though greatly reduced physically, I had great peace, my mind being stayed on God. From that day the doctor and my friends watched with great anxiety, expecting each day to be obliged to say, "He is gone;" and to all appearance there did not seem to be any hope, as the death-like attacks became more frequent and severe, showing decidedly the last stages of the disease. As my strength decreased and I became almost helpless, my trust in God increased. I felt a perfect willingness to be the Lord's, and be used in any way he chose. To die and go home, I felt would be far better for me; but if it was his will I should lie on the bed sick with the palsy for years perhaps, I could say from my heart, "Thy will, not mine, be done. Or, if it will honor thee more to raise me up, I

say, Amen, let it be according to thy word."

Much prayer had been offered by the church for me. By the church I mean all who are Christ's, and one in him, as he is one with God, irrespective of person or denomination, according to our Lord's prayer: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—John, xvii. 21.

I had great joy believing and trusting in God's Word; and said to my friends that the religion of Christ was worth living for, for the comfort it afforded in sickness. Ingersoll, and all who doubt and reject the truth, will find it a present and eternal loss. May God have mercy on their souls for Jesus' sake!

The brethren and sisters often spoke to me of faith-healing. I said I believed in it as the Bible taught, and believed I could be raised up if they would exercise that faith; but no one seemed to grasp it.

During the last year of my sickness I was often urged to consult clairvoyants and others of the same class, for help. I, as often refused, and referred them to the Bible, which taught me to believe in the Spirit from God, and to reject all others.—About the time my mind was directed to the subject of faith-healing, these emissaries of Satan redoubled their efforts, but to no purpose. The magicians, sooth-sayers, etc., spoken of and condemned in the Bible, had their origin in the enemy of all truth and led their victims down to certain death. Modern Spiritualism or Spiritism, I believe to be of the same origin. It is but one of the many ways by which Satan deceives the souls of men, by counterfeiting the Holy Spirit, and claiming to do works in the name of Jesus, our blessed Lord and Saviour. I continued to resist all their advances, and kept my faith firmly fixed in God.

About the 20th of October, 1881

I thought of sending to Dr. Cullis, of Boston, Mass., and request him to take my case to God in prayer.—At two o'clock A. M., October 21, I awoke from an unusually refreshing sleep and, as had been my habit when awaking in the night, began to commune with God. The Holy Spirit impressed my mind most forcibly with the question, "Why write to Dr. Cullis? I am right here by your side, to do for you all that you need."

I asked for proof that this was the true spirit from God. Instantly the cases of the Woman of Canaan, Matt. xv, 21-29, and the Centurion, Matt. viii, 5-14, were impressed upon my mind so that I could not doubt. I then said, "O Lord, I am not so worthy as either of these cases." I seemed like a lump of clay without form before him. I said, If thou canst do anything with such worthless clay which will bring glory and honor to thy name, do it. Then, as if by electricity, a peculiar sensation came upon me. I first realized it in my feet, and most in the leg that had been most palsied. The sensation beginning in the bottom of my feet rose rapidly until my whole system seemed infused with new life. Wave after wave of this divine influence went over me, and all through me, in every part of my being. This continued for about one hour, which I noticed by the striking of the clock. It was no dream. I was fully awake, and as fully conscious of the divine presence and power not only to save from all sin, but to save from all disease.

Some may ask, Were you not filled with happiness? I answer, No; I felt it was business with God; there was no ecstasy of joy as I had felt at other times. But I felt that I was overwhelmed with the power of God. My soul had great peace; I felt that I was healed. Jesus Christ had made me whole. I rested until morning, and then put on my underclothes without assistance. I told

my daughter I was going to walk.— She was astonished; but I walked into the room and sat down. The third morning after this, I dressed myself and sat at the breakfast table, something I had not done since the first of July. Up to this time, I had kept the fact of my healing a secret outside of my own family; but on this day two of my brethren in the church coming to call on me, I met them at the door.

The change was so apparent that their surprise was great. I requested them not to make it generally known, as I did not wish to create excitement. The fifth day I walked the distance of a block and called on one of my neighbors. They said they would not have been more surprised had one of their friends, who was dead, appeared to them.

After this, the news spread rapidly, and it was impossible to keep it quiet, for the healing was so sudden and so marked in my case, that all who were intimately acquainted, knew that the work wrought in my body was beyond the ability or power of man. Calls became frequent from those who sought to know the facts in the case, and reporters soon circulated it in the public press. These accounts were copied by others and thus became widely known. I have had many letters of inquiry from entire strangers in different parts of the United States, to all of whom I have replied, requesting that all the glory be given to God the Father, Jesus Christ the Son, and the Holy Ghost the Comforter.—*From a tract by Oliver B. Wilcox.*

—I believe that the want of our age is not more "free" handling of the Bible, but more "reverent" handling, more humility, more patient study, and more prayer.

—The sleep of some men is much more wearying than refreshing. Unbidden thoughts steal away the couch from under them and throw them on the rack.

"TEN MINUTES FOR JESUS."

"The dying thief is mentioned as having been saved in less than ten minutes. It took less than ten minutes to smite Saul of Tarsus to the earth.

"Cut off your prayers, at both ends,' is a frequent injunction of one of our great leaders in prayer. Indeed, it is remarkable how much is gained by this method of directness and condensation. Business men understand this. They know the difference between the customer who comes before them with no special end, and one who comes directly to the point.

"I have just ten minutes,' said a business man, as he walked leisurely to the desk of the salesman, the other day, taking his watch in his hand. 'Please take my order?' 'Certainly, sir,' was the prompt reply of the clerk, and in less than five minutes the order was entered, covering an invoice of many thousand dollars, and plenty of time was left for pleasant courtesies. When you know what you want, it does not take long to ask for it. It is only when you have so little to say that it takes so much time to say it. If you want a thing badly, you will be likely to ask for it very directly and very earnestly. It is just so with all work for Jesus. When you are really impressed with a mission, and are straitened to its accomplishment, you will set about it in the very readiest manner.

"Said a devoted lady, at the close of one of our camp-meeting services, to a poor, trembling sinner, as he stood by outside of the circle of prayer, 'Are you ready to give yourself to the Lord Jesus?' 'I haven't time,' he said; 'my train leaves in fifteen minutes.' 'But,' said she, 'it will take you less time than that to die, and it need not take you so long as that to believe on Christ. Get down on your knees where you are, and call upon God for mercy.' The

poor man did so, and in five minutes' time he was on his way to the train, praising and shouting aloud the salvation of God.

"A poor soldier in one of the Washington hospitals was visited by a minister, who saw that life was ebbing fast. 'Young man,' said he, 'you are soon to die; are you saved?' 'No, sir,' was the earnest reply; 'what shall I do?' 'Believe on the Lord Jesus Christ, and thou shalt be saved.' 'Say that again,' demanded the soldier. It was repeated. Steadily and earnestly looking at the minister, the young man rejoined, 'Is that all?' 'Yes, that's all; I can say nothing more; there is nothing more.' Closing his eyes for a few moments, the youth at length opened them again, and raising his right hand upward, as if taking the oath of allegiance, he exclaimed, 'Lord Jesus, I surrender!' Instantly his face shone as if it had been the face of an angel. And in a few days the new-born soul went home to God.

"A minister went about eighty miles to a camp-meeting for the promotion of holiness, expressly to seek full salvation. As he arrived on the ground, an experience meeting was in progress. He embraced an early opportunity to state the object of his coming, and added, 'I believe I have made a full consecration, and that my all is on the altar.' The leader of the meeting said: 'Brother, you only believe your all is on the altar? Are you not sure?' After a few moments—moments of thought—he replied, 'Yes I am sure it is all on the altar.' Said the leader, 'And what does God do with that gift, accept or reject it?' The answer came quickly, 'He accepts the gift. I have got it! Jesus saves me now!' He returned home rejoicing in the fullness of the salvation of God, and had a great revival on his charge. There are many instances, where God, in a very short time, wholly sanctified believers. We should not limit the Almighty in his work. We don't ex-

pect enough in a short time—in the present. What might be done and realized in 'ten minutes!'

"Ten minutes' work for Jesus! Ten minutes with God in prayer! Oh, who can estimate the results? Ten minutes with an earthly potentate, and it is the pride and remembrance of a life-time. Ten minutes at the throne of grace! Ten minutes in fellowship with Jesus, and in communion with his saints! A privilege unspeakable! Oh, grace unmerited, but free!" — *The Living Epistle.*

A FALSE BALANCE.

BY EDWARD SWAN.

"A false balance is an abomination to the Lord: but a just weight is his delight."—Prov. xi, 1.

*In spiritual things we weigh by the Word;
We measure ourself by what's on record,
We throw up each wrong as the balance
outweighs,
And consecrate all to the Lord by de-
grees.*

*We weigh with the Spirit when it shines
on the word,
We consecrate with it as it light affords;
He leads us out of darkness like Egypt's
night,
And brings us to glory if we walk in the
light.*

*We only commit ourselves when we sub-
mit
To be taught by the Spirit and God's holy
writ;
No one receives pardon till saved by the
Word,
No matter how much he may preach it,
Lord! Lord!*

*When our life with the Spirit and Word do
agree,
His blood speaks our pardon, our souls
are set free;
The witness he gives us within every
breast,
Oh, Glory! what comfort we have when
thus blest.*

The blood of Jesus Christ is always applied conditionally. When

you weigh, in a literal sense, the things that we have to do with, it is expected that you give "full weight." The scales that we weigh with must be true, and the weights of proper proportion to fulfill law. In every nation where the law is properly administered, there is not much chance for those who adhere to this class of stealing to do it very long without detection. The officer assigned that position by the government, whose duty it is to attend to the sealing of weights and measures, is liable to drop in at any time; or his co-assistants are likely to be the very ones that are standing by looking on at the dishonest act, and ready to carry the news that results in the punishment of the offending party. Now the God of justice, whose duty it is to punish every wrong, scans in like manner the unscriptural conduct of every human being. We may deceive the government officer, and accumulate unmolested the gold of earth for a while, and then lay low (with the false assumption of an honest man) in death; but how will such a person feel when he appears before the all-searching eye of Jehovah, who cannot look upon sin with any degree of allowance?

To be precise and unwavering in the treatment of this subject, let me further direct your attention, first to the impossibility of gaining an entrance into the kingdom of God's dear Son unconditionally; and secondly, to the preparation required for that holy place.

Firstly. "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."—Matt. vi, 24. The position that we have to assume in this case is a definite one. Why? Because we cannot serve two objects at the same time and be consistent with our profession: "Two opposites cannot agree;" you must hate one

and love the other. You cannot consistently profess to serve Christ and walk with the world. "He that is a friend to the world is an enemy to God.—James iv, 4." You cannot obey its fashions (that is to say) its order of things, such as wearing ruffles, curling the hair to please the eye, "for the lust of the eye" is one of the damning sins proclaimed against by John.—1 John ii, 16. Now, to be a friend, is to partake of the thing that you are a friend to. Jesus says, "Ye are my friends if ye do whatsoever I command you."—John xv, 14. So to be a friend, is to obey. To be consistent with our profession then, we have to take one side or the other; that is, leave the world, or leave Christ. "If God be God follow him, and if Baal then follow him."—1 Kings xviii, 21. Remember you've but one God. "To us there is but one God"—the world or Christ. Hence the impossibility of our maintaining a consistent profession of religion and at the same time denying him by our life. The text says, "A false balance is an abomination to the Lord." Spiritually viewing this, how is it possible for us to remain undisturbed when we weigh ourselves with the Scriptures reading thus: "Not everyone that saith unto me Lord, Lord shall enter into the Kingdom of Heaven; but he that doeth the will of my Father in Heaven." My father, that is, Christ's father, and ours also if we obey him.

Secondly. You must prepare before going home. No one can imagine how I feel on entering into this part of the subject, fearing the ultimate results may terminate with the loss of some soul. You can imagine a man standing on the edge of a precipice half ready to balance over, and then think what care it would take to rescue him. It would certainly take the scrutiny of a John to do it successfully. We are between two worlds—the edge on which we stand is time. When it is

gone we've lost our footing, and go home to be no more.

"Time speeds away, away, away."

How true the poem. I see men standing here to-day with but a few hours left to make preparation for the long eternity they are so fast approaching. To enter upon this subject requires great care, as the results are of incalculable import. We may sum it all up in a few words and say: Will you take Christ as your all now? Have you any other choice? Be honest. Let nothing stand between you and your soul's salvation. You must give up all. "He that forsaketh not all that he hath cannot be my disciple."—Luke xiv. 33. To come to Christ's terms is to be obedient to all his requirements, and then when we come to the latter clause of the text, "But a just weight is his delight," we will have no dread. The yoke won't gall. You will find it to be a delightful path to walk in, and constant peace will envelope your soul. Great peace have they that love thy law, and nothing shall offend them.

—It will not always do to say what you think, but you had better be careful always to think what you say.

—The entire productive industry of this country in the census year amounted to \$7,000,000,000, of which more than one fifth—\$1,483,000,000—went into the liquor traffic. The laboring classes received that year \$1,100,000,000. It cost \$398,000,000 to clothe the American people, about one quarter as much as the drink-bill; an average of \$65 to a family for clothes, and more than \$200 for liquor. The public schools cost \$100,000,000. Thirty times as much was expended in the liquor-business as by the churches. For each of our 80,000 churches there are four grog-shops, and for every one of the 90,000 ministers there are six bar-tenders!

TENDENCIES OF CHRISTIAN PURITY.

Much of the religion of the present day is entirely too superficial. It has not sufficient hold upon the hearts of men to control their passions.—Hence we see, all around us, moral phenomena in the shape of proud, self-willed and irascible Christians, who will look down upon those who may not be so fortunately situated in life as they are, and sneer at those who have the misfortune of being poor, though their honesty and piety may infinitely transcend their own.

Christian purity sounds the death-knell in all this realm of pride and selfishness, producing humility, meekness, and gentleness. It is a fact, verified by actual experience, that the deeper a man's piety, the better he can be dealt with, in the church and in the world. The great preponderance of all the troubles arising in the Church, on account of disaffection, is with those whose religion is the merest sham. Christian purity is a universal panacea for Church trials. The character swayed by it needs not the stern lash of discipline.

Christian purity transforms. What is religion for, if it is not to influence the life, and turn it into a new course of action? Can that be called true Christianity which fails to produce in its possessor purity of speech and an upright conduct? What are we to conclude, then, concerning the vast number of professed members of the Church, who are apparently, under no religious restraint—whose language, when occasion requires and tolerates it, is filthy and brutal, and whose conduct is anything but becoming a child of God? Are these to be classified with God's elect? Nay, indeed! True, they may be so esteemed by the world, but there is coming a day whose inflexible judgment will reveal the hollowness of their pretensions. Christianity is pure in its influence,

guiding and regulating the life in all its varied functions. Where it exists honesty will not only be regarded as the best policy, but will be so exemplified in the life. Christianity means honesty, from the inmost soul, nor deigns to stoop to aught that is mean, though great results may hang on petty fraud.

Christian purity liberalizes the heart. By what process of harmonization the stingy, close-fistedness, which characterize some professedly Christian men, can be reconciled with the large-hearted liberality of the Gospel, has never been made apparent to the writer. Will it survive the test of the Bible, which everywhere represents Christianity as a system of the most unselfish benevolence? If it is reconcilable, then we are confronted by one of the most astounding incongruities imaginable. It is rather to be feared, however, that the consciences of many are so closely wedded to their riches that no natural agency can put them asunder. Religion and its claims are decidedly secondary, while the almighty dollar holds the sway.

The very condition of Christian purity presents the solution to this difficulty. Purity of heart comes only in response to an entire consecration of all to God. It extinguishes all inordinate love for the perishable things of earth, and puts man in his proper relation to the earthly goods he may accumulate. It lifts the affections to things above. A pure heart is an undivided realm—over which Christ reigns without a rival—a kingdom in which every faction is subdued into complete and constant harmony with himself. Here he dwells, and by his constant presence, moulds and fashions the character for a higher and nobler life in heaven.—*Selected.*

—Gratitude is a word that you will find in dictionaries, but you will not find much of it anywhere else.

SURRENDER ALL TO GOD.

The whole question relating to the faith that leads the believer into full salvation is the question whether he will sell all to buy this pearl of great price. Nearly all the delay, difficulty and danger lies at this point, a reluctance to part with all things. Self can assert itself just as effectually in a little, as in a great thing. If self has life and strength enough to cling to a straw, it has power to bar the gate to perfect soul rest.

It is said that a traveler by night fell into a dry well. His cry for help attracted a neighbor who let down a rope and attempted to draw him up, but did not succeed, because the rope kept slipping through the fallen man's hands. At length the rescuer, suspecting that the man's grip was feeble because he had something in his hands besides the rope, called out to him,

"Have you not something in your hands?"

"Yes," replied the man at the bottom, "I have a few precious parcels which I should like to save as well as myself."

When he was willing to drop his parcels, there was muscular power enough in his hands to hold fast to the rope till he was delivered.

My dear friend seeking purity of heart, and still finding yourself day after day, in the horrible pit of impurity, though the golden chain of a complete salvation is lowered to you from above, have you not something in your hands? How about those precious parcels? Have you dropped them all? Then lay hold on the hope that is set before thee and keep hold till thy feet are on the rock, and songs of deliverance burst forth from thy lips, and thy goings are henceforth established in the highway of holiness. Is that last parcel too precious to be dropped? Well, say then, "I will not give up my idol," and no longer dishonor

God by saying, "I can't believe."

All unbelief touches "God at a tender point." "I am a jealous God." With God as with man, the question of veracity is so wrapped up with His honor, that he cannot be indifferent towards those who doubt His word. But men are prone to locate all their religious difficulties outside of themselves. — *Words of Faith.*

BREAD UPON THE WATERS.

"Cast thy bread upon the waters : for thou shalt find it after many days."—*Eccl. xi, 1.*

A lady in Scotland, whose husband left her a competence, had two profligate sons, who wasted her substance with riotous living. When she saw her property was being squandered she determined to make an offering to the Lord. She took twenty pounds (one hundred dollars) and gave it to the Foreign Missionary Society. Her sons were very angry at this, and told her that she might just as well cast her money into the sea.

"I will cast it into the sea," she replied, "and it shall be my bread upon the waters."

The sons having spent all they could get, enlisted in a regiment and were sent to India. Their positions were far apart, but God so ordered in his providence, that both were stationed near the missionaries. The elder one was led to repent of sin and embrace Christ. He shortly afterwards died. Meanwhile the widowed mother was praying for her boys. One evening as she was taking down her family Bible to read, the door was softly opened and the younger son appeared to greet the aged mother. He told her he had turned to God, and Christ had blotted out all his sins. Then he narrated his past history in connection with the influence the missionaries of the cross had on his own mind, while his mother, with

tears of overflowing gratitude, exclaimed :

"O my twenty pounds ! my twenty pounds ! I have cast my bread upon the waters, and now I have found it after many days."—*Watch-word.*

THE CROSS.

I think well and honorably of this cross of Christ." I wonder that he will take any glory from the like of me. I find when he but sendeth his hearty commendations to me, and but bloweth a kiss afar off, I am confounded with wondering, what the supper of the Lamb will be, up in our dining-place of glory, since the few hours in this dismal wilderness, and when in prisons, and in our sad days, a kiss of Christ is so comfortable. Oh, how sweet and glorious shall our case be, when that fairest among the sons of men will lay his fair face to our sinful faces, and wipe away all tears from our eyes ! O time, time, run swiftly and hasten this day ! O sweet Lord Jesus, come flying like a roe or a young hart ! Alas ! that we, blind fools, are fallen in love with moonshine and shadows. How sweet is the wind that bloweth out of the earth where Christ is ! Every day we may see some new thing in Christ ; his love hath neither brim nor bottom. O, if I had help to praise him ! He knoweth that if my sufferings glorify his name, and encourage others to stand fast for the honor of our supreme Lawgiver, Christ, my wages then are paid to the full. Sir, help me to a love that never yet, enough praised the Lord. I found now that the faith of the saints under suffering for Christ, is fair before the wind, and with full sails carried upon Christ : and I hope to lose nothing in this furnace but dross ; for Christ can triumph in a weaker man than I am, if there be any such ; and when all is done his love paineth me, and leaveth me

under such debt to Christ, as I can neither pay principal nor interest. Oh, if he would comprise myself, and if I were sold to him as a bondman, and that he would take me home to his house and fireside; for I have nothing to render to him! Then, after me, let no man think hard of Christ's sweet cross; for I would not exchange my sighs with the painted laughter of all my adversaries. I desire grace and patience to wait on, and to lie upon the brink, till the water fill and flow. I know that he is fast coming.—*Rutherford.*

SINCERITY INSUFFICIENT.

A popular adage says, "Oh, it makes no difference what a man believes, if he is only sincere."

Let us test this practically. A family was recently poisoned by eating toadstools which they sincerely believed to be mushrooms. Three funerals resulted.

Did it make no difference?

A merchant boards a north-bound train, sincerely believing it to be a south-bound train, and is carried opposite to his desired destination, resulting in the breaking of a financial engagement, and the loss of thousands of dollars.

Did it make no difference?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will his sincere belief make it all right?

The truth is, the popular adage is a lie—and a very transparent one at that! If a man is sincere in desiring truth, *he will take pains to ascertain the truth!* Where facts are concerned, all the sophistry of the world can not change them.

Hence truth will sanctify the powers of the mind and heart, while error will pervert them. Whether consciously or unconsciously, truth and error entertained will always generate their legitimate offspring of good and evil.

Catholics sincerely believe the pope to be infallible, yet their sincerity does not insure their salvation through papal absolutions.

Sincerity is not the criterion of good, but the Word of God is the infallible guide, and without its truth we stumble in a darkness which never substitutes the virtues of light.

—*Christian.*

WALKING WITH GOD.

Go to God as Enoch went, believing that he is, and that he is accessible, and seek to get the same just and realizing knowledge of him that Enoch got. He is revealed to you more amply, perhaps, than he was to Enoch. Believe; believe that he is not far off, but nigh. Believe that he is not hostile, but propitious. Believe that he is all that Jesus was, and, believing this, walk with him. Admit him into your house, that he may hallow it. Admit him into your hourly occupations, that he may elevate and expedite them. Admit him into your happy moments, that he may enhance them; and into your hours of anguish, that his presence may tranquilize and transform them. Let his recollected presence be the brightness of every landscape, the zest of every pleasure, the energy of every undertaking, the refuge from every danger, the solace in every sorrow, the asylum of your hidden life, the constant Sabbath of your soul. Learn, with all reverence for his greatness, but with equal reliance on his goodness — learn to make the eye that never slumbers the companion of your nights and mornings, and the ear that never wearies the confidant of your weakness, your solicitude, your ecstasy and your woe. Learn to have not one life for God and another for the world; but let your life be divinely devoted and divinely quickened. Let every footstep be a walk with God.—*Selected.*

TRUTH VICTORIOUS.

BY MRS. JANETTE OSMUN.

Truth will triumph, and all that have the truth of God in their experiences and practices, those that are really wedded to the truth, who live in the truth, and stand by the truth will be victorious.

There may be seeming defeats and failures, but the truth of God will conquer.

The holy war is raging, and the armies for and against the truth are in battle array, all over our beloved land, and one and another is being sacrificed to the cause of truth, and to the eye of sense it seems to be a defeat, but to the eye of faith every such an one comes forth resplendent with glory, and honor, as they hear the plaudit "well done good and faithful servant, enter thou into the joy of thy Lord."

Again, to the eye of sense, those that do wickedly seem to prosper.—But when we look beyond this short life, and remember "that the wicked shall be turned into hell, and all the nations that forget God," and realize that that only is success that ends well, we learn that there is success only in, and through the truth.

Then let us love the truth, live in the truth, and if needs be suffer for the truth, and it will bring us victorious through to the skies.

It seems to be the great effort of the present day to mix error with truth, but God's true children will not receive this mixture, nor be led by it, nor support it.

It is gloriously grand in this day to stand with clean hands and a pure heart, with real victory and triumph in the soul, that enables an individual to say, I will not bow down to Baal in any form, but I will worship God in spirit and in truth.

May the Lord greatly add to the number of the blood-washed army in this world, and help them in Jesus' might to stand and fight, and drive

the battle on to glorious success and victory.

BE DEFINITE.

In regard to the doctrine of entire sanctification, there is far more indefiniteness than on any other subject. The want of a personal, definite experience may, in a great measure account for this. We find this subject so merged into and confused with regeneration that no one but the preacher can perceive any other doctrine. On this point we find the Bible very definite. "This is the will of God, even your sanctification." "Be ye holy, for I am holy." "Be ye perfect."

What can be more definite? Yet thousands of earnest believers are confused on this great doctrine. This results from indefinite preaching.—"Like priest, like people." How can we expect people to seek for holiness so long as we preach it only generally. Let God's command, "Be ye holy," be definitely urged upon the people, and we may expect definite results.

Again, we find men indefinite in seeking salvation. Especially is this true of those who seek for "perfect love." They are seeking a deeper work of grace with no definite idea of how deep God designs them to go. Christ says, If we ask him for bread he will not give us a stone.—However, if you ask a stone he will not give you bread. Nor does he promise to give you bread if you ask a fish. He gives just what you ask. The first question each one ought to ask himself is, "What do I want?" Well, says one, I want holiness. Then do not pray the indefinite petition, "Give me a deeper work of grace," but come directly to the point, and say, "Make me holy." According to God's Word you will get nothing else, but what you ask for. I recollect that at the Tamaqua camp-meeting last summer, a sister one afternoon called out at the top of her voice, "Lord, sanctify me wholly."

The consequence was, she got just what she asked for. This holds good in everything in life. Definiteness will be rewarded while indefiniteness dies of hunger.—*Zion's Watchman.*

DEAD ORTHODOXY.

When the celebrated Neander was asked the cause of the defection of the German churches from the sound doctrine, he replied, "A dead orthodoxy." There is nothing that can so guard the purity of the Christian faith as spiritual vitality in the church. Alas for us when the holy fire ceases to burn upon the altars of our spiritual Israel! We may have our costly and magnificent edifices of worship, graceful in their proportions, beautiful and imposing in their architecture; their seats may be thronged with refined and wealthy congregations; their vaulted arches may reverberate with the choicest strains of music; the schools of human learning may contribute eloquent and refined thought to feast the intellect and tickle the fancy of the gathered multitude; and the ceremonies of religion be performed with increasing pomp and splendor; but, alas! the whole would want vitality; and under its lethean influence, souls would be lulled to sleep, and slumber on, till roused by the angry surge rolling up on the dark shores of perdition. The mighty stream of death would lave the very threshold of the sanctuary, and on its bosom multitudes would be borne from the church of God to the gates of hell. May God avert so fearful a calamity from our spiritual Israel!—*D. H. Clark.*

—Each soul must answer for himself at last. It will not do to say, I should have kept God's commandments if so and so had done so. It will not do for any soul to place responsibility on any one's shoulders. God speaks to each one separately.—*M. H. S.*

CONVICTION.

A genuine conviction of our corruption and demerit, thus striking at the very root of our pride, necessarily fills our hearts with inexpressible gratitude for every favor we receive, gives an exquisite relish to the least blessing we enjoy, and teaches us to say with the thankful patriarch, "I am not worthy of the least of all thy mercies;" and as it renders us grateful to God, and all our benefactors, so it makes us patient under the greatest injuries, resigned in the heaviest trials, glad to be reproved, willing to forgive the faults of others, open to acknowledge our own, disposed to sympathize with the guilty, tender-hearted toward the miserable, incapable of being offended at any one, and ready to do every office of kindness, even to the meanest of mankind.

As soon as we can discover our spiritual blindness, we mistrust our own judgment, feel the need of instruction, modestly repair to the experienced for advice, carefully search the Scriptures, readily follow their blessed directions, and fervently pray that no false light may mislead us out of the way of salvation.—*Fletcher.*

—The plain path always appears to the trusting and obedient soul.

—A noble part of every true life is to learn to undo what has been wrongly done.

—Blessed failures are those that throw men, with their poor aching arms, and weary, burdened hearts, directly upon the omnipotence of God! When men are thus weak, then are they wonderfully and forever strong. It is the child-nature clinging to the mother's neck sobbing and crying; and it is just like God to press the most helpless, as a mother her most confiding, close up in the arms of an infinite pardon.

SELF-CRUCIFIXION.

BY REV. J. J. GRIDLEY.

What is this, and when does it occur? Is it something distinct from entire sanctification, and subsequent to it? So some tell us; but, in saying this, do they not under-rate the work of entire heart-purity, and make it less than it really is? So we think; but let us carefully examine the matter, not in the spirit of controversy, but simply to ascertain the truth, as revealed to us in the Scriptures.

What, then, does entire sanctification imply and secure, as taught in the Bible, and in the standards of Methodism? Our present answer must be brief and summary; quotations in proof might easily be multiplied, but need not now be adduced. *Entire sanctification implies:*

1. Entire consecration to God. In this act we "remove the devil and all his works;" the ways, the maxims, and the spirit of the world, so that we are no longer "conformed" thereto. We also renounce unholiness, in all its forms. We solemnly resolve, by divine aid, henceforth to take God's will as our only rule of faith, experience, and life, under all circumstances, to the end of our earthly existence. By the help of grace, we actually do give up all to Christ and for Christ, forever! In this state alone can we savingly believe.

2. A present, definite, and determined act of faith in Christ, that, for His sake alone, we are now fully saved. Thus believing, we receive "according to our faith." We do now receive all we believe for. All sin is washed away. We are "every whit whole." We are "saved to the uttermost."

The carnal mind is wholly removed no "root of bitterness" left. Wicked self is slain. "We are crucified with Christ." The "old man with his deeds," before only bound,

is now utterly killed and "cast out."

Now we have perfect humility, perfect faith, perfect love, perfect peace, perfect patience. We are emptied of sin and filled with love. In an important sense, we now stand "perfect and complete in all the will of God." We are "complete in Christ," completely saved by him, and in complete fellowship with him, in all things. His will is our will. And all this despite many remaining imperfections and infirmities, outward and inward, which, however, do not impair our love to God or to man.

"Perfect love" is all, the alpha and omega of Christian perfection; it is the "perfect man in Christ," the "full corn in the ear," "Love is the fulfilling of the law." Yet such a Christian is susceptible of unlimited and eternal growth in holiness!

Now, if entire sanctification implies and secures all that we have above stated; if all moral impurity is washed away, if unsanctified self is slain, and the will and all the desires and affections are brought under complete and sweet subjection to God, why talk of self-crucifixion as a work yet to be wrought in the soul? Self is already crucified, my brother, if indeed you are wholly sanctified; and what you call self-crucifixion is simply carrying out the principle, already established, of perfect obedience to God; that is, you continue to give up all for Christ; it is not a new work, but a continuance of the old. Why make a distinction without a difference? The Lord grant us sound judgment in divine things.

—The strongest cannot oppose God's arms.

—To know how to serve is to have learned one of the lessons of divine wisdom.

—Those who mistake morality for religion build their hopes of Heaven upon a sandy foundation.

"IT WILL LIGHT YOU HOME."

Going two miles into a neighborhood where very few could read, to spend an evening in reading to a company who were assembled to listen, and about to return by a narrow path through the woods, where paths diverge, I was provided with a torch of light wood, or "pitch pine." I objected; it was too small, weighing not over half a pound. "It will light you home," answered my host. I said, "The wind may blow it out." He said, "It will light you home." "But if it should rain?" I again objected. "It will light you home," he insisted.

Contrary to my fears, it gave abundant light to my path all the way home, furnishing an apt illustration, I often think, to the way in which doubting hearts would be led safely along the "narrow way." If they would take the Bible as their guide, it would be a lamp to their feet, leading to the heavenly home. One man had five objections to the Bible. If he would take it as a lamp to his feet, it would "light him home." Another told me he had two faults to find with the Bible. I answered him in the words of my good friend who furnished the torch, "It will light you home."—*The American Messenger.*

—Those who speak the words of truth and soberness need not fear a close examination.

—Says Dr. James W. Alexander: "Observe the families which have made this passage from ancient strictness to fashionable Christianity and you will find their children, one by one, sliding away to looser forms of religion, if not to utter carelessness. More than ever," continues he, "do I feel that our families must stand in a kind, but determined opposition to the fashions of the world, breast the waves, like the Eddystone Light-House."

PURITY.

It is not abstinence from outward deeds of profligacy alone. It is not a mere recoil from impurity of thought. It is the quick, sensitive delicacy, to which the very conception of evil is offensive. It is a virtue which has its residence within—which takes guardianship of the heart as of a citadel or inviolated sanctuary in which no wrong or worthless imagination is permitted to dwell. It is not purity of action that we contend for, it is exalted purity of heart, the ethereal purity of the third heaven, and if it is at once settled in the heart, it brings the peace, the triumph, and the serenity of heaven along with it. There is a health and harmony in the soul, a beauty which, though it effloresces in the countenance and the outward path, is itself so thoroughly internal as to make purity of heart the most distinctive guidance of character that is ripening and expanding for the glories of eternity.

HEATHEN HABITS.

It has been ascertained from "tablets" disinterred on the banks of the Tigris, and now in the British museum, that what are called "blue laws" were in vogue in Babylonia in the early ages of the world. The Sabbath day was observed with considerable strictness in that old empire. On that day the king was not allowed to take a drive in his chariot; various meats were forbidden to be eaten, and there were a number of other minute restrictions, and the reason why so much respect was paid to the holy day among these nations was that it was believed by them to have been coeval with the creation, and therefore an ordinance of God.—*Banner of Holiness.*

—Great things are not accomplished by idle dreams, but by years of patient study.

WHO HAS SEEN CHRIST IN YOU TO-DAY?

"The parson asked a strange question this evening," said John Sewell to his wife Ann, on his return from church on Sunday.

"What was it, John?"

"Who has seen Christ in you to-day?" I wish you had been there to hear him, Ann; he made it pretty plain that all who love Christ ought to show by their conduct that they are in earnest."

"That's true, John. I know I often fall short of what a Christian should be."

"The boot pinched me, I can tell you, for I am sure you and the children haven't seen Christ in me to-day. If I'd remembered to be like my master, I should not have been so cross with you because you wanted to take your turn out this morning."

"And I shouldn't have snapped you up and been vexed," interrupted Ann.

"Then I used Tom roughly because he worried me, and when he cried I boxed his ears, when a kind word would have made all right. There's lots of things I should have done, even to-day, if I'd acted up to the parson's question."

"We'll try and begin fresh, John. You're quick, and I get vexed. We've both a deal to learn. We must just pray that the children and our friends may see Christ in us."

Monday morning came. John was up early, and before he went off to work he asked that Christ might be seen in him that day. Ann did not forget that she too wished that Christ might be seen in her; and at breakfast time the children were told how Christ might be seen in them, and they were cautioned to be kind and loving toward one another, and toward their companions.

Thus through the family, tempers were quelled for Christ's sake, and pleasant acts were performed for

Christ's sake; and John was able, in that same strength, to ask a fellow-work-man to forgive the sharp words he had spoken to him on the previous Saturday.

"I've had the happiest day that I ever spent," John remarked to his wife that evening. "I know I've long been a professor, but I have not shown in my behavior that I do really want Jesus to be seen in me."

"I'm sure it's been just the same with me," replied Ann.

"I know now why some of our fellows in the shop find fault with religious people, and call them no better than those who have no religion at all. We Christians are not shining lights; we get into the same tempers, and use the same sharp words, and do the same actions as men of the world, and so we bring reproach on Jesus."

"That's well said, John. I mean to ask myself every night, 'Who has seen Christ in me to-day?' I know I shall often have to tell God that I've failed, but Jesus will help me to be true to him, and you know there's a text which says, 'I live, yet not I, but Christ liveth in me.'"

Dear readers, will you too take this question home, "Who has seen Christ in me to-day?"—*Friendly Greetings.*

—The highest and most profitable reading is the true knowledge and consideration of ourselves.

—If we faithfully serve God we will have as much wordly prosperity as is for our good and his glory.

—It is a grand thing to feel that we are daily being lifted up over the rocks and breakers, with the waters hissing and surging around us, and though our feet and our garments often touch the surging current, yet the angel of deliverance bears up his burden over the precipice and though seeing the abyss below, faith views the shining host and victory.

—*M. H. S.*

A LEAF FROM MY EXPERIENCE.

BY HATTIE ALLEN.

It will four years in February since God, for Christ's sake, forgave my sins. For years I had been hoping and guessing my way along, trying to make myself believe I had religion, following the fashions of the world, and at the same time trying to follow the meek and lowly Jesus. At last I became tired of professing religion, and giving it up I went into the world more than ever. I finally got where I did not believe in religion, for I saw no one that lived it. God sent Sister Wetherald to our place, and when she preached about coming out from the world and living separate, I was angry at first, and thought it was terrible to preach such a doctrine to people that were civilized. But God got hold of my heart and I was convinced that this was the Bible route. I fought against light until I thought I would surely be lost. I made up my mind that if I could get what I thought Sister Wetherald enjoyed, I would take that way. I attended the meetings thirteen weeks and never missed but two in that time; I tried to find rest, but not until I said, "Yes, Lord, I take the cross, I'll gladly go this way if thou wilt save my soul." I felt the nails were driven through my soul, and I died to sin. But best of all, I left the grave clothes behind. Glory to his name! Just one week from that time I received the blessing of holiness, and I felt as clear as heaven.

The Lord showed me I must pray with people and talk about salvation. I went, glad to obey. My family were very much opposed to my dressing plain, so they sent me away to the city to visit friends. They told our people they could soon cure me of that silly notion. I staid there one week, and prayed with them and talked about salva-

tion. They would look at me with astonishment; and when I got ready to come home the young lady said she wanted to give me a present if I would accept it, and offered me a set of jewelry; I said:

"There's no thirsting for earth's pleasure,
Nor adorning rich or gay,
For I've found a richer treasure,
One that fadeth not away."

O, how the Lord blessed my soul! I came home more satisfied with the way than ever before. Glory to Jesus! My family talked to me so much that the devil appeared as an angel of light, and I made up my mind that I had been a little too straight, and that I would not be quite so peculiar. So I lost the power out of my soul. I could not talk to people then. God showed me I was trying to climb up some other way. He also showed me I could not dress between the church and the world and enjoy the salvation of the Bible. I cried for mercy and God received me again. I was willing to take the servant's place, but he gave me a clear title, and I resolved never to sell it again. Glory to Jesus! I got where I could get blessed again. My sister was ashamed to go to church because she said I made such a noise. But God kept me amidst it all, and today she enjoys the same kind of religion that I do.

It is still settled in my heart to follow the Lord. I am his to do his will, and when people talk about dying, I understand what they mean. I know I am consecrated to walk in God's way, and I keep where I can get blessed. I left this world far behind by God's grace. I'll never be tied down to please anybody, but I dare stand for the truth, and I will. Glory! The way is not dark, but is lighted with the smiles of Jesus. I know not what is before me, but one thing I know: he will never leave me, and I will be true. It does pay.

The way is not too narrow for a

child of grace, but it is too narrow for a narrow mind. I am glad of it. Jesus keeps me, and I lack no good thing. O how few I see that know about saving grace. They talk about freedom, yet are in bondage. But I am the Lord's, and by grace I will serve him while I live. I know by experience that the way of the transgressor is hard, but Jesus says if we do his will we shall know of the doctrine."

THE FATE OF THE APOSTLES

St. Matthew was martyred in a city in Ethiopia.

St. Mark was dragged through the streets of Alexandria in Egypt till he expired.

St. Luke was hanged on a tree till he was dead, in Greece.

St. John after having been put in a caldron of boiling oil at Rome and receiving no hurt, died a natural death at Ephesus in Asia.

St. Peter was crucified at Rome, and according to his request, with his head downwards, thinking himself unworthy to die in the posture in which his Lord died.

St. James the Great was beheaded at Jerusalem.

St. James the Less was thrown from a pinnacle of the temple and beaten to death with clubs.

St. Philip was hanged against a pillar at Hieropolis, a city in Phrygia, till he expired.

St. Thomas was pierced through the body with a lance at Corrandel, in the East Indies.

St. Jude was shot to death with arrows.

St. Simon the Zealot was crucified in Persia.

St. Matthias was first stoned and afterwards beheaded.

St. Barnabas was stoned to death by the Jews at Salamis.

St. Paul, the great teacher of the Gentiles, was beheaded at Rome by the tyrant Nero.

DECEITFULNESS OF RICHES

In Matthew xiii, 22, Jesus speaks of the deceitfulness of riches. Why are riches, like a great many other things of this world, deceitful?

1. Because they promise happiness. The poor often say, "Wait till I get rich, then I will be content and happy." But they fail to find that content and happiness they expected, and say, "Riches are deceitful;" for the more they accumulate the greater the care and less the happiness.

2. Riches promise ease and leisure time for recreation. But to the majority of the rich this is false; for how few rich men find any leisure time for rest. The more riches, the more work.

3. Riches promise benevolence. Yes, the stingy person says, "Wait till I get rich, and then I will give." But that man who was not benevolent when he was poor will be less so when he gets rich.

There are many persons who profess to love God that give less as riches increase. I have a man in my mind who said, "Ten and twelve years ago I gave so much to the church; and I give the same amount at present;" and yet that man is worth three times as much now as he was then. Riches are deceitful. David says, "If riches increase, set not your heart upon them." Riches certainly make themselves wings. Paul's advice to Timothy, in 1 Timothy, vi. 17, is to not trust in uncertain riches. Oh, the deceitfulness of riches. Yet how much man desires and worships the deceitful thing.—*Religious Telescope.*

—To enjoy the pleasures of wealth, thou shouldst first experience the fatigue of labor.

—He who gains the victory over himself, gains the victory over all his enemies.—*Upham.*

FOR US AS WELL.

The greatest saints who ever lived, whether under the Old or New Dispensations, are on a level which is quite within our reach. The same forces of the spiritual work which were at their command, and the exertion of which made them such spiritual heroes, are open to us also. If we had the same faith; the same hope; the same love which they exhibited, we could achieve marvels as great as those which they achieved—not indeed the marvels which change the outward face of nature, but those higher marvels whose field is the heart and soul of man. A word of prayer in our mouths would be as potent to call down the gracious dews and the melting fires of God's Spirit, as it was in Elijah's mouth to call down the literal rain and fire, if we could only speak the word with that full assurance of faith wherewith he said it. Let us no more say querulously, as an excuse to our consciences for not prosecuting the high end to which we are called, "God has put the great standard of holiness out of my reach." It is not so. As if with the design of meeting such an objection, he exhibits to us in his Word the occasional failures and feebleness of his most illustrious servants, and gives us a glimpse of them, not only in the triumphs of grace, but in the infirmities of nature. Seen in plain truth, and not through the distorting medium of distance, they were "men of like passions with ourselves," though under the empire of principles which brought God into immediate relations with them, and thus lifted them above self and the world. Why should we not follow them, even as they followed God and Christ? Plainly the reason is not to be sought in any disadvantages under which we labor, in comparison with them. It is not that holiness was originally more congenial to their nature than to ours. It is not that privileges ac-

corded to them are denied to us. It can be nothing but that laggardness of will, that indifference to high moral aims, that want of spiritual energy, that cheerful acquiescence in the popular standard of religion, which has caused many a soul, when "weighed in the balances," to be "found wanting," to be counted unworthy of the calling and kingdom of God.—*Dean Goulburn.*

HE IS ABLE.

Able to deliver us from the burning fiery furnace.—*Dan. iii, 17.*

Able of these stones to raise up children unto Abraham.—*Matt. iii, 9.*

Able to build you up, and to give you an inheritance among all them which are sanctified.—*Acts xx, 32.*

Able to make him stand.—*Rom. xiv, 4.*

Able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work.—*2 Cor. ix, 8.*

Able to do exceeding abundantly above all that we ask or think.—*Eph. iii, 20.*

Able to subdue all things unto himself.—*Phil. iii, 21.*

Able to keep that which I have committed unto him.—*2 Tim. i, 12.*

Able to save him from death.—*Heb. v, 7.*

Able to save them to the uttermost that come unto God by him.—*Heb. vii, 25.*

Able to raise him up even from the dead.—*Heb. xi, 19.*

Able to save.—*James v, 12.*

Able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.—*Jude xxiv.*

Believe ye that I am able to do this?—*Jesus.*

Dare you limit the Holy One of Israel?—*Ps. lxxviii, 41.—Bible Banner.*

—It is only imperfection that complains of what is imperfect.—*Fenelon.*

CHRIST'S STRENGTH AND CHRIST'S BLOOD.

A minister of Christ, conscious of emptiness, and a want of power for the function of his sacred office, was yearning "to be better," "to be endowed with power from on high," and to be "filled with all the fullness of God." While praying and waiting in longing expectation, these words were whispered to him, coming, as it seemed to him, which was no doubt the case, directly from Christ himself, namely: "MY STRENGTH IS AS FREE AS MY BLOOD." My whole being was electrified with the truth presented, as I read those words; and ever since the reading, that truth has been "as a burning fire shut up in my bones." "My strength is as free as my blood." No believer doubts the freedom or efficacy of the blood. "The blood of Jesus Christ his Son cleanseth us from all sin!" And the freedom of that blood is as perfect and absolute as is its efficacy. We ever think of it as "a fountain opened for sin and for uncleanness," a fountain filled to the brim and ever accessible to everyone who approaches it. "His blood flows so freely, in streams of salvation." Now Christ has not only shed his blood for us, and made it thus free and all efficacious, but has revealed Himself to us as possessed of almighty strength, as "mighty to save," "able to save unto the uttermost them that come unto God by him." Of Christ's ability thus to save, no true believer has a doubt; and of the perfect freedom of the blood his assurance is equally absolute. Of the freedom and availability of Christ's strength to save, but to a limited extent, here doubt comes in, limits faith, and perpetuates bondage under the law of sin and death. How often do I hear believers saying, "Oh, no, I have not a doubt of Christ's ability to save me to the uttermost, and to keep me from all my sins."

Of the freedom, or availability of Christ's strength thus to save and to keep, right here, "gloomy doubts arise," and hold back the soul from "the glorious liberty of the sons of God." To this liberty no believer does, or can, attain, until to his faith "Christ's strength is as free as his blood." Keep this thought with you, reader, in secret and devout meditation and prayer; take it with you, as you go abroad into the world; write it as "upon the palms of your hands;" "keep it as a frontlet between your eyes," and hide it in your heart of hearts, that Christ has set before you an open door in all the infinitude of his strength and grace, where his strength is as free and available to save and to keep as his blood to cleanse from all sin. Treat every doubt on this subject as treason against God and your own soul. When you shall attain to this "precious faith," then you will walk at liberty, in this blissful fruition of full assurance of faith, full assurance of hope, and full assurance of understanding. "God will be your everlasting light, and the days of your mourning will be ended."—*A. Mahan, in Divine Life.*

—Christ has taken our nature into heaven, to represent us, and has left us, on earth, with his nature, to represent him.—*Newton.*

—The religion of a sinner stands on two pillars, namely, what Christ did for us in his flesh, and what he performs in us by his Spirit. Most errors arise from an attempt to separate these two.—*Rev. John Newton.*

—Of all teachings, that which presents a far distant God is the nearest to absurdity. Either there is none, or he is nearer to every one of us than our nearest consciousness of self. An unapproachable divinity is the veriest of monsters, the most horrible of human imaginings.—*Geo. McDonald.*

"WHO SHALL ROLL US AWAY
THE STONE?"

BY REV. E. OWEN.

The day had just dawned upon Joseph's
new tomb,

The "Sweet preparation of Spices" was
done,

And the women were asking, mid sorrow
and gloom,

"Who is there to roll us away the great
stone?"

On reaching the spot their fears quickly
fled,

The battle was over, the victory won;
For an angel came down to the place of
the dead,

Rolled back and sat down on that
"very great" stone.

Thus the spirit low bowed under prospec-
tive strife,

If it haste as did these in the race to be
run,

Will surely find help in each conflict of
life,

There'll be some one to roll us away
the "great stone."

In the distance the night may seem dense
o'er the grave,

As we haste to the hour when man's
labor is done;

But our conquering Lord, who is "mighty
to save,"

Will be present to roll us away the
"great stone."

The very last stone being thus rolled
away,

Our faith shall give place to the pleas-
ures of sight;

At home with our Saviour, forever to
stay,

Earth's darkness be changed for a day
without night.

—I measure ministers by square
measure. I have no idea of the size
of a table, if you only tell me how
long it is; but if you also say how
wide, I can tell its dimensions. So
when you tell me what a man is in
the pulpit, you must also tell me
what he is out of it, or I shall not
know his size.—*Newton.*

MORMONISM.

Here is a horrible story told by a
correspondent of the *Eureka Leader*,
of what he saw at Ogden, a railroad
town in Utah, where a number of
emigrants were waiting to take the
train to Brigham City: "I was look-
ing on with great curiosity, when I
discovered a tow-headed, buxom girl
weeping bitterly. Two or three old
women were scolding at her, and a
withered old Mormon stood with his
arm around her. He finally coaxed
her off to his wagon, she screaming
and crying that she would not marry
him, and he never let go of her until
he set her down upon the wagon
tongue.

A girl was following them. I halted
and asked what was the trouble.—
She said that this girl was pledged
to the old man and that he had paid
her passage out, and now she did
not want to marry him because he
already had a wife and seven children.
I asked her if she would be forced
to do so. The girl replied: 'Of
course she will. They have pledged
her to him.' Poor thing! the last
that I saw of her she was struggling
to get away from him, and the with-
ered old fellow was holding on with
both arms around her. It was sick-
ening to think of such doings in a
civilized land.

Dark as that girl's mind was, she
had some grains of virtue and some
delicate instincts: the despair pic-
tured on her face showed that. There
is a terrible account for our country
to settle with that poor girl. England
was lately stirred with indignation
because girls were found to be in-
veigled from London to Belgium for
immoral purposes; but what was
done there a few times is done here
a thousand times, and yet our country
does not root out the evil of poly-
gamy."

Stand to the truth as it is in Jesus,
committing the results in confidence
to God. They are safe in his hands.

WHY?

Why are there so few persons converted in meetings held by holiness people?

There is great reason to be thankful to God that there are so many helped, yet, speaking, comparatively, their numbers are but few, and the inquiry why it is so is a most serious one.—Undoubtedly the great lack is in a spirit of prayer. Not so much the lack of prayers as the lack of spirit-inspired prayers.

Meetings are held; the truth is set forth more or less clearly; songs and testimonies are not wanting—even earnest prayers are not a few. But to one who has spiritual discernment it is plain there is a lack of Holy Ghost praying; and consequently all is weak; and but little accomplished.

As soon as Zion travailed she brought forth her children. Isaiah, lxvi, 8. It is to be feared there are lifeless members in the church, who have come in during a revival, when there was no travailing spirit in the church.

Another reason is, there is not a steady aim to this end. When a hunter or trapper goes in search of game, he prepares his bait and weapons, chooses his time, and studies the habits of his game, all that he may succeed. But well did Jesus say, "the children of this world are wiser in their generation than the children of light."

To have sinners converted, heavenly wisdom must be used. In order to prevail with men, we must, like Jacob, first prevail with God; and when the victory is gained in the second place, a man can go before the people with a holy boldness and a tender heart, and find God has given at least a few into his hands.

Why are so few persons brought into the clear light of entire sanctification in our conventions and holiness meetings? Most of what has been said in regard to the conversion

of sinners, will apply in answer to this question. But there is no doubt that many honest holiness workers make a mistake in their efforts to lead souls into the experience of full salvation, by getting their minds fixed on something else than Jesus Christ. They look at their conversion, at their faith, or try to; at their feelings; at the Word of God. Now all of these together could not in a thousand years, sanctify a soul, unless the eye of faith rested on Jesus. Promises avail nothing, unless in and through them we see the promiser, and feel his healing touch. Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else. Isa. xlv, 22.—*Happy Pilgrim.*

—God has linked faith and salvation together by more than "hooks of steel"—even by his unchangeable decree.—*Dr. Hodge.*

—Much depends on the way we come into trouble. Paul and Jonah were both in a storm, but in very different circumstances.—*John Newton.*

—Apollos met with two candid people in the church; they neither ran away because he was legal, nor were carried away because he was eloquent.—*Rev. John Newton.*

—We should not compare ourselves with those about us, for that is probably just exactly what they are doing, and getting comfort for half-hearted service for the Master. We should compare ourselves with Him who is alone our one bright example. Seek, with all thy heart to walk in His footsteps; then, and then alone will you go on from grace to grace, from glory to glory. Keep near to Jesus, study his acts, dwell much on his sayings, and never mind what this or that man or woman is doing or thinking, the momentous question is alone between yourself and God.—*M. H. S.*

HEAVEN.

I know not where that city lifts
Its jasper walls in air,
I know not where the glory beams
So marvellously fair.

I cannot see the waving hands
Upon that farther shore,
I cannot hear the rapturous songs
Of dear ones gone before.

But dimmed and blinded earthly eyes,
Washed clear by contrite tears,
Sometimes catch glimpses of the light
From the eternal years.

There is a rapture of the soul,
The joy of sins forgiven,
For Christ, the blessed, reigns within,
And where He is—'tis heaven.

—The Friend.

HOW GOD LED ME.

BY J. S. HARRINGTON.

I am glad that through the pages of the *Earnest Christian* I can testify to Jesus' power to save. When Brother Hart first came here, I frequently heard him preach, attended his meetings and received strength from on high, and for some time walked out in the light with the evidence that my ways pleased God. I came finally to a place in my experience where God put me to the test. I was a member of the A. O. U. W. I had from my conversion always been opposed to secret societies, but when a man gets away from God, what will he not do?

One night, Bro. Hart preached a sermon, through which I got under conviction. I fought against light. I was willing to give up anything or everything but that Lodge—it seemed impossible to abandon it; I had so built on it. Was I not providing for my wife and family? I saw members of nearly all the churches identified with one order, or another. Why should God require such a sacrifice at my hands? But he did. Oh, how I struggled

and fought with my conscience.—After the meeting I met Bro. Hart on his way home. I spoke to him about the matter. He seemed not to want to have much to say on the subject. I presume he knew that God's Spirit was striving with me. From that moment I went back, first picking up one and then another of my old and forsaken habits. I was a perfect mass of wretchedness, wandering around with no hope, no joy, no peace. Inwardly, I knew what was the matter. I knew no person could help me. I had the light, but was too great a coward to walk in it, and was fighting against God's holy Spirit. None but God knows the wretched months that I passed.

Some months ago I did what I believed best under the circumstances. I joined the Baptist church with my wife, and tried to do and live aright, but was not willing to come out in the clear light, so there was no rest, only a fearful condemnation. A little while ago I attended meetings in Oakland. God, for Christ's sake, wonderfully blessed me, pardoned my past transgression and sanctified my soul. I supposed the Lodge was a thing of the past, but one night Brother Hart spoke on being fully sanctified. If there was anything between us and God, that caused fear or dread, we could not be fully his. In the light of God's Spirit, and with all sincerity, I commenced to examine myself.—I was a child of God, redeemed and sanctified by blood divine, and yet a member of a society that knows not Jesus—whose members, many of them, scoff and ridicule at the very name of Christ. What was I to do? It was plainly set before me: Either hold on to the Lodge, carry about this load of misery and wretchedness, perhaps enjoy the good opinion of the world in a measure, and finally lose my soul; or by God's assisting grace, give up my lodge, come out and be separate, and touch not the

unclean thing, and do what I knew was my whole duty. To-night I thank God that I was enabled to make the decision for time and eternity. What floods of peace and joy followed. Oh! how the promises of God came surging up: "I will never leave or forsake thee," and "they that put their trust in me shall never be confounded," and "your bread and your water is sure," and many others. I have received opposition, but it only makes me stronger. Now I am walking in the light, as it shines on me. All for Jesus. All glory to his name!

Remember me at the throne of grace, that I may receive strength from on high, and God grant that I may so walk, that my light may shine, and others may see that I have been with Jesus.

TO THE DOUBTING ONE.

Ask thy soul these: First.—Whether there be any gain by doubting? Faith purifies the heart, but doth doubting purify the heart!—Secondly. Whether there is anything more pleasing to God than to trust him in and by Jesus Christ, when all comforts are out of view, and when you see nothing but what is contrary to the promise? Thirdly. Whether you must not venture upon Christ at the last? and if you must venture upon Christ at the last, why not now? When a man has to go over a river, though he ride once and again in the water, and come out saying, "I fear it is too deep for me"—yet considering there is no other way for him, he resolves to venture. "For," saith he, "the longer I stay, the higher the water will rise, and there is no other way for me. I must go through at the last, why not at the first?" And so he ventures through. Thus it is with you. You say, "O, but my heart is not humbled; O, but I am a great sinner—and how can I venture upon Jesus Christ?—

Will thy heart be more humbled by keeping from Jesus Christ? and wilt thou be less a sinner by keeping from him? No, certainly; for the longer you stay from Christ, the harder it will be to venture on him at the last. Wherefore, if there be ever a poor, drooping, doubting, fearing, trembling heart reading these words, know that I do here, in the name of the Lord, call out to you and say, "O soul—man or woman—venture, venture, venture upon Christ now! for you must come to trusting in him at the last; and if at last, why not now?"—*Exchange.*

—Sustaining grace shows God's regard for those whom he sustains more than delivering mercy would show it.

—God's chosen ones, the dear ones towards whom he has been especially gracious in spiritual gifts, are often cast into circumstances of trial out of which there seems no way of exit. God brings his children into just such straits—perhaps to show them that they are leaning too much on themselves, and on their own good works for salvation; perhaps they want the applause of men, and so our Father shows us that our righteousness is all dirt and rags. He wants us to look on the Man of Sorrows; the Lamb, slain from the foundation of the world; and how mercifully does he deal with us; for when truly miserable and empty, one glimpse of Jesus and his free gift brings true peace. It is then, when empty of self and our own good deeds, that Jesus condescends to grant true peace. And how often we get into the dark places; we are zealous in labors, generous in gifts, faithful in self-examinations, and yet miserable; and why? Because our self-love leads us away from the fountain of light; it is only when tired and weary, and worn like little children, we look up and say, "Father, accept me for Jesus' sake," that joy comes.—*M. H. S.*

THE SAVED HAND.

Some years ago a minister of the gospel was preaching about the benefits and blessings that may be obtained through prayer. "I once knew a little boy," said he, "who had a very bad sore on his right hand. It got worse in spite of all that was done for it. At last it began to mortify, and the doctor said it would have to be taken off in order to save his life.

"The day was fixed for the operation. The little boy was a Christian. He had a little, retired, shady spot in the corner of his father's garden, where he used often to go and take his book when he wanted to have a quiet time for reading. When he heard the doctor say that his hand must be cut off he felt very sad; he did not want to lose his right hand. So he went to that quiet, shady spot in the garden, and there kneeled down and prayed that God would make his hand better and let it get well again without having to be cut off.

The next day when the doctor came to look at his hand he was very much surprised to find it looking a great deal better. The next day it was better still, and the third day he said he thought it was going to get well, and that it would not be necessary to have it taken off.

"This little boy grew up to be a man. He became a minister; and this," said the speaker, holding up his hand, "is the right hand that was saved, through prayer, from being cut off. And I hold up this hand before you as a proof of the blessings that may be obtained in answer to prayer."

"In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."—Phil. iv., 6.—*Words of Faith.*

Family worship should never be neglected for any cause. It is scriptural and necessary.

SYNAGOGUES OF JERUSALEM

"The synagogues were being used as schools for children of all ages—some very infantine—some up in the galleries, and others below. There were also here and there old men absorbed in their studies—some with huge spectacles. One young man, very pale and exhausted-looking, had a handkerchief tightly bound round his head. Walter asked the reason. It was to quiet the pain in his forehead, caused by constant reading. He had undertaken to perform instead of another the meritorious action of reading through the Bible in ten days and nights, and had got rather more than half way through. For this he was paid a trifling sum by the person whose soul was to be benefited by the merit of this action.

"The idea of sacrifice and vicarious suffering pervades their whole system," remarked Mr. Anderson; "however they may try to evade it, and deny that the death of the Messiah for an atonement is necessary. It is remarkable how constantly the idea of suffering by means of a substitute, or gaining merit in the same manner, occurs in their observances."

"Do they offer no actual sacrifices now?"

"Certainly not, because they are excluded from the only place where sacrifices are allowed to be offered—the Temple. The nearest approach to sacrifice is the killing by each person of a white cock on the day of atonement, accompanied by prayer that the blood of this victim may be accepted instead of the life of the person; and this is done on account of a singular coincidence between the name in Hebrew of both man and cock, which are expressed by the same word."

"Supposing that the Temple grounds were now suddenly to be

thrown open to them, would the Jews restore the sacrifices?

"Most likely; but they would first require to purify the whole enclosure with the ashes of a red heifer, according to Numbers 19, on account of the pollution by the dead who have been slain there."

"But there are no priests."

"The Jews believe that the line of priests has not been lost, and that every person bearing the name of Cohen is of the line of Aaron,—as also, that everyone bearing the name of Levi is of that tribe,—and they act upon this. In the reading of the law in the synagogue, the portion is divided and read by various persons of different degrees, who are called up each in their order by the reader, and the person first summoned must be a Cohen, and the second a Levi. A Cohen also is always obliged, in case of death, to leave the house in obedience to the command of God.—Lev. xxi, 1-5. And a firstborn son is always considered the property of the Cohen, and bought back—redeemed from him by the parents.—Exod. xxxiv, 20. These are circumstances of daily occurrence."

"Would it not be easy," asked Walter, "for a person to assume the name of Cohen who has no right to it?"

"I have asked that very question of the Jews, and they say no. That, in the first place there is no sufficient inducement in the way of privilege or advantage to be gained; and in the next, that the Jews know each other's families and descent so well, that detection would be almost certain. I find that the distinction between the families of Cohen, Levi, and the other Jews, is kept up among all the great divisions, that is, the Sephardim or Swanish, the Askenazim or Polish, and the Morocco or Mograbee, as well as the Persian or India Jews."—*Home In the Holy Land.*

A NEW PENTECOST.

Is a new Pentecost possible to us?

To this question there can be but one answer. It must be possible. We are still in the dispensation of the Spirit. The might of God was not exhausted on that day. That baptism was only an earnest pledge of a still further and fuller manifestation of God to man. "And it shall come to pass afterwards that I will pour out my Spirit on all flesh." Did the Apostles need to be filled with the Spirit? So do all your pastors and all your missionaries. Was it necessary that the Spirit should be a mighty and palpable reality in the Apostolic Church? So it is in the Church of these days. Was their enterprise a great and difficult one? So is ours. Were the early disciples dear to the heart of Christ, and objects of the Father's love? So are we. There never was a time when another Pentecost was more needed than it is now, and there is no blessing which the Father is more ready to bestow on those who ask Him, than this very gift. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." It is the promise of the Father; we are His children, and He loves us with an unspeakable love. He would have us to be just like Himself, and in order to accomplish His purpose in us and through us, He is ever seeking to fill us with His Spirit. He has given His Church a great and glorious work to do, and He is waiting to clothe His people with the necessary power for its accomplishment.

In all ages there have been men who have had the faith and courage to ask the Father for this fulness of the Spirit and they have obtained it. The promise is, "Ye shall seek Me and find Me when ye shall search for Me with all your heart." "I

besech Thee," prayed Moses, "show me thy glory." And the Lord said: "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee."—*Good Way.*

YOU WHO DOUBT.

BY B. H. R.

Your Christian life is not as happy as you wish it to be, and you wonder why. Perhaps you are partly aware of the reason; it may be no reason at all appears to you. You want the blessing of the Lord, and yet fail to receive it. You see your friends enjoying the favor and smiles of the Heavenly Father, and yet your longing is unfulfilled. You say, "Oh, that I could believe," and you stop there.

Now let me ask you: "Do you believe the Bible?" "Why, yes! of course I do, with all my heart," you reply; and you think you do, but your doubts, unbelief and fears go far to prove that you do not, for the Bible tells us, how great is God's love to us, how it exceeds all earthly love, far beyond all human calculation. This love for man was so great that "God gave his only begotten Son," that we might become—his servants? "No,"—his friends? Oh, far beyond that, the relationship bought for us, "That we should be called the sons of God;" and farther than this even—that at his appearing we might "be like him." (See 1 John iii, verses 1 and 2.) And yet notwithstanding this proof of God's love, you doubt whether the blessing is for you—you are not sure that God can keep you in the hour of trial, and so dare disbelieve both the Word of God and his love. There is a speedy cure for your trouble.

1st. Study your Bible with especial reference to assuring yourself of God's love.

2d. Take your case to the Lord in

prayer, and confess to him all your unbelief and doubt.

3d. In view of what God has done for you in the sacrifice of his Son, Jesus Christ, and what he has purchased for you, throw aside once, and for all time, all doubts, fears, and unbelief.

4th. Give yourself wholly to God; as the light comes, consecrate yourself to walk in it.

5th. Claim the blessing now. As you read or pray, say Lord, I take thee anew as my portion, my all.

6th. Never again harbor the least doubt of the love of God or his willingness to bless. When such suggestions come, say, "I know it is false. God is willing—the death of Christ proves it. Glory to God!"

There is nothing of which the child of God may be more sure than of the fact that God loves his children. Physical and mental science may mislead, and wrong conclusions follow the carefully wrought problem, but we have God's Word for it that "His love faileth not." Build upon this, a sure and solid foundation, and you will not be unstable, but, as a rock, immovable.

—A holy life is made up of a number of small things. Little words, not eloquent speeches, or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the rivers great and many," rushing down torrents in noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions, and imprudences, little foibles, and little indulgences of the flesh; the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.—*Bonar.*

EDITORIAL.

A HOLY LIFE.

The outward life is but a reflection of the inner. The doing is a result of the being. Holy actions and holy words come spontaneously from a holy heart.

Many who make a profession of holiness fail to live it, because they are not made holy in heart. They were told that the work was done and that they must believe it, and profess it, and in due time the fruits would appear. They followed the direction, but the blessing did not come. They wished to be consistent, and so kept up the profession. Such are sincere but deceived. They have taken up with something short of a genuine experience of holiness, and so fail to live a truly holy life. There is much about them that is good—they do good to some extent. Still their lives are unsatisfactory.

The remedy is not in more or stronger resolutions to do better. No real advance will be made until Christ is formed within. There must be a crucifixion of self. The old man must be cast off. As long as any of the carnal mind remains there will be to that extent a carnal life.

An indefinite, wholesale consecration will not answer. As the light shines on particular things they must be yielded. Whatever path the Lord points out for us we must consent to take it. We cannot hold on to anything; we cannot insist upon having our way in any respect and obtain or retain the blessing of holiness. There must be a consecration in which the searching light of the Holy Spirit shows no defect.

God claims our bodies. If we give them to him we cannot work and dress and clothe them as we please; but in all these particulars we should obey his directions. It may be called a small matter how we dress, but God considers it of sufficient importance to lay down rules concerning it. Governments insist upon asserting the right to dictate how their

soldiers shall dress. No government is too great to stoop to a matter so small. There are stronger reasons why Christians should observe God's commands than there are why soldiers should obey the military regulation concerning dress. If you would obtain true holiness give yourself to God to keep all of his commands. God claims our hearts, our wills, our affections, our intellect. Let them be given to Him to be used to His glory as He directs. Make a consecration so full, so complete, that it covers the whole of your being during the remainder of your existence. Let there be no mental reservation. Make a complete surrender to God. Submit yourself wholly to him. This cannot be done without a good degree of faith in God. Go now a step farther. Trust in Him to do for you all that He has promised to do for those who give themselves wholly to Him. Rely on the death and intercession of Christ to secure for you the perfect cleansing of the soul from all unrighteousness. Take Christ as your complete Saviour. Look for him to transform you by the renewing of your mind. Wait patiently for His coming. You shall not wait long. The Lord whom you seek shall suddenly come to His temple. He will drive out all His enemies. He will adorn His habitation with all the graces of the Spirit.

Being made holy you can now live a holy life; the tree being good, the fruit must be good.

Be careful not to grieve the Holy Spirit that dwelleth within you. Work out what God works within. Be in a constant attitude of waiting upon the Lord. Live out the life that is in you. Be careful to maintain good works "*For ye are dead, and your life is hid with Christ in God.*"

DELAYS.

No one under condemnation can with safety delay a single day returning to God. The Spirit may leave him and he become hardened in impenitency and sin.

He may suddenly be destroyed and that without remedy.

Last winter a man was strongly convicted. He went forward for prayers and spoke once. But he refused to go any further, would not yield and hardened his heart. He soon plunged boldly into sin. He turned his oldest boy—a youth of nineteen—away from home because he would not work on the Sabbath. The boy went among strangers and the father went on in sin. A few weeks ago this man was, with two companions, out fishing on the Sabbath. The boat upset; one man swam ashore, another clung to the boat till rescued; but this wicked man, who had grieved God's blessed Spirit, went to the bottom. After a day's search his body was found. He had pulled off his rubber boots, but, though a good swimmer, he was drowned. We were invited to attend his funeral, but owing to other engagements could not.

Beloved, is your peace made with God? Are you washed from your sins in the atoning blood? If not, make no delay. You may be saved now but soon you may be lost forever.

OUR REFUGE.

We are now writing in Minnesota in a most beautiful land, with a fertile soil and invigorating climate but subject to fearful storms. Sometimes the storms destroy many lives and leave ruin and desolation in their track.

A deeply devoted Christian lady, a resident here for many years, says she does not get over her fear of storms. When a severe one comes she spends her time upon her knees in prayer until its fury has passed.

When dangers are nigh the believer he has One at hand to whom he may fly for protection. If deliverance is best he will find deliverance. If his work is done, gentle spirits will bear his redeemed soul from the turmoil of Earth to the peace of Heaven.

If we would be safe at all times, if we would be strong to do the duties and bear the ills of life we must make God our refuge and our strength. We must not worship him afar off but live, and move, and have our being in Him. Our dwelling place must be with God. The constant frame of our mind must be one of reverence and prayer. The value of our religion will depend on what it makes God to us. That is a poor religion which intrudes anything between the soul and God.

CHILI SEMINARY.

Through a notice on the cover of our June number the readers of the *EARNEST CHRISTIAN* were informed of the endeavors put forth to raise a fund for the purchase of much-needed books and apparatus for CHILI SEMINARY. Will not the many friends of the school send something to aid in this matter? The amount called for at this time* is \$250, of which \$106 has been raised already. The whole could be raised very quickly if *all would help a little*. Send what you can whether it be five dollars or one dollar. The money will be expended with careful attention to the best interests of the scholars. Send money to the Principal, who will acknowledge all receipts. Address B. H. ROBERTS, NORTH CHILI, MONROE CO., N. Y.

If you want your children brought up in the fear of the Lord, and surrounded by influences that will tend to draw them to Christ and from the world, we can recommend this school to you. See advertisement.

A NEW VOLUME.

With the July number we begin a new volume. The term for which many of our subscribers have paid expired with the June number. We ask all such to send on their subscriptions as promptly as they can for we need money very much at this time. Procure an additional subscription if possible to send with yours.

We will send the **EARNEST CHRISTIAN** for a year *on trial* to any one who has never taken it for \$1. As you love our work, help it by procuring solid support for it. We look to God for wisdom and help to make the **EARNEST CHRISTIAN** a real help to all who read it. We look for a baptism of power to accompany our efforts. Pray for us.

NOTICE.

We are very much in need of money to meet the current expenses of the **EARNEST CHRISTIAN**. Our paper bill is a large one and must be met. We ask our friends who are owing us to send us the amount due at once. There is more than enough due on unpaid subscriptions to afford immediate relief if it is promptly paid in. Do not do as some do and say "please stop my paper" when you send money. We are trying to preach the truth through the **EARNEST CHRISTIAN** and we know from what we are told that it does great good. If you would aid and encourage the work get some of your neighbors to take it for a year on trial for \$1. Tell them of the good it has done you and invite them to subscribe for it. Pay what you can on your own account and send as many subscribers as you can. Send money in registered letter or postal money order on Rochester, N. Y.

CAMP MEETINGS.

AT NORTHFIELD, MINN., there were twelve tents on the ground. But the lateness of the season kept the people of the country adjacent busy with their crops, so that the local attendance was small. But a good work was done. Those believers who were present were quickened and blessed. Some experienced the blessing of holiness and a few were converted. The meeting left a good influence, and additional fruit from it will, we trust, be gathered hereafter.

AT SHERWOOD, MICH., the Lord was present. The saints were quickened and

the awakening Spirit rested upon the people. Not as much was apparently done in the community as we could have wished. But the influence of the meeting will not be lost. Good seed was sown and a good harvest is expected. Some were sanctified, and a few converted.

AT ST. CHARLES, ILLS., the meeting was attended with marked success. There were over eighty tents and the attendance was large, and the order excellent. The labors of Brother G. D. Watson, of the M. E. Church, now stationed at Newport, Ky., were greatly blessed. He preached every morning and gave a Bible reading at half-past four in the afternoon. He is a Methodist from conviction, enjoys the blessing of holiness, is a strong, able preacher, and presents the truth clearly and with the unction of the Holy Ghost. The people were instructed, edified and blessed. After about every sermon an altar service was held, at which some, and sometimes many, were, we trust, sanctified wholly to God. As many as fifty, it was thought, rose for prayer at one time, and the altar was often filled. A goodly number were converted, and near the close of the meeting about twenty or so were baptized.

FROM HEBRON, MINN., we have reports of a wonderful work of grace. It was thought that during the Camp Meeting as many as a hundred and fifty were forward for prayers. Methodists, Baptists, Presbyterians, came forward with those who made no profession, seeking for pardon or purity. It was estimated that fully twenty were converted at a single service. Many were brought out into the light of full salvation.

A society of about thirty was organized. Some of the preachers stayed after the Camp Meeting and carried on revival services every evening with marked results for good. We hear that many are being saved. May the tide of salvation sweep on with resistless power all over the land!

CARNEY HOLLOW camp meeting was well attended for that region. The congregations were attentive to the truth, and the children of God were strengthened and helped to new life and power. We were told that the meeting did much to remove prejudice and open the eyes of the people of that section to the real character of our work. May the Lord bless and encourage those who are at work in that region.

WATERPORT, N. Y.—The blessing of the Lord came upon the meeting at the beginning. The people began at once to look for the blessing of the Lord and to seek for it. The promise was fulfilled to them. We are told by those who remained through the meeting that the power and blessing of the Lord was more manifest this year than at any previous meeting held at this place. There were thirty or forty tents on the ground. We know the Lord has wonderful victories for the Genesee district if they will "go up and possess the land," victories and conquests far beyond those of former days, but they must push out and on just as formerly.

AT HERKIMER, N. Y., we found only two districts represented instead of the three advertised. On Tuesday of the meeting the Lord was present in power. While the people were singing, preparatory to the afternoon sermon, the Spirit came, and soon four or five benches were crowded with souls seeking pardon and purity. The congregations were large and listened to the preaching. We trust seed was sown that will bear much fruit.

OBITUARY.

AT St. Paul, Minn., on the 11th of February, 1882, died Arthur C. Carey, youngest child of R. T. and Mary Carey, in the twenty-eighth year of his age. Converted but a short time before his death, he passed away with the comforting assurance of sins forgiven and gloriously triumphing over death through a living

faith in Christ. He chose John i, 16 for the text of his funeral sermon, and said, "Why, it is just passing from a world of death to a world of life, everlasting life! Inexpressible, incomprehensible thought." When asked if he had any word to send to those who had been his companions at dancing-parties, he said, "Yes, tell them I think they might better be reading their Bibles; it would be more pleasure to them when they come to die."

JANE CAREY.

Etta Frances, daughter of C. F. and Mary A. Warner, of Owatonna, Minn., died Aug. 26th, 1881, aged two years and four months. She was a child of promise, beloved of all who knew her. Though so young she is greatly missed, especially by her bereaved parents. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness to those which are exercised thereby." —Heb. xii., 10.

Sister Harriet Tefft, wife of Rev. Dewey Tefft, died at their home in East Otto, Cattaraugus County, New York, on the morning of the 11th of June, 1882, in her fifty-ninth year, of heart disease. She was the daughter of Isaac and Zilpah Nichols, and was born in West Concord, Erie County, New York, November 5th, 1823. She was married to Brother Tefft, of East Otto, February 9, 1843. She was converted when only fourteen years old, and joined the Methodist Episcopal Church, and remained a faithful member of the same until the organization of the Free Methodist Church in East Otto, N. Y., Jan. 6, 1861, when she identified herself with it and labored earnestly to promote its purity and its prosperity until her death. She was an ornament to the church and an honor to the cause of Christ. She so loved the Word of the Lord that she committed large portions of it to memory, and could repeat the whole Book of Matthew without hesi-

tancy. She was taken sick on the 6th of April last with inflammatory rheumatism and heart disease, and after three weeks of extreme suffering she seemed to be better of the rheumatism, and we thought her recovery to be more hopeful, but, alas, very soon the disease of the heart assumed a much worse form and soon caused her death. Her suffering was intense, but she bore it all with Christian fortitude. The "Grace of God" proved itself "sufficient" all through her sickness, and gave her the victory. At times she was very triumphant, and would break out in holy ecstasy, and praise the Lord as long as her strength would permit. The writer visited her once during her sickness and found her very low but sweetly saved and gloriously happy, and her testimony was, "It is all well." In death she was peaceful, happy, and triumphant. Praise the Lord for such death-bed scenes. She lived where she could exclaim with the Apostle, "For me to live is Christ and to die is gain." In her last talk with her husband she spoke of the happy life they had spent together, and of their kindness to each other. She lived with her husband thirty-nine years, four months and two days, and there was never an unkind word between them. Her husband feels his loss deeply, and needs the prayers of the Saints. His loss is her infinite gain.

Her house was the home of the Pilgrims, and will be greatly missed, especially by the ministers, who were always sure of a cordial welcome from both herself and her husband. She was a model woman, an affectionate wife, a blessing to the church, and an exemplary Christian. The church and all will miss her, but she has now joined the Church triumphant and is singing with the redeemed. Oh, to be ready for death, and to hear the welcome plaudit, "Well done!" God help the Saints, that their sun may not set in a cloud. The funeral was held in the Free Methodist Church at East Otto,

June 13, 1882. Rev. William Jackson officiated, assisted by the writer and others. There were five ministers present. The text used for the occasion, Rev. xiv., 13, was selected by the deceased. The congregation was large and attentive. She leaves a husband, mother, four sisters, two brothers, and other more distant relatives to mourn her death. She is gone but not forgotten. God comfort the afflicted. A. A. BURGESS.

LOVE FEAST.

MRS. A. A. TAYLOR.—I am on the Lord's side. He is wonderfully helping me. I have had answers to prayer both in spiritual and temporal things. I know God is true. He is blessing my soul. I was convicted of sin at the age of fourteen, but I never received a satisfying portion until three years ago last fall, the first Sunday in September, about eleven o'clock. My heart was cleansed free from all sin, from doubts, fears, malice and jealousy. These things have never returned. I praise God for keeping grace. I was sometime seeking for this blessing. The enemy would say to me, God has done all for you he will; your day of grace has passed. I would drop my work and go to God in secret prayer. There came a moment when I could see Jesus kneeling in front of me, ready to own and bless. The burden was gone, and I was free. I thought if I got there I would stay by God's help. I am there to-day. The enemy has often tried to tell me that I could not obey or walk in the light. While I was halting he would say to me, "Dont try—you will fail." But God lifted me in the path pointed out. I was tempted, but saw nothing to go back to. I said to the Lord that if he would help me I would obey: then joy unspeakable and full of glory came streaming all through my being; that joy has remained with me ever since. I have learned how to cling to God for help at all times of need.