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THE

# Harnest Christian

AND GOLDEN RULE.

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No. 1

SERMON.

BY REV. B. T. ROBERTS.

Preached at the General Conference held at Burlington, Iowa, Oct. 15th, 1882. Reported by W. W. Kelly.

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus.”—Ephesians ii, 4-7.

It is a great encouragement to any human being when in trouble to feel that some one cares for him. Many a man has been saved from utter ruin by one kind word. John B. Gough attributes his rescue from intemperance to the fact that a man came to him when he was drunk, laid his hand on his shoulder, took him home with him, prayed for him and encouraged him. William Wirt, the great orator of the revolution, drank when he was a young man until he became reckless, and despaired of reform. One day as he lay in the streets dead drunk, with his head just out of the gutter, some one passing by spread a white pock-

et handkerchief over his face to protect it from the sun. When he became sober he saw on the handkerchief the name of the most distinguished young lady in the city. He saw that she had pity for him and he said, “I will care for myself.” He reformed and became one of the most eminent men of his day. No one will ever go into despair while he feels God cares for him.

It is infinitely more to have the care and love of God than the regard of all the world; for when you have his love you have the love of all his children.

The text says, “God who is rich in mercy.” The Bible no where says he is rich in worlds. Astronomers tell us there are twenty-five millions of suns with worlds revolving around them, yet the Bible does not say he is rich in worlds, but he is “rich in mercy.” This concerns us more than anything else.

I would call your attention to the class of persons that the text tells us he loves. He loved us when we were in sin. This is the truth that is often lost sight of by sinners. They go on recklessly because they think neither God nor man cares for them. My text says he loved us “even when we were dead in

sins." This expresses the lowest possible depth of human depravity. The ear is not dead so long as it can hear a single sound. The eye is not dead so long as it can receive a single ray of light. When a man is dead in sin he is gone to the utmost extent of human depravity. God loved us when there was no help for us ; when one more step would land us in perdition. He says, "Look unto me all ye ends of the earth and be ye saved." The Bible is full of such passages.

There are but few oaths of God recorded in the Bible. This is one ; "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live ; turn ye, turn ye, from your evil ways, for why will ye die ?" —Exek. xxxiii, 11. Now there is the oath of the Almighty that he has no pleasure in the death of the wicked. Expressions of this kind run all through the Bible, showing God's compassion and mercy.

Nature talks of law, but law is relentless ; it knows no mercy. If a man violates a law of nature from the best of motives, he suffers just as surely as though he did it recklessly. One of our neighbors had a five-year-old boy who fell into a pond and was about to drown. His brother, twelve years old, jumped into the water to save him, and was drowned, while the younger boy got to a boat and was saved. The oldest boy acted from the highest motive, but he violated a law of nature and perished, just as though he had meditated suicide. Natural law is unforgiving and shows no mercy,

but God is rich in mercy. I will not allow any one to take my Bible from me, for it talks of what I most need—mercy. It talks of mercy, that is of compassion, not merely of love that delights in the object beloved, but of a compassion that seeks to reform and save. That young lady who spread the handkerchief over Wirt's face had no delight in the man, but she had compassion for him, and afterward when he reformed and paid his addresses to her, she became his faithful and devoted wife. The Bible declares that God is angry with the wicked ; not that he is angry as we are, for underneath that anger there is a burden of love that prompts the Lord to do all in his power to save the sinner.

A few years ago during the Molly Maguire riots, it was almost impossible to convict one of the rioters, but at length a young man was convicted and sentenced to be hung. There was no question but that he was justly condemned. The governor was a godly man. He looked the case all over and saw that the crime demanded the extreme penalty of the law. So with tears he signed the death warrant. And then taking his Bible he went to the prison without being known, and sat beside the cot of the prisoner, and pleaded with him to repent, as a man would plead with his own son. There was compassion ; but this was the same man who had signed the death warrant. So the Lord says ; "O Ephraim, how can I give you up !" He does not take pleasure in the death of the wicked. John iii,

16 expresses in words that are measured a love that is unmeasured. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." So great was his love that he gave his only Son. Christ tore himself away from all the glory he had with the Father, came to earth and became obedient unto death, even the death of the cross. If it had not been that God was compassionate we would all have been lost. That is the reason why we should carry the gospel to the worst sinners, because it saves us.

When I lived in Buffalo, I held meetings in a place which was as near hell as any place I ever saw. Almost every house was a saloon, and it was made up of the worst class of people on earth. When the room was crowded full I have seen them all melted to tears and bowing in prayer. Some of the hardest of them were converted and lived converted lives. You cannot go where the love of God has not gone before you by his blessed Spirit to lead sinners to Christ. For "the grace of God that bringeth salvation hath appeared to all men." That does not mean the Bible, but the inward teaching of the Spirit — "teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world." The love of God goes to the lowest and the most forsaken of earth. That is why, years before I became a Free Methodist, I could not have anything to do with building a pewed church. I could just

as soon help build a gambling house. It is an insult to God and humanity. God's house should be as free as his grace. If you sing in your churches, "Come all the world, come sinner thou," then place no bar to keep the very worst out. God calls by his Spirit, he called me; in the still hours of the night he talked to me. God had kept me very moral, yet his Spirit came to me in such convincing power that I had to start to seek him when there was nothing like a religious revival in the place. He calls every sinner, and if he will only hearken, God will save him. When you get to eternity you will find that God has used every means that can be used for your salvation. The bitterest ingredient in the cup of the damned will be, "I came here in spite of all that God could do for me."

The text says, he hath quickened us. No physician does this or attempts to do it. But when we were dead in sins, God quickened us. The same God that breathed life into man at the first will breathe life into our souls. Living people like live people; they do not associate with the dead. They may have loved them well enough while living, but when dead they bury them out of sight. God has made me alive, and I like the company of the living. I have seen some beautiful cemeteries, but I love my home better than the most beautiful tomb. All through the land are beautiful, gilded churches, but if they are filled with dead men I would not live there; I would get among the living. God hath "raised us up;" he has

given us resurrection power. I believe in the resurrection of the body, but I believe also in a resurrection here, a resurrection of the soul, and one that sometimes touches the body.

You have heard the testimonies here this morning from those whom God has raised up. A man must be raised up before God can do much with him. It costs too much to keep him while he is in the flesh. A man who is raised up has bread to eat that the world knows not of. Living souls cannot be starved out; They cannot be put to death. If a soul is raised up he has resurrection life in him. Whitefield would often say, "I am immortal until my work is done."

"Hath made us sit together in heavenly places in Christ Jesus." I believe in heaven; in a literal heaven. I do not know but God has made a world for every one of his saints to rule over. God wants to bring a little heaven down to every house, that all may sit together in heavenly places, where we may have a joy akin to that in heaven. You talk of hard work; why, bless you, those who work hard for God are so blessed at times they hardly know where they are.

I call your attention to the limitation of mercy. There is one thing that God's mercy cannot do, that is, to take a sinner to heaven in his sins. It would do him no good if he were taken there; he would get out if he could. God's mercy is shown that it may save from sin, not in sin.

A few years ago there was in an

adjoining state a man who was highly educated, had been a prominent member of Congress and had been governor of his state. I was in a certain city at one time and was told if I wished to see him I must go to a low groggery. What good would it do to take that man into a parlor? He had one at home, where a devoted wife and children would have welcomed him, but he went to the company he was fitted for, in spite of the tears and entreaties of his wife and children.

The Scripture tells us that Judas fell that he might go to his own place. Sinners go to the place they are fitted for, and the saints shall go to the place they are fitted for. The revelator says: "They shall walk with me in white for they are worthy." The word worthy means fitted. It is a mistaken idea that God's mercy can take a sinner to heaven in his sins. A dying young man said, "Heaven to me would be the severest part of hell." It is all some sinners can do to stay in a religious meeting for an hour. They want to get out to take a drink, or to smoke a cigar, or to use an oath.

God's mercy is given to save men from sin. He wants to do that for every man. The Free Methodist Church was raised up to do two great works for God—to preach the gospel to the poor and to hold up the Bible standard of salvation. Reforms are all right but they are not our mission. If we stick to our work of getting men saved from sin, God will give us success.

We do not go at this work as we

should. There should not be a man so bad, in the neighborhood where we labor, but that we should give him the offer of salvation. We are to hold up the Bible standard of salvation but not make the impression that God is so good that he will not allow men to go to hell. Where are people's eyes? When a man begins to drink you say to him: If you go on you'll have a hell here on earth. Why don't men turn around and say: Don't tell me; God will permit corn to be turned to that which will have such an effect? Sixty thousand are going down to drunkards' graves every year. God would stop it if he could without interfering with man's free agency.

His name was called "Jesus, for he shall save his people from their sins." That is what Jesus came for—not to save them in their sins, but from their sins. Let us look for his salvation, and ask him to help us to spread it all over the world, for Jesus' sake. Amen.

### THE SPIRIT'S CALL.

BY MRS. D. A. CATTON.

During a revival of religion in our place, only a few years ago, the Spirit of the Lord was poured out on the people in such a manner, that sinners in different parts of the town were struck under conviction, and cried out, "What must I do to be saved." The church was so fully awake to the claims of God, that they took hold by faith and prayer, and helped struggling souls to part with the world and sin—make an entire surrender of all to God and get Scripturally saved.

One individual in particular, was

powerfully wrought upon by the Spirit, saw the claims of God upon her, and in an agony of soul, walked the room back and forth, wringing her hands and crying; "O, my soul, my soul! What shall I do, what shall I do?" Earnest prayer was made in her behalf, and the claims of God placed clearly before her, but her stubborn heart would not consent to take the cross-bearing, self-denying way that was marked out for her to walk in if she would have the smiles of the Lord resting on her. She parleyed for a time, and the Spirit lingered. After a few days of halting, she deliberately settled it, that she would not take the old rugged cross, the Bible route to heaven, but follow in the way in which the many were walking, and hope in some way to gain the skies.

Soon after this the family moved into town and she connected herself with a fashionable church. She began to mingle with the worldly, dress as they dressed, and though she had a form of religion, those who were spiritual and desired her salvation and were praying for her, saw with pain that she was drifting with the multitude and closing her heart to the voice within.

In a very short time, disease fastened upon her, and after only a few days of sickness, while friends apprehended no danger, the brittle cord was severed, and her spirit was ushered into the presence of her God.

Jesus says, "Ye will not come unto me, that ye might have life," yet he has made the most abundant provision for all, and is inviting all to come unto him and be saved.

When the Spirit strives, how important that people yield!

"While God invites how blest the day."

—We cannot help suffering from sorrow, but we can keep from murmuring.

## BENEFACTION TO HUMANITY.

BY WILLIAM F. PLUMB.

To be affected in body and mind with various diseases, is a legacy bequeathed to humanity by our first parents. Scientists and philanthropists have sought to find a panacea whose virtue would restore body and mind to health. Few have succeeded in attaining a complete restoration. Of this few the writer is one. His malady was of the following order and the cure on this wise.

I had been afflicted for a long time with what I supposed to be a complication of diseases, such as nervous debility, dyspepsia, liver complaint and heart disease. I had tried many physicians and spent much money. I purchased a book on Nervous Debility by the eminent Dr. H. of this city and formerly a Professor at Syracuse college. *I thought it touched my case exactly*, and I gave him one hundred dollars to cure me of nervous debility. He got the money and I got the medicine and that was all. I took a course of treatment from a Professor in Fulton street, Brooklyn, "who had the reputation of curing patients who came to him on crutches, and sending them away without them." I was nothing bettered, and he dismissed me with this discouragement, that my vitals were affected. I settled down into a melancholy insanity. I had no rest day or night. I resorted to opiates, such as elixir of opium, valerian tea, hop bitters, etc., to give me sleep at night; and to the afternoon matinees to cheer my drooping spirits through the day. I resorted also to lager beer, old and new ales, also a whiskey sling at night, although I had been a son of Temperance for twenty years previous. I smoked and chewed tobacco in the day time; and at midnight, after the

effects of the opiates had died out, I would rise and smoke tobacco until I became stupid and sick so that I would fall asleep, but only for a short time. I frequently rode out to Central Park and other places of resort, but they all had no charms for me. I tried very many quack medicines and everything I heard of that I thought could help me, money being no object, for at that time I valued my possessions at thirty thousand dollars. But alas! these things did not give me the rest and peace of mind for which I pined and sighed. There was in my heart something which seemed to be eating out my vitals. I became emaciated and my life was a burden and death a terror. When night came I looked for day, and when day came I looked for night. My dear wife was my only solace and to whom alone I could confide my anxieties, and for whom I made all necessary provisions for her financial protection in the event of my sudden or unexpected demise. She had naturally a desire to be good, and had tried in former years so to be, but I as often hindered and enticed her away. At this time of my deepest distress, she made one more effort to be good, and joined a class in a mission chapel nearly opposite to where we lived. I loved my wife and think our union was of God; but when I heard of her intention to serve God, my heart sank within me. I thought I had lost the only friend I had in this world, and I strove against her efforts to be good by laying obstacles in her way of going to church, and reviled her when she would sing, and threatened if any of her "seedy brethren," as I termed them, came to the house, I would scourge them. In this manner things went on until the eventful Lord's day evening of January 24th, 1870, at which time my wife went over to the church and I looked out at the window after her, and seeing

her loneliness and apparent determination to be good, it broke my hard heart. At the same time I saw my neighbors and their wives going to church or elsewhere, arm in arm, and everybody seemed to be happy but me, and I was truly wretched. I soliloquized thus, "For what do I live?" And as I paced up and down my rooms, the Holy Spirit deepened my convictions. But I knew not that it was the Spirit of God, for I was as ignorant of God and his precepts as a child, having never read his word nor visited his house but three times in twenty years to my knowledge, and not at all within five years. The times I did go was only to play in the grab bag, to fish in the pond, and eat ice cream. I was constrained to say to myself, "If there be any consolation in this religion my wife talks about, I will have it." I still continued to pace up and down, my burden becoming lighter, when I was again constrained to say to myself, "When my wife comes home I will call her into the front room and pray with her." Two of my sons who had reached manhood, lived with me and would be home at about the same time my wife would, and this temptation was presented to my mind, though I knew not at the time that it was a temptation. "The boys will see you and laugh at you." But I had got to a point where I was weary and heavy laden and all the suggestions of the Devil had no power over me. About this time the boys came in, my wife following shortly after. I boldly beckoned her to follow me, which she did, though in some fear, knowing the state of my mind. We went into the front room, and I said, "Let us pray." We kneeled down and I put my arms around her neck, and prayed for the first time in my life, and then I was over fifty-eight years old. I believe that Christ presented that prayer to the Father, though I knew

not what it was; for the contrite heart he will not despise.

I continued to call upon God for eight days and nights in succession, during which time I went but twice out of the house, and then to the church to bow at the altar. The last time was Sunday evening. The brothers of the church persuaded me at this time to stand up and say that I felt better. I did so. But the work was not yet finished. I had no witness that I was saved. Many of the neighbors knew that I was seeking God. Some were looking for the time when I would be a fit subject for an insane asylum. I went home and continued to call upon the Lord, my wife singing for, and encouraging me the best she knew how, she being but a child in Christ herself. On Monday about noon the first day of February, 1870, a day never to be forgotten by me, the blessed Holy Spirit helped my infirmities and enabled me to roll off my burden of sin, and shame, and disease, on my blessed Lord and Saviour Jesus Christ, and take the kingdom by force. I was lost in him and rendered powerless for a short time. My wife brought me some water thinking I had fainted; whether I did or not God only knows. I truly was made a new creature in Christ Jesus. "Old things had passed away and all things had become new." Hallelujah! Glory to Jesus! In my ecstasy of joy I lost sight of my opiates, my tobacco and my diseases. They departed more and more as I began and continued to witness to all around what a dear Saviour I had found; so much so that in less than nine months I weighed twenty-one pounds more than ever before, to my knowledge. I am now in my seventy-second year, of a sound mind, and as vigorous and well as one could be at that age, a wonder to myself and to all who know me personally.

Glory to Jesus! A contented

mind is a continual feast. Hallelujah! Glory! How well I know whereof I affirm, when I say that none but Jesus can give it. Bless his name!

After I was converted I commenced to study the word of God, and strove to be an imitator of Jesus, whom I did then and do now call and own as my Lord and my God. Very soon I learned by the Spirit and the word, that there was more to follow, and the blessed Spirit enabled me to make such a consecration of my all to Christ, that in about seven months after my conversion, while on Fourth avenue, in front of Mr. Stewart's store, in mid-day, the blessed Holy Spirit sanctified my body, soul and spirit for his use, that I might show his strength to this generation, and his power to every one that is to come, and which is herein exemplified.

Now behold, dear reader, the goodness and mercy of God toward us, in the gift of his Son, Jesus Christ, the Great Physician, a balm for every wound, a cordial for every fear. Come to him now and be healed. He is no respecter of persons, time or place. Come sinner as you are "without one plea, but that his blood was shed for me;" "come without money or price;" "come to the mercy seat, fervently kneel." "Ye are my witnesses saith the Lord."

—There is nothing lost by meekly yielding. Abraham yields his right of choice; Lot taketh it. And, behold! Lot is crossed in, that which he chooses, Abraham blessed in that which is left him. As heaven is taken by violence, so is earth by meekness. God loves no tenants more than the meek.—*Trapp.*

—Dare to change your mind, confess your error, and alter your conduct, when you are convinced you are wrong.

## THE RELATION BETWEEN QUIETNESS OF SPIRIT AND ENERGY OF ACTION.

Faith produces a meek and quiet spirit. There is a distrust (enhanced by the tendency of the age to constant, vigorous, even turbulent movement) that meekness of spirit is inconsistent with adequate energy of action. But faith embodies elements which lead to truly energetic action. Since faith must act as God would have it, the action God requires in its proper time is necessarily embodied in the faith God gives. Energy is consistent with that quietness which results from faith. The meek temper founded on religious faith is not that inertness or stupidity sometimes connected with physical and moral causes. Energy is not violence. The truly energetic are strong generally as well as specifically strong in all points,—have an internal strength, which strengthens everything. The violent are strong in some things but weak in others. Strength in one direction, uncontrolled by strength in another, becomes violence. Violence is not true strength; but is energy unregulated, convulsed, diseased, which, really, is deplorable weakness. Quietness favors energy. The highest energy cannot exist without it.

A truly subdued temper is energetic because it contains a hidden energy. There can be no abiding quietness without self-control. Self-control being one of the highest results of moral and religious discipline, implies high inward power. Quietness from Christian principles shows a hidden energy. The meek, because Divine Grace commands his spirit, is strong. Strength, securing inward subjection, shows itself on other occasions. He who controls his own spirit, other things being equal, can best regulate others. From him great practical results may be expected.



Numerous instances confirm this, in natural as well as religious life. Among those who have not God's grace, or only in a degree, the truly strong generally maintain quiet self-control. Even natural faith makes them strong; strength makes them calm; calmness proves their strength. More so when religious is added to natural faith.

In common life, in toils and poverty, and in the furnace of affliction, men show true strength only where the mind is deliberate and calm. Men truly distinguished in courts of justice and halls of legislation, with scarcely an exception, are thoughtfully unimpassioned except on rare occasions when strong emotions become a duty. I heard a distinguished lawyer and statesman. No trait in his character and action added more influence to his arguments than his calm, dignified, patient, self-possessed control. As in logical mastery he forged link after link in his impregnable argument it was doubtful whether his hearers were most affected by his strong, beautiful words or by his deliberative, self-controlled, passionless mind. When the duty of the intellect was discharged, and the time came when the logic which convicted the wrong-doer should be followed by feeling, the same self-collected, inward mastery, the same measured enunciation (deliberate, self-possessed, deep-toned, as if unmoved justice ought still to hold the reins) gave ten-fold energy to his burning words. Uttered emphatically, appropriately, calmly, quietly, they seemed to come from a mind above ordinary—they seemed sublimely just as if from God himself, who judges and denounces justly, because without disturbing passion. Columbus was self-controlled, quiet, amid labors, deprivations, oppositions and sufferings. Natural faith in his mathematical and geographical deductions, his skill as a naviga-

tor, his physical and intellectual resources, his personal influence over minds, his integrity of purpose, strengthened by religious sentiments, imparted that self-possessed, subdued, immovable calmness of spirit and manner, which is one of the surest indices of true greatness. Yet Columbus was energetic. Washington was of few words, deliberate movement, subdued passions; but when he ascertained the course that duty and truth required, he went calmly forward with fixed purpose, which without haste or violence, constituted the high in energy. On the strong basis of natural faith in his just cause, in himself, in his army, in the general public sentiment, aided by the religious element which was strong in him, he combined inflexibility of purpose and energy of action with calm dignity. Many other historical instances would show that a self-possessed, quiet manner conceals power consistent with the greatest energy.

Worldly men understand this. In emergencies they select self-controlled leaders. They demand violent agitation, but he who leads the agitation must be above agitation. They know the danger of raising civil and political elements, unless their leader can control them. Power adequate to such emergencies, dwells only in the self-controlled.

Religiously strong men are characterized by a deliberate, meek spirit. Wesley, called to act in a variety of emergencies, preach to the ignorant and poor, debate in exciting controversies, deal with all dispositions, found a new and great religious movement, in labors, hazards and perplexities, showed always, everywhere, a subdued, thoughtful equanimity which beautified his energetic purposes and deeds. Howard, the philanthropist, beneath a simple, child-like exterior, and almost a woman's gentleness, lodged a sacred determination,

strong as if it embodied God, which led him from country to country, prison to prison, amid exposure, fatigue, diversities of men and climate, till he fell a martyr to a purpose which, if not accomplished, his heart could never relinquish. Penn was truly meek, peaceable, quiet, but not weak, undecided, idle. His was a life of exposure, toil, persecution and suffering. The author of "No cross, no crown" could not shrink from suffering or weary in well-doing. Pennsylvania, founded in principles never before practiced, is a monument that meekness consists with great conception, and sublime energy. Religious experience always produces ceaseless action beautified by divine serenity and tranquillity.

The strong men of the Scriptures were active, but quiet, resting in God. Their minds were not agitated and vacillating, like minds not bound to God by faith and love, but fixed to some great purpose. Every fact relating to Abraham shows quietness, patience, self-possession and resting in God, believing God would protect. Yet none more decided and energetic in discharging any duty to which God called him. Other Scripture characters embodied strength of purpose in humble and believing quietness of spirit. The purpose of Christ's life, his indomitable will, was as immovably fixed in one direction as God's throne, yet he always showed the meekness, simplicity and gentleness of a little child.

Quiet men, other things being equal, are the truly strong. Especially those whose equanimity is based on religious faith. Strong faith makes strong action, without noise, violence or inconsistencies. So far from a quiet, self-possessed spirit being unfavorable to action, those are unfitted for enterprises requiring energy who have not this trait. The true element of power is either want-

ing in such, or unavailable by not being kept in its right position. —  
*Words of Faith.*

THE ANNIVERSARY OF MY 58th BIRTHDAY.

BY REV. J. A. WILSON.

They say my time of labor  
On earth is nearly done,  
That I am getting old  
And my race is almost run ;  
But see, the fields are ripening  
And laborers are few,  
How can I cease to labor  
When there's so much to do ?

But I am not feeling old,  
Though gray my hair appears,  
My soul is full of courage  
Despite the weight of years ;  
I still love fields of conflict,  
Still love to face the foe ;  
To stand beside my comrades  
In the battle here below.

My path is getting brighter,  
My burdens seem more light,  
Than when I first enlisted ;  
God's will is my delight,  
Christ's yoke appears more easy,  
More pleasant is my way ;  
My comfort is increasing,  
Grows stronger day by day.

The house I now inhabit  
May very soon decay,  
May sink into corruption  
And in the graveyard lay ;  
But soon I'll have a mansion  
In your bright world above,  
That never is to perish,  
Built by the God of love.

My soul is feeling youthful,  
My faith is waxing strong,  
I'm on my way to Zion  
To join the happy throng ;  
But while below I linger,  
I'll battle for the right,  
The work the Master gives me  
I'll do with all my might.

To you, my dear young soldiers,  
I'll speak a word of cheer ;  
Ripe fields are all around you,  
And nought have you to fear.  
Trust fully in your Captain,  
To Satan never yield,  
And victory is certain,  
You'll surely take the field.

—The eyes are the windows of the soul. The words that fall from our lips are the index to the written page within, and our actions are the finger posts which mark the way we have chosen and serve as guides to lead to the city of destruction or to the New Jerusalem.—*M. H. S.*

—There is no folly equal to that of throwing away friendship in a world where friendship is so rare.

## A FAITH CURE.

The following letter is copied from the *Burlington Hawkeye*. It was written to an inmate of the family of the editor of that paper. The editor vouches for its "entire authenticity and for the trustworthy character and previous history of the healed invalid."

"I have something to tell you that shall make you very glad and cause you to rejoice with us, and give thanks with us, to the Lord for His loving kindness, and this exercise of His power. I was healed on the 31st of October, and am now perfectly well! You can scarcely comprehend the matter, I know. But although it is a long story, I shall gladly relate it to you. On the 14th of September, the dear Lord showed me by His Word, that He would Himself make me well again. I was not praying for health, but just waiting to see what He would tell me about that, as well as other things—so He made me see that Jer. 30: 12, 13, as literally intended for me. Then I asked Him for a little word, in addition, to confirm that, and also to show me it was not, because I was impatient, that He was going to perform such a miracle on my poor, helpless, diseased, and incurable body. So, immediately He gave me 2 Thess: 10, 11, 12. Look at it! "This calling" would but "fulfill all the good pleasure of His goodness," and as regards the manner of the cure, it would be "a work of faith with power," and how good of Him to add that it would glorify His name! That was what I wanted most of all! Well, I felt very thankful then, and earnestly prayed that He would be the same to me, and do the same for me, that He had been and done for me while I lay there suffering, after he would restore my health and strength, and also make me an hundredfold more fruitful for Him then! He very graciously promised

all that and more! The next time dear mamma came into my room I had good news for her. But although she did not doubt God's power, nor my faith, she thought it too good to be true, and feared that God was soon going to take her child to Himself and heal her perfectly then.

I did not know how, nor when He would restore me, whether instantaneously or gradually; but as the days passed swiftly, I felt that the time was near when He would cure me; that He was nearly through with teaching me in the school of pain.

There were two other remarkable facts in connection with this period: One was, that whereas He used to teach me much on almost every other subject out of His Word, about healing by faith He taught me very little, just enough to satisfy me partly. Now, the whole Bible seemed fairly to teem with heavenly teachings about it. He had kept me in comparative ignorance hitherto as regarded it, for some wise, loving purpose. Now He showed me what I needed when His time was fully come.

The other thing was, that as soon as He told me He would heal me sometime, the pain became even worse in my body. (The pain in my head could hardly get worse than it was all the time.) All the old and most painful sensations returned to me in a body, but with keenly aggravated severity, and if possible the symptoms were even more fatal than ever, the doctor said. This condition remained so until the moment I was healed. But that did not shake my belief in the promise of my Lord in the least. I told very many of my friends that the Lord was going to restore me to health and asked them to pray confidently for it, knowing assuredly that it was his will. I was especially anxious to ask those who were weak in faith and little children to pray for it, sur-

mising that the answer to their prayers might strengthen their faith. Well, I just waited from day to day, learning of Him and watching to hear and see what He next wished me to do. About the second week in October, perhaps, a kind friend came to me with a book entitled "The Prayer of Faith," by Miss Carrie F. Judd, of Buffalo, New York. I liked it very much. Her complaint was somewhat like mine, so I felt I was not quite so much alone in this matter. I had heard and read of Dr. Cullis' great work in Boston, and was much interested in it.

On October 20th He showed me that I must write to him, Miss Judd and Mrs. Edward Mix, (the latter is a lady who prayed for Miss Judd,) to tell them my case and ask them to pray for me too. (Papa wished them to pray for him too, and they did.) Miss Judd said, that on November 2d they would pray for us at their faith meeting held at 8 p. m., and wished us to pray too, at that hour. Dr. Charles Cullis merely said that he would pray for us at 3 p. m. October 31st, 1882, it was on Tuesday. I had two or three days, in which I might ask "the boys and girls" away from home, and several other dear friends to remember us at these hours. On Tuesday at 3 o'clock, October 31, all who were at home went into their several rooms to pray, only mamma came in with me. Another lady, who came unexpectedly, remained where she was and prayed too. I did not pray much: only asked the Lord to pour out His Spirit upon each of us, and told him that I was just waiting for Him to speak to me. I knew that He would tell me something of special importance on that day. So I was glad to wait for Him. "He never faileth!" I was very happy and quietly trustful while I looked up into His face and waited for His voice. Nor did I wait in vain, for very sweetly and impressively the Holy Spirit whis-

pered many, many precious promises out of the Word of God, which were encouraging and reassuring to my heart. At the end of half an hour mamma asked me, "How do you feel now, dear?" "Not any better, the pain is excruciating," I replied. "What are you going to do?" she inquired earnestly. I could only say that I was not going to do anything, because he did not tell me to do anything. I was just waiting for His special word. Then I repeated for her the last verse He had given me: "Though it tarry, wait for it, because it will surely come, it will not tarry." Heb 2: 3. So we both waited the more patiently and gladly, and she prayed on, fearing somewhat lest our unbelief should hinder the blessing from coming to her child (as she told me afterward.) In a minute this was the next text that He spoke to my soul: "Watch with me one hour." You see He was with me, waiting and watching. He too acknowledged it nicely, didn't He? Well, I just whispered these, His words, into dear mamma's ear, and she looked up grave, and yet smiling, so she said: "Maggie, I've just had a glimpse of the dear Saviour bending over the sleeping disciples, and saying sadly: "Could'st thou not watch with me one hour?" a nice coincidence too! I was certain then that he could not keep us waiting for more than an hour without speaking to me His special words. He continued to speak slowly and sweetly, as usual, His precious words; and after twenty minutes this came cheerfully: "Behold, thy King cometh unto thee!" (Luke. 9: 9.) It was so nice. I knew that He would not be long then, and that He was coming to me, in all His heavenly beauty, power and glory. Directly this: "Be strong and of good courage and do it; fear not nor be dismayed, for the Lord God, even my God, will be with thee. He will not fail thee, or forsake thee, until

thou hast finished all the work for the service of the house of the Lord." 1 Chron. 28, 20. Note all its sweetness and encouragement. You may see too, that by this He showed me that presently He would have me "do" something, and also, the gracious promises of His presence constantly, and help, were to last not only till I had performed that one act that He would later speak of, but until I had "finished all the work" for Him in this world.

I knew where to find the verse and lifted my Bible to find it once more, and after I laid it down beside me again, this came brightly to my soul: "Behold the bridegroom cometh!" and again, "Behold the bridegroom!" "Go ye out to meet him!" It was an unmistakable command. This was what I had waited for. So I just rolled the bed-clothes off me. He had just given me strength to do it. I was sure He would not mock me by asking me to do a thing and then withhold the necessary power. So I looked up to Him for more strength, and although not feeling any stronger, I moved my feet towards the edge of the bed, then sat up in bed, and then stood on my feet. It just seemed then as if I were lovingly clasped in the dear bridegroom's embrace. How nice it was! I felt how much nobler it was to stand beside Him, having His dear arms around me, supporting me, than it had been before to lie quietly in them. Well, you will wonder if the strength came all at once, so I shall tell you minutely. I at first got just strength enough to remove the clothes, then, as I tried, more came to move my helpless feet; then when I made the effort, to sit up. He helped me; He just bore me up; and lastly (I wanted to obey the last part of His command and "go out to meet Him") I tried to stand, and he once more just raised me to my feet. I felt no peculiar sensation

whatever; the strength did not seem to come at all, but when I stood up, I felt strong in the Lord, and He supported me that I did not even tremble, and the pain had all vanished. How it went, I can scarcely tell you. I was not thinking much about it even, although it racked and tortured my body and head, and it passed away mysteriously while I was in the act of rising. I was healed by Himself. I just obeyed Him simply, and he honored me for taking footsteps by faith, not by sight, by delivering me from all my pains. It was all done in half a minute, and I stood there perfectly healed. Dear mamma, when I made the first motion, moved back a little and gazed at me, awed and speechless. After I had been standing for half a minute, perhaps, she comprehended it fully, and sprang to my side, calling the others in to praise the Lord for what He had done for us. She said afterwards that she "felt as if the dear Saviour were in the room in person, raising her dead daughter to life," and some others have since said that if I really was dead, they could not be much more surprised at the miraculous restoration. When Charlie and the others ran in we all knelt just where I was and mamma first gave thanks, then I did; thanked Him for the illness, for all that he had been to me and done for me during that time, for all that He had taught me, too, and finally for the restored health; and anew I consecrated "body, soul and spirit" to His blessed service forever. Then I looked up to him to give me strength to arise again, and he did, of course, and as soon as I was on my feet again His word came bidding me walk out to the dining-room in His strength, so I took my first step. If I had forgotten how to walk, as many do, I knew now, at once, for I walked out pretty steadily, and not very slow, to papa's couch. Mamma put her arm around

me, but I dared not lean on her. I was walking in the Lord, and in the power of His might. I knelt again with papa, for a minute or two, and then a chair was brought and I sat there comfortably for an hour. And, the bright light did not hurt my head in the least! "O give thanks unto the Lord, for he is good! To Him who alone doeth great wonders, for His mercy endureth forever!" Previous to my healing, for many months, whenever the light would shine anywhere near—it would make every part of my body as stiff as a board, and every muscle and nerve would be strained to its utmost tension for about twenty minutes, more or less, when in an instant all would relax, and I would be perfectly exhausted. Now, however, it did not even dazzle my eyes, but I was delighted to look at it and everything else.

I had tea with the dear ones around the table that evening, and fed myself. I lifted the teaspoon and even the cup to my lips without pain or difficulty.

What was remarkable, too, was the fact that as soon as I was healed my hands and feet, which used to be as cold as death, like as a corpse (it was impossible to get any heat in them in the day time by steaming or rubbing or any other way) then became warm and pink, and you could just see the new, warm, life-blood coursing through the hands and feet. It made me realize His promise, in Job 33: 24, 25, 26. That evening all the friends and neighbors seemed electrified with pure gladness. The children ran hither and thither to tell everyone that "Maggie Scott can walk," "Poor Maggie can bear the light," "Dear Maggie is better," etc., etc. I did not know they loved me so much. We had a most delightful praise meeting at Mount Joy that night. The Holy Spirit helped us all to rejoice and give praise. I sat up for three or four hours there. I had three hours

of sweet, restful, dreamless sleep, that night. Next day I was stronger, but had to take every step on his strength—I had none of my own, nor have I yet, but I can walk nicely, all through the house, and up and down stairs too. I have had five lovely drives—the first one on November 3, with Uncle Dannie Munro. I am getting stronger every day, and am as happy and trustful as ever, and He is keeping me lowly and humble too. I praise Him for that. My prayer is. *Psa. 90: 15, 16, 17.*

*Mount Joy Farm, Martintown, Ontario.*

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#### MEN'S RIGHTS.

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No man knows the value of money who has never been compelled to earn it by his own hard labor.

No man is loyal to Christ who neglects duty because he thinks he can be saved without doing it.

No man is perfect who boasts of his goodness.

No man is honest who buys what he has no assurance that he can pay for.

No man is fit to preach who absents himself from church when his salary ceases.

No man is worthy of confidence who is pledged to be partial to others.

No man has a right to be generous with other people's property.

No man sells rum for the good of the community.

No man has a right to lie, not even a lawyer.

No man has a right, by smoking or drinking, to waste or endanger life or property.

No man has a right to change the Word of God to suit his own purposes.

No man can wilfully injure another and be honest.

No man has a right to spend his time in idleness, or injure himself or others.—*N. Summerbell.*

## SOME THOUGHTS ON MARRIAGE

BY B. W. JARNAGAN.

Marriage is heaven ordained. "Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh."—Gen. ii, 24.

Many grow dissatisfied after marriage; this, in a multitude of cases, arises from the fact that the union was not approved by God, for he never makes any mistakes. If those who marry wish to escape an unhappy life, let them seek, not a good home, or position or esteem among men, but the glory of God. His blessing is upon all such. Let none interfere with godly unions. "What therefore, God hath joined together, let no man put asunder."—Matt. xix, 6.

Numbers of professed Christians choose unsaved companions. Such generally bring distress upon themselves; shall have "trouble in the flesh." "How can two walk together, except they be agreed." Again, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Many backslide disobeying this command.

"Now that these pilgrims had been at this place a week. Mercy had a visitor that pretended some good-will unto her, and his name was Mr. Brisk; a man of some breeding, and that pretended to religion, but a man that stuck very close to the world. So he came once or twice, or more, to Mercy, and offered love unto her. Now Mercy was of a fair countenance, and therefore the more alluring. Her mind also was to be always busy-ing herself in doing; for when

she had nothing to do for herself, she would be making hose and garments for others, and would bestow them upon them that had need. And Mr. Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he never found her idle. I will warrant her a good housewife, quoth he to himself.

"Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him, for they did know him better than she. So they told her, that he was a very busy young man, and one that pretended to religion; but was, as she feared, a stranger to the power of that which is good.

"Nay, then, said Mercy, I will look no more on him; for I purpose never to have a clog to my soul. Prudence then replied, that there needed no matter of great discouragement to be given to him; for continuing so as she had begun, to do for the poor, would quickly cool his courage. So the next time he comes he finds her at her old work, a-making of things for the poor. Then said he, 'What! always at it?' 'Yes,' said she, 'either for myself or for others.' 'And what canst thou earn a day?' quoth he. 'I do these things,' said she, 'that I may be rich in good works, laying a foundation against the time to come, that I may lay hold on eternal life.' 'Why, pray thee, what dost thou do with them?' said he. 'Clothe the naked,' said she. With that his countenance fell. So he forebore to come at her again, and when he was asked the reason, 'Why,' he said, 'that Mercy was a pretty lass, but troubled with ill conditions.' When he had left her, Prudence said, 'Did I not tell thee that Mr. Brisk would soon forsake thee? Yea, he will raise up an ill report of thee; for, notwithstanding his pretence to religion, and his seeming love to Mercy, yet Mercy and he are of tempers so different,

that I believe they will never come together.

"Mercy—'I might have had husbands before now, though I spoke not of it to any; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.'

"Prudence—'Mercy, in our days, is but little set by, any further than as to its manners and practice, which is set forth by thy conditions, there are few that can abide.'

"Mercy—'Well,' said Mercy, 'if nobody will have me, I will die a maid, or my conditions shall be to me as a husband; for I cannot change my nature; and to have one that lies cross in this, that I purpose never to admit as long as I live. I had a sister named Beautiful, that was married to one of these churls: but he and she could never agree; but because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.'

"Prudence—'And yet he was a professor, I warrant you.'

"Mercy.—'Yes, such a one as he was, and of such as the world is now full of; but I am for none of them all.'

—*There is something so elevating and soul-satisfying in seeking to know and do God's will, that no matter where he leads, through poverty or affluence—pain of body or of mind—the one thought that God wills it, that he loves us, and seeks our highest good, tears up our spirits and makes the darkest days luminous.*

—An unbridled temper soon renders its possessor unlovely in face as well as character.

—Always leave home with loving words, for they may be the last.

## BRANDY AS A MEDICINE.

Brandy kills multitudes every year who enjoyed perfect health before they began to use it; then it seems fair to infer that it will kill the sick more speedily.

Dr. Lee said he was living near Buckingham Palace, in London, when Prince Albert was taken sick. His case was doing well for a few days, when they began to give him brandy to strengthen him, to enable him to recover more rapidly; the more he was stimulated the worse he grew, until he died. It is true that they believed it was the best thing for him, but their thinking so did not make it so.

Some years ago, when it was the custom to attempt curing delirium tremens by giving brandy, one out of every four died at Edinburgh Hospital. Since then, the professor of the medical department of the hospital has treated over three hundred cases of delirium tremens, without alcohol, without losing a single patient.

Prof. Gardner, of the Glasgow University, gave 100 men 30 ounces of alcohol. Seventeen died out of the 100. Of 509 cases of young persons who were not allowed wine or whiskey, not one died.

In a teetotal hospital, at Leeds, Eng., of 300 patients who took not a drop, all recovered. Let facts decide.—*Selected.*

—If any speak ill of thee, flee home to thine own conscience and examine thine heart; if thou be guilty, it is a just correction; if not guilty, it is a fair instruction. Make use of both—so shalt thou distil honey out of gall, and out of an open enemy a secret friend.

—The beautiful in heart is a million times of more avail, as securing domestic happiness, than the beautiful in person.



## WHAT BECOMES OF INFIDEL LEADERS.

BY REV. C. J. WHITMORE.

During the past thirty years of my life as a christian worker and minister in London, I have come into contact with twenty of the leading lecturers and writers on the side of unbelief. Nearly all of them have been lecturers in London; some of them writers in the *National Reformer*, and other infidel papers; some of them secretaries of branch societies. Of these twenty, only four now remain; three of these have lately been engaged in speaking and writing accusations against each other, and the four hold a very doubtful position between christianity and unbelief.

Leaving these four, there are sixteen to account for. What has become of these sixteen infidel leaders in London during the past thirty years? They have all left their infidelity, have turned to christianity, and openly profess their belief in its facts and teachings! I subjoin initials, and an outline sketch of each of these once infidel leaders in London:

1. T. C.—This most talented leader of infidelity was well known as a lecturer at the hall of science. But he became converted, and is now far more widely known as a lecturer on christian evidences.

2. J. B.—Once a Wesleyan preacher, then a deist, and for years one of the secular lecturers at the hall of science. He was Mr. Bradlaugh's co editor of the *National Reformer*. He was convinced of the error of his way, returned to the faith he had left, and died believing in Jesus.

3. C. S.—This man was one of the chief lecturers at the hall of science, and the most shocking blasphemer I have ever known. He went to Australia, professed christianity, became editor of a Wesleyan Metho-

dist magazine, and was editor when he died.

4. J. A. G.—Came to London to lecture at the hall of science, returned to the Midlands, when he was brought to see Jesus as his Saviour under Mr. Conder's ministry. He afterward became a Baptist minister at Manchester.

5. J. B. B.—Was lecturer at the hall of science and editor of the free-thinking paper. He became disgusted with the arcana of secularism, left the body, and publicly made known his recantation at Taylor's Repository Hall. Became also a minister of the gospel.

6. G. S.—One of the most talented and educated of the infidel lecturers at the hall of science, etc. He was led to examine and so to abandon secularism, and now lectures on christian experience, and is editor of a magazine published in defense of the faith of Jesus Christ.

7. H. F.—Was a schoolmaster, writer in the *National Reformer*, and lecturer. He also was disgusted with unveiled secularism, left it and became a christian. He went down into the depths of misery and want, rather than accept help that would have been gladly given, in order that secularists should not be able to charge him with impure motives in professing christianity.

8. D. K. F.—Was the most talented and industrious writer employed on the *National Reformer*, writing under the signature of "Free Lance." He was private secretary to the founder of secularism. But gospel truth reached him, and he read his recantation of secular principles in Whitefield Presbyterian church, Drury Lane. He lived a quiet, christian life, and was a member of St. Luke's, Chelsea, when he died.

9. E. E.—Was superintendent of the hall of science Sunday school for teaching atheism to children, and lecturer in North London. He engaged in debate with some christian

advocates, saw his errors, and left secularism. He became one of Mr. Spurgeon's colporteurs, and was working at the Sunday school Union when he died.

10. G. B.—Was lecturer at the hall of science, and sent thence to Northampton where he constantly opposed christian advocates. He was led into the light of christian truth in the place where he had lectured against and opposed it, and now preaches the gospel he once despised and rejected.

21. E. C.—Was Secretary of the South London Secular Society, and lecturer in South London. He was brought to know truth from error, and became an earnest propagator of Christianity.

12. F. M. E.—Was one of the leaders and lecturers among the infidels of North London. He was converted at one of the theatre special services, and became an advocate of Christianity under the auspices of the vicar of St. James, Pentonville.

13. J. S.—Was one of the earlier lecturers and leaders, also in North London. Like the foregoing he also was converted at the theater services, and he became a member of the Open-Air Mission, and, while working for daily bread, he freely preached the gospel he once despised, at every opportunity.

14. W. O. B.—Was a lecturer at the Hall of Science. He afterward recanted his infidelity, and became one of the advocates of the Christian Evidence Society.

15. J. H.—Was one of the most determined opponents of Christianity in North London, lecturing against it constantly under the arches of the Midland Railway. At one time he was in great distress, and a Christian friend sought him out, comforted and helped him. This practical Christianity commenced his conversion. He left London, became a hearty, joyful Christian, and wrote to

his former friends bearing earnest testimony to gospel truth.

16. J. K.—Not known as a lecturer, but thoroughly well known as an opponent of the gospel and leader among secularists. He also had recanted his infidelity, and I have seldom seen a happier face than his when recently he met me in the house of God, glorying in Christ. I had known him as an infidel leader for thirty years.

What, then, has become of these lecturers at the Hall of Science, these writers in the *National Reformer*, these infidel leaders of past years? Thank God! they have turned to Christianity and salvation. Will not those who followed them into evil anger, follow them into cleansing, safety, and eternal life by Jesus Christ?—(*London*) *Christian*.

—The preaching of Larned and the preaching of Payson were pre-eminent for that unction which secret prayer alone can impart, and hence the peculiar power of the men. One of the richest prayers I ever enjoyed was by an eminent merchant in the prime of life and immersed in business. Nothing but faithfulness in private prayer kept his spirit in this frame. This he intimated in reply to a question on the subject.

The question often arises, as to whether we shall kneel down in the presence of others, or pray mentally or literally in secret. Some feel that the one savors of ostentation, and some that the opposite indicates a fear of man. It is evident that either method is right, and that the one is best that most effectually subserves the great end for which secret prayer was enjoined.

Any Christians who succeed in wrestling an hour a day, or possibly half an hour, from the world, will experience the richness of those promises made in the Apocalypse to him that overcometh.—*Presbyterian*.

## PROXIMITY TO EGYPT.

BY HANNAH PELTON.

The Old Testament history of Egypt in the relation it sustained to the children of Israel, is a type of "the world" in relation to the children of God. The term "world" often refers to that element adverse to holiness. The Scripture command is, "Come out from among them, and be ye separate."

There was that about Egypt, that seemed to have a strong hold on the children of Israel. It had been their abiding place. What was to-day, would be to-morrow. When led out from that land of servitude and idolatry, this settled plan of life was of the past, at least for a while. It was now the ever marching on, and a daily dependence on the One mighty to save. We consider the miraculous interposition of God in the deliverance of Israel from the land of bondage, as wonderful; but the people who are brought out and are free from the servitude of the world, and sin, have manifested to them a grace and help as truly miraculous. But there are those who seem to linger beneath the great and far-reaching shadow of Egypt. We see them wanting in spiritual discernment and in consecration. We read, "Woe to the rebellious children, saith the Lord, that take counsel, but not of me." "That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt." Our Lord who knows the hearts of all, is grieved at this halting, indifferent state — this quiet resting in present attainments — and in great love and mercy, he permits afflictions, and chastisements. This may seem strange, but inquire of the Lord and he will make it plain.

"And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted that he may have mercy upon you; for the Lord is a God of judgment: blessed are all they that wait for him. Thou shalt weep no more; he will be very gracious unto thee, at the voice of thy cry, when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity and the water of affliction; yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. xxx, 18, 19, 21.

Some question the necessity of following the light of those whom God is pleased to lead out as teachers of his people, but here it is said, "Yet shall not thy teachers be removed into a corner any more (their teachings will not be questioned) but thine eyes shall see thy teachers." They gladly welcome the light, and they hear the inward voice, "This is the way, walk ye in it." To walk, to go down into Egypt, to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt, are all synonymous terms. Those here referred to are at ease in Zion. Their conformity to the world may be slight, but however trifling it may seem to them, it is sufficient to prove a barrier to the endowment of power from on high. The glory enters not into their spiritual life. They feel the great and essential want of that holy unction that makes them co-workers with the Lord. They often acknowledge that they are weak and inefficient, destitute of power. These are they who want and appreciate a consecrated ministry, but they withhold from the Lord "a consecrated property," which is as necessary to the building up of holiness in the earth.

They have the inward satisfaction of much goods laid up. "I have a well filled store-house all to myself." It may also be manifested in the comfortable feeling of "not being too peculiar"—not too straight, not too zealous, not extreme on non-essentials, only a little thing they say. Hear the Word: "Woe to the rebellious children, saith the Lord, that take counsel but not of me."

#### TRUTH ABOUT TOBACCO.

Thos. B. Stillman, of New York, a practical chemist, quotes the following as a group of established scientific facts:

##### THE USE OF TOBACCO.

"In a report to the Medico-surgical Society of Liege, by Dr. Lebon, the following conclusions are presented:

1st. For every 100 grains of tobacco used, at least 1-10 of a grain of nicotine is absorbed.

2d. The diurnal quantity of tobacco consumed by an ordinary smoker is about 300 grains.

3d. The effects of tobacco smoke are the same as those following the administration of nicotine.

4th. The resinous liquid which condenses in a pipe is almost as poisonous as pure nicotine, and destroys the lives of animals rapidly.

5th. The liquid condensed from the smoke in the mouth and lungs, contains ammonia, nicotine, fats, resins, and coloring matters. One drop of this speedily produces paralysis and death in young animals.

6th. In men, small doses of tobacco smoke excite the intellectual faculties; repeated doses produce palpitations, disordered vision, and decrease of memory."

—Kind looks, kind words, kind acts and warm hand-shakes—these are the secondary means of grace when men are in trouble, and are fighting their unseen battles.

#### THROUGH CHRIST ALONE.

The very first duty of those who would serve the Lord is to confide in and obey the Gospel of His Son. There must be no proud resting upon personal merit. There must be no presentation of a deistical offering, like Cain's offering of fruits and flowers. There must be recognition of the one atonement. There must be, if we would be saved, reliance upon that alone. God will have no service that is framed on false pretension, or that is based upon fictitious character. We are sinners, and we must come as sinners, pleading simply the propitiation which has purged our sin away. You may be, for the most part, free from the grosser vices which have stained the manhood of so many. You are branded, all of you; but the brand, with many of you, is not in the forehead and the garments. The seemly garments which you wear go far to conceal the scar. You have been, perhaps, placed in circumstances favorable to the development of what has been called the religious instinct. There are memories busy within you, to-day, of parental counsel or of wifely prayer, or of a friend's admonishing, or of a minister's entreating words; and decorum and society, and, perhaps, desire, have confirmed these lessons of childhood in the experience of men. And you are anxious to know God's will that you may do it. But, while this is your case, there is another, prematurely old in sin, inheriting every curse which a vicious training has entailed, and a foul companionship perpetuated; a home heathen, blind in the streaming daylight, to whom even now, at this moment, the Spirit has uncurtained the vileness of his past life, and who, at this time of unusual softening, is conscious of a strange, strong agony of desire to repent and reform. Now, will you wonder,

you, the well-advantaged, you, the rich in privilege—will you wonder, I ask you, if my counsel to that penitent thief or to that weeping harlot is precisely the same as it is to you? Can you brook it, you, the seemly in morals; you, the graceful in demeanor; you, the correct in life; you, the fragrant in reputation? Can you brook it that you are to be grouped up in the one common vulgar covenant of reconciliation with these? You, the Brahmin of the temple, with your high caste, rank, and garb of sanctity, does it please you, that the poor pariah, whom in social life, you know not, stands side by side with you on the platform of the common salvation? Brethren, whether you can brook it or not, it must be so. If you are to be saved it must be so. My Master has only given me one message upon this question, and I am shut up to deliver it; or, if I fail, I am guilty and condemned. What I say to one I am bound, therefore, to say to all. You, the moral, the reputable; you, the outcast, the wanderer, are anxious to enter upon the service of God. Then the very earliest requirement for both of you is that you should believe upon the Gospel of His Son. If you reject Christ, God will have none of you. If you regard Him as a man, as a sage, as a hero, as a demigod, you come short of the obligation. You do yourselves injury, and Him grievous dishonor. If you conceive of Him simply as a pattern who sincerely lived—as a teacher whose spirituality and power shamed all other teachers upon earth—as a martyr who died in attestation of the sincerity of His beliefs, you are still short of the obligation, and you must remain guilty and condemned. My dear friends, there is only one way to the Father, and that is through the blood of the Son: and whether you come along an avenue all planted with graceful morals, or

whether you leap, the fetters yet clanking upon your prisoned limbs, from a dungeon of sin, faith in Christ, the one substitute, the only Saviour, is the first and highest duty of you all. Without this, you may have good desires, and you may have graceful impulses, and you may have longings to be right, and you may have all the comeliness of external service; but I can only come to you and say regretfully, "One thing thou lackest;" while to the poor beggar, crouching in his rags—to the leper, escaped from the lazaretto—to the demoniac coming out of the tombs, it is my pride and pleasure—the greatest that I have in life—to sound out to you, if you are only penitent and anxious to receive mercy, God's heartiest welcome, and God's freest pardon. "Thy sins, which were many, are all forgiven!"

—The Salvation Army has thoroughly stirred the city of New Brunswick, N. J. Many of those who have been heretofore the most inaccessible, some even of the most abandoned and intemperate, have been reached by them, and seemingly converted. Their work has the sympathy and co-operation of many Christian people of the various churches.

—Let us serve God in the sunshine while He makes the sun shine. We shall then serve Him all the better in the dark when He sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—*F. W. Faber.*

—Since human sympathy is so precious in times of trouble, we should be as ready to impart as to receive it. By this means we may give comfort, cement friendship, and win to Christ.

## MOCK REVIVALS.

An apparent revival of religion that is not based in truth and in fidelity to God must of necessity prove worthless. It matters not how great is the excitement produced, or the intensity of the emotional experience of some persons who are susceptible of deep feeling, the whole thing is without foundation, it is shadowy and evanescent. All traces of it will soon pass away. Men are victims of delusion. When the revival has passed a reaction will take place and the Church where the mock revival occurred will be in a worse condition spiritually than it was before.

A political organization in either of our cities can, by a series of meetings conducted with energy and inspired with words of enthusiasm and eloquence, and with bands of music, enroll hundreds in a few days. The human mind is so constituted that it can be impressed and moved to action by human appliances, but if similar means are used alone to bring men into the Church, they cannot be held there because the heart is unchanged. Their relation to God is the same in the Church as it was out of the Church. They have taken a new name without a new nature. Their expectation of the peace that passeth understanding, and of the joy unspeakable, and of holy triumph, and of deliverance from the guilt and power of sin are not realized. As they fell in other days so they fall now. Their loves and hates, their aspirations and longings, their hopes and fears remain as they were before. In a few months we call them backsliders. Perhaps that is a mistake. To backslide is to go back from a position once occupied. But if the position was never held at all no one can be said to go back from it.

Numbers added to the Church may occasion a momentary joy, but

if they are not really converted they will be an incubus which must afterward be removed, or it will cripple and destroy instead of serving as a helper to the Church.

If enough of these unrenewed persons unite with that denomination it is destroyed, except in revolution. Of course it is within the reach of possibility to persuade a large body that it is anti-Christ, but if anyone thinks that task is an easy one let him take in hand either the Catholic, or Mohammedan, or Mormon, or Universalist, or Unitarian Churches, and he will find that it is about as easy to drain the Atlantic Ocean dry. *Every priest or minister in these organizations is appointed with a distinct understanding that he will sustain the present order of things.* All promotions in the ministry are based on the success shown in sustaining the existing hierarchy. He who can greatly increase the power of any church will rise in proportion to the extent of his ability to accomplish that end. He who threatens to weaken any organization will be resisted by it, and his power and influence will be restricted, he will be withstood at every point; he will be a bone out of joint; instead of being enriched he will be impoverished; he will exchange blessings for anathemas.

Under such circumstances there would be but little hope for the churches, if the Lord were not constantly planting thorns in their pillows; constantly thwarting their plans; sending darkness and desolation, disaster and death. On every hand he is constantly moving strong men and women to laugh at obloquy and contempt, to encounter hatred and poverty, and with all boldness to declare the truth. He stands by them. He nerves them for the battle, he inspires them with courage and fortitude, hence all merely human organizations diminish both in power and in numbers, and the most prom-

ising among them struggle against wind and tide.

Their hope is in apparent revivals of religion, or rather in using religion as a cloak to advance their own selfish interests. They cover themselves with high sounding titles; they bury themselves up in spiritual terms and phraseology, but there is no reality in it. People are brought into the church without being converted; they are made to go through the forms of devotion, or love, or fidelity. Hence true Christians should guard against favoring any revival that is not based in holiness; in fidelity to God as well as to the church. Fidelity to God should be first. The claims of the church should be secondary.

If this order is reversed and people are brought into the church who are not changed from sin to holiness the labor of securing them is lost. Where one hundred is added, more than that number will leave on some pretense. Light has so greatly increased within a few years that men mock at sham revivals. They will not be moved by them, or if moved they soon become disgusted and drop off. No one should wonder at this, because God is against them, and as light increases they will be regarded with increasing contempt. Only that which is good and true can stand.—*The Lay Evangelist.*

—A living Saviour in the present, who works with us, confirming the word with signs followings, is the source of our power. Not till He is impotent shall we be weak. The unmeasurable measure of the gift of Christ defines the degree, and the unending duration of his life who continueth forever sets the period of our possession of the grace which is given to every one of us.—*Maclaren.*

—Many are complaining of their weakness who ought to be complaining of their worldliness.

## TEMPTATIONS.

BY EDWARD SWAN.

Temptations are common to all men. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—1 Pet. iv, 12.

Patience is one of the greatest virtues that characterize the Christian. "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil."—Job. i, 1. His faith was tried in the most severe way, and he stood unflinchingly all that the devil could do against him, even while those professing godliness opposed him. Satan himself is transformed into an angel of light, and would deceive the very elect if it were possible. But the God of justice, who knoweth the heart of every man, will give to those who are tried a crown of righteousness when their work on earth is done. "Knowing this that the trying of your faith worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." When the love of God is shed abroad in our hearts by the Holy Ghost, we may rest assured we are on the right track. We know we are right "because his love is in our hearts," and the fruit we bear proves this. We have no affinity for the unfruitful works of darkness, but rather reprove them. We take a decided step towards pulling down the strongholds of Satan, and this invariably leads us into trouble and oftentimes great tribulations. "These are they who came out of great tribulation and washed their robes and made them white in the blood of the Lamb." God knows how to deliver the godly out of temptations. "Ma-

ny are the afflictions of the righteous; but out of them all the Lord delivers them." No one can pass through the science of the day without going through the ordeal requisite for that work. A pugilist, in order to defeat his opponent; or a horse to win the race, must be put through the most rigid process of preparation. A tree that stands sheltered in the forest blows down with an ordinary wind; while the oak, exposed to the hurricane on some bleak hill-top, bids defiance to the storm. Why is this? Because the one from its earliest age (through the effect of the wind) has taken deep root; while the other was screened by the monarchs of the forest. This is the case with those who are firm to the principles of God's word. They stand alone and bid defiance to all the devil can do. Like the steady oak that bends to and fro with the gale, they bear patiently the trials of this life till borne to the paradise above.

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#### UNCTION.

"Sometimes it is remarkable how small an amount of intellectual or literary power is combined with considerable, or even commanding, spiritual power. A man who by natural talent would impress an audience less than most men, yet by superior unction of the Spirit may produce religious impressions, and raise up religious fruit, such as wiser and greater men might envy. Possessing this, his other defects are of comparatively little importance. A general may have many defects in his character, temper and habits, without losing command over his men; but if his defects be unsoldierly—if, above all, he lacks courage, then inevitably does his control over them decline. So a statesman may have a thousand defects not directly affecting statesmanship, and yet retain his ascendancy over the mind of the nation; but let him show a lack of political

sagacity, and at once his ascendancy is gone. So if a minister of the gospel be justly described as dry; that is, if he give godly and candid hearers the impression that he habitually delivers Divine truths without any unction, which either moves his own soul or those of others; the fault is fatal. It is what cowardice is in a soldier, folly in a statesman or lameness in a runner. The hold of such an one upon the conscience must hopelessly pass away. Rather let us have the man of humblest talent, or of plainest education, who can speak to us a word at which the soul within us thrills, than one who possesses no such power, though he can wrestle with every prejudice or excite and frustrate every faculty.

"The power of which we speak being neither more nor less than the co-operation of the Holy Spirit with the preacher, that which is essential to its presence must lie, first, in the state of the preacher's heart; secondly, in the staple of his discourse. There must be a soul itself in communion with the Holy One, and there must be a ray of truth, God's own truth radiated from that soul to others, along which the Spirit's secret influence may be communicated from heart to heart. The preacher must first imbibe the divine fire, and then hold it in his heart, as a Leyden jar will hold the invisible electricity; and, this done, he must have a conductor to communicate it to those who are before him. Unless the truth of God be uttered, and aimed in the right direction, aimed at the auditory, at their conscience, whether through the avenue of imagination, the understanding or the emotions, even had he himself the power of the Spirit, he could not convey it to others. There is but one conductor, and that is the Word of Life."—*Tongue of Fire.*

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—Happy is that people whose God is the Lord.



## KEPT.

Whoever would be kept by the power of God in a state of purity, and enjoy the consciousness of being preserved blameless in this present evil world, must remember that there are conditions to be observed upon which the "keeping power" depends. One could not hope to be "kept" from temptation who needlessly and wantonly rushes into temptation. One could not expect to be "kept" from the evil of the world while seeking to be in alliance with the world, and engaged in making and maintaining fellowships with worldly people. One could not hope to be "kept" from the taint and defilement of sin while giving countenance to sin, or in any wise partaking of its spirit or practice. The christian who would be "kept," must be kept by the power of God. But the power of God can give the christian no available help while he is voluntarily entering into temptation, or seeking fellowships with a wicked world, or indulging to any extent in the love of sin. The christian who would be "kept," must be kept by the power of God, through faith. But true saving faith is incompatible with a spirit of recklessness concerning temptation, and with worldly love, and the indulgence of sin. Hence the christian can only be "kept" by a faith that is saving, which means a faith that shuns temptation, and avoids the world, and abstains from sin. The christian who would be "kept," must be kept by the power of God, through faith, unto salvation. But Bible salvation implies the avoidance of temptation, crucifixion to the world, and utter deliverance from sin. Hence the sanctified christian, to be "kept," must keep to the conditions whereupon his preservation in holiness depends. He must keep from evil; keep to the promises; and keep under the blood. Thus keeping to the

conditions, he will be kept in a state of continual salvation.—*Banner of Holiness.*

## THE FATAL CHURCH RAFFLE.

As the heavy prison bolts turned on the minister, he looked sadly on the prisoners in their strange garments, and thought with more and more anxiety of his errand. He had come to see a young man of his congregation convicted of forgery. The heart-broken parents had begged him to visit the prison, hoping the peace of the gospel might reach even his gloomy cell. As the minister kindly greeted him, the youth scarcely replied, but gazed with a sort of defiance. He began giving the mother's tender message, with the interest all the church felt in his welfare. At last the prisoner broke out, "Do you know you was what did it?"

"What have I done?" replied the pastor, striving to understand his strange language.

"I began the business," returned the youth, speaking very loud, "in your Sunday school. Don't you remember the Sunday School fair, when they first set up raffling, and hid a gold ring in a loaf of cake? Just for twenty-five cents, too, I got a whole box of little books. I was pleased with my luck, and went in afterward for chances. Sometimes I gained, and sometimes I lost. Money I must have for lotteries. I was half mad with excitement; so I used other folks' names, and here I am. Don't let the church come blubbering around me. They may thank themselves! Their raffling was what did it! It ruined me!—*Sabbath Reading.*

—Beautiful is the activity which works for good, and beautiful the stillness which waits for good; blessed the self-sacrifice of the one and blessed the self-forgetfulness of the other.

## EDITORIAL.

## UNION.

We are united in heart to all who love our Lord Jesus Christ in sincerity. Like has an affinity for its like. Those who walk in the light have fellowship for each other. They do not have to produce it. It exists of itself.

We should be glad to see all such united in CHURCH fellowship. But we should want such a Church to be a Christian Church. It should include all the saved, and none but the saved. It should be made up of those who answer the New Testament description of believers. It should not contribute to self-deception, by receiving as acceptable members, those who have only to die to be eternally lost. The tendency of belonging to the Christian Church is to give one a feeling of security. But it is dangerous for one who is in the way to hell to feel secure. Therefore the Church should not admit those who do not give good evidence of meeting the conditions of salvation.

The experience which Christ taught, and the practical godliness which he enjoined, should be enforced. Paul describes a Church as composed of saints—*them that are sanctified in Christ Jesus*.—1 Cor. i, 12.

Into this Church none should be admitted until he professes to be born of the Spirit, and give good evidence of having experienced this heavenly change. "Except a man be born again he cannot see the kingdom of God."—John iii, 3. This covers all. It does not admit of a single exception. If the new birth is essential to every person that he may be admitted into God's kingdom, then should the church insist upon it as an indispensable condition of membership. It should be more prominent in the public ministrations. Distinct testimony should be borne to it in the social meetings. And the Scriptural evidence of regeneration should be required. "Whosoever is born

of God does not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—1 John iii, 9. He should separate himself from all voluntary associations with the ungodly. "Wherefore come out from among them and be ye separate, saith the Lord."—2 Cor. vi, 17. If they belong to the Free Masons or Odd Fellows they will leave them at once and forever.

Such persons will, as a necessary consequence "Cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."—2 Cor. vii, 1. Then certainly the men cannot use tobacco. The women will not adorn themselves "With braided hair or gold, or pearls or costly array; but (which becometh women professing godliness) with good works."—1 Tim. ii, 9. In fact the great business of such persons will be to promote their personal sanctity, and to stand complete in all the will of God. They "Follow peace with all men, and holiness without which no man shall see the Lord."—Heb. xii, 14. They labor with zeal and diligence to set up the Kingdom of God among men. So their houses of worship will not be built to display pride and gratify ambition. They will be plain as becoming persons of humility; and with the seats free that all may be reached and saved.

The Gospel should be preached in all plainness and simplicity. None of the precepts of Christ should be passed over slightly. The conditions of salvation should be insisted upon. The ordinances of Christ should be duly administered; not omitted as of no consequence; and not regarded with superstitious reverence, as though they operated like an incantation or charm.

Such, in brief, should be the Christian Church. Have we here mentioned a single particular that should be omitted? Can an organized body that aims at anything less, fairly lay claim to be a Church

of Christ? All the parts are necessary to a complete whole.

Where is such a church to be found? One that is honestly aiming to bring its members up to the New Testament standard of piety? For striving, in the spirit of love, to bring the church with which we were connected up to this standard, many of us were violently excluded. We looked around for a home. We could find no Church that appeared to us to be even aiming to be what a church of Christ should be.

We went to work in all humility and dependence on God to establish such a church. Wherein in this respect have we done wrong? We have encountered the most bitter opposition. The influence of the leading churches has been against us. But God has been with us. We have met, all things considered, with an encouraging degree of success. We should be glad to have all true Christians who agree with us as to what a church should be, to unite with us. But if they will not do it, why should we be blamed? If they will give their influence and their money to sustain that which, in their consciences they condemn, it is not our fault.

If any one will show us churches that come up to the Gospel standard, we will gladly unite with them. If there are none, can we do any better than go on and do our utmost to hold up the Bible standard of salvation and preach the Gospel to the poor?

We need more zeal, more love, more devotion to God. Let us seek it. Let us give ourselves up wholly to God, to live according to his commandments and do all we can for the salvation of men. Let us stand united in Christ. Let us fellowship nothing that God does not fellowship. Let us be joined to all the living. But union with death can only promote death. No matter how costly and imposing may be the sepulchres in which the dead are entombed, we should let them alone.

### THE BIBLE ORTHODOX.

There is no consistent stopping place between what are called orthodox views and infidelity. No honest man, capable of understanding what he reads, can read the Bible carefully without coming to the conclusion that it teaches the future, eternal punishment of the wicked. Many preachers who style themselves liberal have the candor to admit this.

The Rev. George Ellis is reported to have made recently the following remarkable statements to the Unitarian Club of Boston:

"Fifty years of study, thought and reading given largely to the Bible and to the literature which peculiarly relates to it have brought me to this conclusion—that the book, taken with the especial divine quality and character claimed for it and so extensively assigned to it, as inspired and infallible as a whole and in all its contents, is an orthodox book. It yields what is called the Orthodox creed. The vast majority of its readers, following its letter, its obvious sense, its natural meaning, and yielding to the impression which some of its emphatic texts make upon them, find in it orthodoxy. Only that kind of ingenious, special, discriminative, and, in candor, I must add, forced treatment which it receives from us liberals, can make the book teach anything but orthodoxy. The evangelical sects, so-called, are clearly right in maintaining that their view of Scripture and of its doctrines draws a deep and wide division of creed between them and ourselves."

But no "forced" constructions of the Bible ever do away with its obvious teachings. It is a plain book intended for plain people. It says without any ambiguity that "Without holiness no man shall see the Lord."

Neither liberal nor orthodox views alone can save us. We must be born again. We must be sanctified wholly.

Reader, how is it with you? Are you building your hopes upon the doctrines you hold, or are you trusting in Christ to make you without spot and blameless? Is your faith dead, or does it give you victory over sin in the hour of temptation? Nothing short of a faith that brings us present salvation from all sin will answer. Have you this faith?

## LIBERAL.

What are called "liberal views," never spring from a close walk with God. One is not led to embrace them from a careful and candid study of the Bible. They derive no support from the operations of nature. The laws which govern the material world are very strict and exacting. Liberal views are the natural result of a loose life. Men get tired of professing what they know they do not enjoy. If they do not bring their life up to their doctrines, they will bring their doctrines down to their life. No one likes to live for years in conscious hypocrisy. If his habits are inconsistent with his avowed belief, he will make a strong effort to adopt a belief consistent with his habits.

Men cling to hope with undying tenacity. When they see there is escape in no other way, they will look for deliverance from a quarter in which once they would not have placed the slightest reliance. He that is overboard, clutches gladly at a floating plank. The pulpit orator, whose popularity has proved a snare to him and drawn him into secret sins, embraces universalism when he despairs of being saved after the orthodox manner. He once preached future retribution with a vigor that made men tremble, and with arguments that never have been answered. Then he had a small salary and lived a life of happy self-denial. Now he preaches that there is no hell, and that God is too good to let any man be miserable. Hence, he has a princely income, on which he lives in splendid misery, in frequent anticipation of the horrors of the damned. Of course he does not now want to believe in future retribution. The natural ending of hypocrisy, is apostasy.

If men were to be judged according to the opinions which they hold, then might there be less danger in giving a willing ear and a ready assent to the unfounded assertions of every flippant free thinker

that comes along. But who does not know that truth is truth whether we believe it or not? That a fact is not affected by our unbelief? Our own conduct, our welfare may be affected by our belief, but the truth, the fact remains the same.

Years ago, the State geologist making a survey of Michigan, said that there was salt at Saginaw, near which place we are now writing. After a while those in authority had sufficient confidence in his opinion to offer special inducements to any who should first find salt there. Men of means believed the report, and paid out their money to bore down a thousand feet, and an unfailing source of boundless wealth was discovered. The salt had been there for ages, but it made none rich till men believed it and acted according to the belief.

A few winters since, a number of men and women, doubtless without any investigation, believed that an old steamer, which crossed Lake Michigan, was seaworthy; and they, feeling secure, took passage on board of it. But they all went down with it in a storm, to a watery grave. Not one escaped. Their sincerity did not save them.

A generous father did not believe in the "narrow views" of total abstinence from intoxicating liquors. He had drunk his wine for years, and was a man of wealth and consideration, and an acceptable church member. He brought up his children in the same liberal way. They should have no temptation to go out nights for indulgence; so he had his wine cellar and his billiard table at home. He was an honest liberal, but this did not save his son from dying at an early age with *delirium tremens*, and his daughter from becoming such a slave to strong drink, that she was frequently sent home intoxicated.

Our own narrow views of what ought to be, do not change the order of things from what it is. The Universe was not

framed, nor is it governed according to our conceptions. We may follow God's laws or we may condemn them—that does not abolish or change them. But it does affect our relation to them and consequently our welfare. Our study should be, not to try to show how God's laws can be improved, but to find out what they are, and to put ourselves in harmony with them.

#### A REVIVAL OF GOD'S WORK.

A revival implies a renewal of life and energy. It is applied to all kinds of business, good and bad, as well as to religion. So whether a revival is a blessing, or a curse, depends upon the kind of revival it is. A revival of the rum traffic is an unmitigated curse. So a revival of the influence of any church which has apostatized from Christ is anything but a blessing to the cause of God. Such a church needs to be reformed. The more its influence is increased the more harm it does. From those which have the form of godliness but deny its power, we are commanded to turn away. But when an association of people, styled a church, has neither the form nor the power of godliness the more there are added to it, the worse is the condition of those who join; and the more dangerous does such an association become.

The great want of this country is a revival of God's work. The welfare of souls demands it. Without it, the people will die in their sins, and go to perdition.

In a revival of God's work, seekers do not only go forward for prayers. They repent of their sin's and confess and forsake them. They restore, as far as is in their power, where they have wronged others. If they belong to any secret society or to any ungodly association, they leave it, for Christ's sake. They give up pride and fashion and consent to be peculiar. They have a spirit of humility, and meekness. No amount of stir and activity, no increase of zeal and work can take the

plate of true repentance. "The sacrifices of God are a broken heart and contrite spirit." Many who talk of putting the armor on, need first to enlist. They are not yet in the army of the Lord. Many who profess to be seeking for holiness should beg for pardon. They are under condemnation; the guilt of unforgiven sin is resting upon them. When God works, men humble themselves. When men get up a revival self is exalted.

In a revival of God's work souls are born of the Spirit. They do not merely feel better; they are made better. There is a real change in the dispositions. The passionate become patient; the ambitious lowly, the proud humble and self-denying. People are converted, not simply to a belief, but to God. There is in them a great, and marked and obvious change. They become new creatures. They press on to full salvation. They hunger and thirst after righteousness, and are filled with all the fullness of God. God's especial work is to make men holy. Any revival that does not promote the spread of holiness is not a revival of God's work.

Those that are born from above seek the things that are above. They are not controlled by a love for pleasure or wealth or ease. The love of Christ constrains them to preach—if that is their calling—constrains them to give their money whenever the Master has need of it. A revival that begins with the church festival and ends with a donation party is no blessing either to the church or to the world.

Do you want a revival of God's work? Look at the state of the church—and of the world until you feel its necessity. Let it come upon you as a burden.

If you feel a travail of soul—a deep concern for the salvation of men, carry your burden to the Lord. Ask him to give you one or two more to unite with you in prayer for this object.

Go to work for a revival. But see to it that you are not led, by any consideration

whatever to give your influence to a revival of worldly policy in any church, though it is denominated a revival of religion.

If we do thorough work for God we shall be rewarded. If our work will not stand the fire we shall suffer loss. Time is so short, and souls are so precious, and God is so strict that we cannot afford to do superficial work.

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### SENSUAL.

The materialistic spirit of the age appears to have made its way everywhere. People whom we would least suspect are brought under its influence.

The Shakers are a sect which has separated itself from the world for the avowed purpose of securing the greater sanctity of its members. They live in communities by themselves. They do not even live in the marriage relation. The men and women dwell apart.

A friend of ours, some years ago, was in the employ of the Shakers located near Mt. Morris. The Elder who was in charge of the establishment reproved very sharply any men in his employ whom he found smoking.

Awhile since my friend met the same Elder in Dansville, puffing away at his cigar.

"How is this," he exclaimed, "What does this mean? You smoking?"

"Yes," replied the Elder, "I do not know anything about *the other* world, and so I am going to get all the enjoyment *out of this* I can."

Dr. Redfield used to say that if any get to Heaven from a city which he named, he would be like Lot going out of Sodom, a bright particular star when he got there. It would seem as if the remark might be applied to this age, when a leader among professed ascetics finds his consolation in such a low grade of sensualism as smoking tobacco.

### WHAT TO PREACH.

It is required of a messenger that he deliver the message with which he is entrusted. If you are God's minister, you have a message from God. You obtained it from Him; it was given to you in the study of His Word, or by the inspiration of His Spirit in earnest prayer or solemn meditation. You did not take it from books or from other men,

Satan is the accuser of the brethren. If you deal out the scandal which you have picked up, then in doing this you are Satan's minister. You are doing his work.

If a saint of God comes to you with advice or reproof, let it be between you and him alone. If he is entirely wrong, still you may derive profit by it. Do not take it into the pulpit and make it the occasion for an attack upon him. If, in doing your duty, you are misunderstood and unjustly reproached, still, if you take it patiently, you will get a blessing from it.

If you claim to be an ambassador of God, act like one. Your instructions are: "*Hear the word at my mouth and give them warning from me.*"—Ezek. iii: 17.

This is your business. Have your ears opened for God, but closed to tale-bearers. Be literally burdened with the weight and importance of your message. Jokes and scandal should never be heard from the pulpit.

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### A NEW VOLUME.

We have carefully striven from the first to make our magazine all that its name imports. How well we have succeeded our readers can judge. We shall do our best not only to keep it up to our high standard, but to have each number an improvement upon the last. We shall endeavor to fill our pages with substantial, spiritual food for the soul. We hope to have those who love the truth love to read our pages.

Will our friends help us, not only by their own subscriptions but also by getting us new subscribers? We shall ap-

preciate all such assistance. We should have a much larger list of subscribers.

If you wish to send it as a present you can have it as heretofore, for one dollar a year. Let us hear from you as soon as possible.

May God's richest blessings rest upon you and make this the happiest year of your life.

#### REVIVALS.

BRO. PHILIP HANNA, who, with Bros. Hanmer and Kelsey have been holding meetings at Ennis, Texas, writes us that some fifty or more have professed salvation. The old debt on the church has been paid and money raised to enlarge it.

They are looking for greater things and I have no doubt will see them. May God give them much fruit which shall abide.

BRO. A. B. BURDICK has been holding meetings for a couple of weeks at North Chili, N. Y. A good work has been done among the members. A general quickening has taken place. Some have been sanctified wholly.

IN THE SEMINARY some have found pardon, some purity, and there is a general awakening among the students. Sunday morning we had an old-fashioned time of salvation in the church. Many renewed their covenant with God, and all felt that God was there in glorious power. We are looking for an abundant harvest.

BRO. T. S. LA DUE writes us that he has been holding a meeting near Portland, Oregon, and seven have professed to be converted, and some sanctified wholly. "The Lord is pouring out his Spirit in power all around our four weeks' circuit, and there are added to us those who are saved."

BRO. VIVIAN A. DAKE writes us from Minnesota that God is graciously pouring out His Spirit there and many are getting saved. The work is going on in power. We hope to hear tidings of salvation all along the line.

BRO. HARRY MAY writes us that in a meeting he was holding, 177 have professed pardon and purity. Glory to God.

#### CORRESPONDENCE.

##### LUELLA WOODRUFF.

With the martyrs of truth, a holy band,  
With a victor's crown in heaven above,  
Still nearer the throne, by their side shall stand,  
The uncrowned of earth, the martyrs of love.

So wrote the editor of this magazine in Luella's album when, during a stay of a few days at her father's house in September last he witnessed the constant, loving and self-sacrificing devotion she was noiselessly manifesting in the care of her beloved mother, who for weeks had been lying at death's door. Probably the suspicion of coming events forced itself on him as he gazed on her face, which showed, even then, that days of care and nights of watching were telling unfavorably on her naturally weak frame, and developing the seeds of the fell disease, consumption. Yet, he would scarcely have thought that she would so soon be taking the place he in his thoughts so evidently assigned her. But she has gone. The obedient and devoted daughter, the loving and tender sister, the affectionate, thoughtful and winning friend and neighbor, the conscientious, studious, talented, refined yet unostentatious Luella has gone.

Pious from her early youth, converted soundly and joyfully at seven, and carefully trained in a home where Christian integrity was being constantly taught and exemplified, she grew to the age of twenty-five innocent of all the vices and follies of life, a lover of truth and goodness, beloved of all who knew her.

When sickness began to prostrate her physical frame so that its work was manifest, the love of all saints who knew her and understood her case was drawn out in earnest prayer for her recovery. We could not have it that she must die and leave us, and it seemed as though God would raise her up. Prayer was most as-

surely answered for a season; for some few weeks all the symptoms of her disease gave way and she seemed rapidly recovering, and our hopes for her full recovery were strong. But these were doomed to disappointment, and she sank again with great rapidity into the arms of death. But she had prepared for it; had looked over her short career, and seeing some points in which she felt that her consecration to God and her church was imperfect, she acknowledged her faults and sought and obtained divine blessing in a rich degree; and death came to her not as an enemy.

The writer had the sorrowful privilege of being with her the last day of her sojourn on earth, and of committing her body to the ground. Her funeral was attended by a large number of the young and old of all classes and denominations, to whom she had endeared herself by her character and conduct. One of her attendants an unconverted young lady, solemnly vowed, by the side of the coffin of the departed one, to whom she had become much attached and who had labored with her to the last, to give her heart to God.

W. GOULD.

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### LOVE FEAST.

SAMUEL WALLEY.—I have been taking the EARNEST CHRISTIAN ever since it started, and I love to read it. When it comes I can hardly stop until I have finished it. It is almost forty years since the Lord, for Christ's sake, pardoned my sins. I have no sympathy with the kind of religion that most professing Christians uphold—that a man commits sin every day. I had to come to that point that I would have nothing to do with sin before the Lord forgave me my sins. When I got the blessing, how I was opposed; and it was by those who had their names on the church book. I soon found that I dare not follow any man, and that I must take the precious word for my guide and

the Saviour for my example. I have had many 'precious' seasons and I have had many trials and afflictions, but the darkest time I ever passed through, I loved the prayer meeting and the experience meeting. But oh the prayer meeting has entirely died out! There is not a prayer meeting in this neighborhood; I stand almost alone.

H. M. KELLOGG.—My testimony is that I am redeemed by the blood of the Lamb. I love to do his holy will. When God told me it was wrong to have my house adorned with flowers, he showed me that I could take some little orphan and that would glorify my God. The way has been opened and the child is here. She looks nicer than any earthly flower. Bless his holy name! I feel the power of God in my soul this morning. He saves to the uttermost. I have the working harness on for my God. Glory to God in the highest, peace on earth and good will to men.

H. A. CAMPBELL.—I would like to give for the encouragement of many dear ones in Christ, my testimony in the EARNEST CHRISTIAN. It is all of Jesus; that I still love the good old way; the Gospel in its purity. It comes to my heart, as in bygone days, not in word only, but in power and in the Holy Ghost, and with much assurance. I realize even now that Jesus is Life, Health and Peace. How safe and satisfied I feel with Jesus, and Oh! what Glory, ending in Eternal Life.

Milford, Del.

S. W. LOSIE.—I am saved sweetly in Jesus. I know that I have passed from death unto life because I love the brethren. Praise God for salvation from our sins. Every day I can see new beauties in religion. I enjoy full salvation. Glory to God and the Lamb forever! I am given up to the Lord to get sinners saved and believers sanctified. Praise the Lord.