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## LED BY THE SPIRIT.

BY REV. B. T. ROBERTS.

Draw near to the fire in cold weather and you find warmth and comfort. Draw too near, and you find pain and death. Virtues carried to excess change their character and become vices. Indiscriminate liberality becomes prodigality; excessive economy becomes penuriousness.

But because one errs by going too far in the right direction, we should not be afraid of going far enough.

Some who have undertaken to be led by the Spirit have gone into excess. This has made others afraid; and they have settled down into a cold formality. We should avoid freezing to death as well as burning to death.

The Scriptures are a safe guide. If we follow them we shall not go astray. The Apostle says, "The letter killeth, but the spirit giveth life." II Cor. iii: 6. There are some ministers of the letter. So far as they succeed at all, they succeed in making Pharisees. There are some ministers of the gospel. They teach and persuade people to become Christians.

1. A true Christian is born of the

Spirit. He is sound in the faith, but he does not rest with simply believing what the Bible teaches. He strives to keep God's commandments but he does not rely upon outward obedience. He relies on Christ. He has the spirit of obedience, faith and love and patience. Not only are his actions right—his motives and feelings are right. He is a new creature.

2. All true Christians are led by the Spirit. This is their distinguishing characteristic. "For as many as are led by the Spirit of God, they are the sons of God." Rom. viii:14. And so again, "But if ye be led of the Spirit, ye are not under the law." Gal. v: 18. And again, "Now if any man have not the Spirit of Christ, he is none of His." Rom. viii: 9. External religion does not meet God's requirements, nor can it satisfy the wants of the soul. There must be the Divine life within or there cannot be the outward walk with God. We may be firm in our belief of the creed, we may give our money for benevolent objects, we may be full of Pharisaical zeal to make proselytes; but all this does not prove that we are in the way of salvation. We must live in the Spirit; we must be led by the Spirit.

Since, then, it will not do to give up this doctrine, or even to lay light stress upon it, let us consider what is meant by being "led by the Spirit."

1. It is not meant that we are to lay aside our reason and become the mere creatures of impulse. The Bible does not speak of reason as something that we are to give up. It appeals to it often. "Come now and let us reason together." "Which is your reasonable service." But the Holy Spirit, by removing prejudice, by rooting out the selfishness of the heart, makes reason more reliable. It renders us less liable to be led astray by false and vain reasonings, and it renders us in a higher sense reasonable beings.

2. It is not designed to supercede the necessity of close and careful study. God never encourages laziness. "Search the Scriptures." "Till I come give attendance to reading, to exhortation, to doctrine." I Tim. iv: 13.

A preacher who is triflingly employed during the week, and neglects to study or to visit, cannot expect to be led by the Spirit on the Sabbath, as he tries to preach. He may get warmed up, but not with heavenly fires. To have these burn and blaze on the Sabbath he needs to pile on the fuel through the week. It was after Elijah repaired the altar of the Lord, and laid the wood in order and the sacrifice upon it, that he called upon the Lord, and the fire of the Lord fell and consumed the sacrifice. If he had made no preparation, he might have called upon the Lord as long and as loud

as the idolatrous priests did upon Baal, with as little avail.

3. One can be led by the *Spirit*, and at the same time exercise the strongest good sense, the soundest judgment. "The meek will he guide in judgment." Ps. xxv: 9. The Psalmist prays: "Teach me good judgment and knowledge; for I have believed Thy commandments." Ps. cxix: 66.

Then in the little affairs of every day life we are to expect that God will lead us, through the ordinary sense he gives us, and not by any special impressions. We need not ask the Lord to lead us in respect to things that are commanded or forbidden in His written Word.

4. But there are times when we cannot know through the ordinary channels what God would have us do. Then He reveals His will by special impressions made upon the mind. Such cases are common in the lives of all God's saints.

In the life of Henry B. Bascom it is related that, when he was a young preacher traveling a circuit in Kentucky, he went on one occasion into the woods to study. He sat down on a beautiful mossy knoll and tried to read. But he felt a strong impression to get up and go to some other place. He could see no reason why he should change his position. But the impression grew so strong that he jumped up and sprang away as rapidly as he could. As he did so he heard the sharp ring of a rifle behind him. Turning around he saw falling from the top of the tree under which he had been sitting, a large panther which his host had

shot. By changing his position he had saved his life.

Many times are God's saints led to do things or to omit doing things for which they can give no good reason.

Afterwards they see why they were so led.

But we must "try the spirits whether they are of God." I Jno. iv. 1. Any impression contrary to the plain word of God must be resisted. None should be followed that are inconsistent with the general tenor and spirit of the Gospel.

—I am inclined to the belief that a religion of creeds, made by man, and on that account defective, tho' holding much good, when followed too closely leads to ill results. We cannot follow too closely the simple words of Jesus, for they unfold in their simple grandeur a significance and beauty which grows larger and more luminous the longer we gaze. While creeds have a tendency to harden they give power to priestcraft, cause oppression, and in time destroy the simplicity of Christ's teaching. Perhaps I am in error, but so it looks to me. M. H. S.

—I want you to have a holy aversion to sin. Do you know what I mean by aversion? Suppose any of you were to put your hand in your pocket and feel a toad there, you would draw it out instantly, from your aversion to the animal. Now, my desire is that when conscious of sin, you should have just such an aversion as this to it—a hatred of it, and disgust at its horrid nature.—*Rowland Hill.*

—True holiness is like the glow-worm in this, that it shines most when no eyes, except those of heaven, are upon it.

## UNEQUALLY YOKED.

BY R. GILBERT.

"Be ye not unequally yoked with unbelievers." The meaning of Scriptural "yoking—its limitation and general application," is a vital question to all live Christians. Dr. Young explains "unequal yoking, to be yoked with one of another kind."

The figurative sense of yoke is undoubtedly borrowed from the practice of yoking cattle. As though Paul had said: "When you yoke beasts together, you are careful to have them well matched: so Christians should and must be cautious to make heart-communion only of those who are pious."

Greenfield's Greek Lexicon explains *apistos*—unbeliever—to mean, "One who has not embraced the Christian faith." The reader must not forget that a believer is one who is right in practice, as well as in faith. Unless the person is truly godly, you must not be yoked to any church member, or to a preacher—not even to a professor of holiness. In fact, hollow-hearted Christians may do you more injury than the openly wicked. You break the command when you receive the yoke of the lodge, that you may drink in its dominant spirit—when you marry a person because his or her external appearance, world-conformed tastes and passions are pleasant to you—when you run a shop, or keep a store, first for gain—which is right—but secondly, that you may mingle with your wicked customers, to imbibe their spirit; or when you become a partner with a non-Christian, if done to make a heart-communion companion of him, that your tastes and passions may become assimilated to his.

In the consideration—or rather inconsideration—of this matter some persons make two prominent mistakes; one in regard to the meaning



of Paul; the other in the application of the rule. Some have imagined that the yoke is something tangible, a thing to be seen with the eyes, or handled with the hands; a marriage license, or ceremony, a written agreement between partners in trade, a visible connection with Christian association, or voting with the Democrats, Republicans, or with the American party. As though a man is necessarily yoked with unholy men in heart-communion friendship, because in these parties are some men who are not Christians. This logic would compel a Christian to keep out of all churches; since there are unconverted men and hypocrites in all. Some say that a man is "unequally yoked," if he belongs to the Christian Association, because it has bad men in it, and it is only aiming to exterminate one evil; namely, secrecy. What would you think of a man, so holy, that he refuses to help his non-Christian neighbors kill a mad dog, or chase a wolf, because all the mad dogs, and all the wolves are not together, so as to be all slain at once?

But let Paul himself explain what he means by "unequal yoking." "What fellowship hath righteousness with unrighteousness? Or what communion hath light with darkness? And what concord hath Christ with Belial?" Dr. Robinson very truly says, "Belial is put for the power or lord of evil, Satan." Paul shows that the "unequal yoking" extends and embraces the whole domain of sin. Christ is the embodiment of all that is good or holy; Belial heads all that is bad or unholy. Whoever, therefore, practices or countenances sin; whoever enters into heart-communion with worldly spirited persons, becomes yoked with them on the side of Belial. "Unequal yoking" is an attempt to effect an armistice between Christ and Belial.

To show more definitely what the "unequal yoking" is, let us take the

instance of the conversion of a woman, while the husband remains wicked. The woman has only two choices; she must break the yoke, or lose heaven. "Unequal yoking" is expressly forbidden; and, of course, no one can be saved in the commission of forbidden sin. If the yoke here means the abstract marriage relation, then the woman is irretrievably doomed; because Christ forbids divorce, except for adultery. What then is the yoke, and how can the woman break loose? We are logically compelled to admit that the yoke is simply and only inter-communion of fallen tastes and unholy passions, or heart-communion on the platform of sin. This yoke she can and must break. He is condemned, she is justified; he swears at his neighbors, she prays for them; he loves darkness, she loves light; he loves the world, she loves God. Now, it is clear that she is not yoked to him in the Scriptural sense; and yet she loves him, and seeks his good.

It is thus seen that "unequally yoked" means an inconsistent, unnatural and unholy attempt to transfuse Christianity into the world, and to hitch the Christian train to the Devil's locomotive. The sin is deeply entrenched in the heart, and no external action must be denounced as an out-growth of this sin, unless it is clearly proven that the act is the positive manifestation of the internal sin. Thus a Christian blacksmith is daily surrounded by wicked customers; he hears their worldly conversation, their profanity and occasional sneers at religion. He may gradually give way and backslide. Until he does so, he is not yoked unscripturally. Some irreligious man may furnish the shop and iron, and thus be a partner; but this external act of itself does not prove that the Christian blacksmith is unscripturally yoked to his partner, any more than he is to his cus-



tomers. He can use the shop and iron of his partner without entering into heart-communion with his tastes and fallen passions.

There are some Christians who have such curious consciences that they deem a Christian all safe and right in selling goods to irreligious customers, constantly surrounded by unholy examples, worldly-spirit—men who do not conceal their pride, vanity and unholy thoughts; some of whom are polite, refined, gentlemanly, intelligent and captivating in their manners, yet irreligious, but well calculated to infuse their worldly spirit into a Christian merchant. All this is deemed safe to the merchant; and the brethren say "Amen—all right." But let the merchant take in a partner, supposed to be irreligious—a partner who lives a dozen miles away, and seldom comes to the store, and these same brethren take fright and shout an alarm! They do not stop to prove the partner is not religious, or that the merchant is morally injured by the partnership. So far as the intercommunion of heart, fellowship and affinity of religious sentiment are concerned, he may be as unlike his partner as any other two persons, still, the abstract fact that a temporal partnership exists, is seized as proof positive that the merchant is a moral culprit and unworthy a membership and office in the church. And yet, perchance, these same brethren ask the merchant to pray in meetings, and make no attempt to exclude him from the church all this while—as they think, the merchant is daily committing a sin expressly forbidden.

No man was ever more cautious than Wesley in guarding against a worldly spirit, or unequal yoking. Yet he expressly excepts temporal deal. Sermons, Vol. II, paragraph 23, Wesley says, "But the persons in question are useful to me [as partners] in carrying on my temporal

business. Nay, on many occasions they are necessary to me, [as partners,] so that I could not well carry it on without them." Wesley supposes a trader to make the above plea. Does he repudiate the excuse? No. He replies thus: "Instances of this kind frequently occur. And this is doubtless a sufficient reason for having some intercourse, perhaps frequently, with men that do not fear God. But even this is by no means a reason for your contracting an intimate acquaintance with them." Wesley makes no distinction between partners and customers. The plea made is, "They are useful to me," and partners are useful, and therefore partners are also meant. The plea is indefinite, and thus logically universal; that is, it includes all the modes in which men are legitimately useful.

I presume that the reader will allow me to say that the following points are sufficiently clear:

1. Unscriptural yoking is an unholy attempt to tone down New Testament religion and thus make it congruous with the spirit of the world.
2. Deal in temporal and business partnerships is not in the abstract wrong—only wrong when connected with sinful motives—the abuse and not the proper use.
3. The assumption that a Christian is positively wrong if he has in trade an irreligious partner, is uncharitable in spirit, deleterious in its practical bearings, disapproved by early Methodism, and unwarranted by legitimate Scriptural interpretation.

—It is better to sit with folded hands gazing on the cross, than to work in a spirit of ill-will and a feeling that the work is unappreciated. It is not so much what we do, as what we are. Don't forget this. It is the soul that will stand unclothed in the presence of God. M. H. S.

## POSSIBILITIES OF FAITH.

BY ELDER M. N. DOWNING.

God is Almighty, All-Wise, Omnipresent, "God is Love." He "hath no respect for persons." From this stand-point concerning the Divine Being, let us notice some of the possibilities of His grace with the children of men.

1. It is possible to know that all our sins are forgiven, and that we are adopted into the family of God. "Let the wicked forsake his way, and the unrighteous man his thought; let him return unto the Lord, and he will have mercy upon him; and to our God for He will abundantly pardon." Isa. lv: 7. "Abundantly pardon." This covers all our transgressions. God can do no less for a penitent, believing soul. This He will do. All at once? Yes, all at once. He does not forgive a part at one time, and a part at another. When He forgives at all, He forgives all. He will also assure us of our pardon and adoption. "The Spirit itself beareth witness with our spirits that we are the children of God." Rom. viii: 16. Blessed testimony of God in the soul of a believer, the privilege of all to possess who steadfastly believe.

2. It is possible to have our hearts purified by faith. The heart which "is deceitful above all things, and desperately wicked," which "is enmity against God; for it is not subject to the law of God, neither indeed can be," may be made pure in the sight of God. "Blessed are the pure in heart, for they shall see God." Matt. v: 8. So said the Saviour of men. We may have pure affections, pure desires, pure motives, right moral feelings. There is deliverance from "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunk-

ness, revelings, and such like;" for God hath said, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezk. xxxvi: 25-27.

When this is attained unto we will then more fully realize that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," and that "against such there is no law." This gracious cleansing and filling will become our experience "if we walk in the light as He is in the light," for it is thus that "we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin." I Jno. i: 7. God can do no less than this for the agonizing, believing soul, for "It is the will of God, even your sanctification."

But do not the Scriptures say, "There is no man that sinneth not?" (May not sin, original.) Yes. And do they not say, "If we say we have no sin we deceive ourselves, and the truth is not in us?" Yes. And do they not say, "When we would do good evil is present with us?" Yes, it says all this, and because of these sad and humiliating truths concerning us, Christ Jesus came into the world to save sinners," and "to save His people from their sins." He came to save us that, "Though your sins be as scarlet, they shall be as white as snow; though they be like crimson, they shall be as wool." Sin finds its match in God! So that "If we confess our sins," confess that we have done wrong, and are wrong; confess that our hearts are *bad*, and that we can neither *be* good nor *do*

good unassisted by grace; for "When we would do good," and try to be good, "evil is present with us;" if we thus confess to God, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I Jno. i: 9. For He "Gave Himself for us, that he might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Tit. ii: 14.

3. It is possible to love our enemies. What, love those who are ill-disposed toward us? Love those who maliciously work against us? Yes and do it easily. We can feel kind and sweet toward them, feel no bitterness, no strike-back disposition. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. v: 44. Unless we possess such a state of grace as this we will be troubled ever and anon over others; troubled with evil-surmising, heart burnings, and probably hardness of heart, and will be of little worth to the cause of pure religion.

4. It is possible to be kept patiently steadfast amidst the conflicts and sufferings of this life. This (the experience of conflict and suffering) is one of the soul's perils. To be kept from murmuring against the Lord, and from allowing any wrong feeling toward any creature to enter our hearts under any circumstances whatever, requires great grace. "For what glory is it if when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God, for even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps." I Pet. ii: 20-22. "It is a good thing that the heart be established with grace." Heb. xiii: 9. And the Lord says, "My grace is sufficient for thee; for

my strength is made perfect in weakness." II Cor. xii: 9. We may not only be kept steadfast, but profited by trials. "Who is he that will harm you if ye be followers of that which is good." I Pet. iii: 13. Let us remember that while "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii: 11. "Many shall be purified and made white, and tried," by passing through "The fiery trials which are to try them." But they need not think it "Strange, as though some strange thing happened unto them," for God hath said, "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee, for I am the Lord thy God, the Holy One of Israel, thy Saviour." This is the grace that makes happy toilers in the Master's vineyard; that gives triumph to martyrs.

5. It is possible to have victory over the devil, the world, and the flesh. "Resist the devil, and he will flee from you." Jas. iv: 7. "For this purpose was the Son of God manifested, that He might destroy the work of the devil." I Jno. iii: 8. To be thoroughly weaned from the maxims, applause, associations, vanities, from "all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life," which "is not of the Father, but is of the world," is the great secret of living "soberly, righteously and godly in this present world," and happy at that. In holiness is happiness. The glory of Christianity among men lies in its moral achievements in the hearts and lives of its devotees. "This is the victory that overcometh the world, even our faith." I Jno. v: 4. And if we "walk in the Spirit, we shall not fulfil the lust of the flesh." Gal. v: 16.

The theme is inexhaustible. We



have but touched at some of the grand possibilities of grace for this life. The programme of Christianity can be filled out in every item from repentance to glorification. It has no successful rivals. It is the Star of stars! It is the Sun of suns! It is the Rock of rocks! It is the Conqueror of conquerors! It is the Counsellor of counsellors! It is the Wonderful of wonderfuls, the eighth Wonder of the world! It is to "Darwinism," to Tyndalism," to "Ingersolism," what Moses' rod was to the Egyptians' rod. It will swallow up every serpentine anti-Christian in the universe of God.

Unpardoned reader, try it. Saint of the living God, measure up to its amazing possibilities as you never have done. Let us remember that after all has been said that can be said concerning this wonderful religion, we must return to the God-inspired utterance: "*Now unto Him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.*" Eph. iii: 20-21.

—We are all subjects for ordination, male and female, according to the Spirit's measure in us, for "God is no respecter of persons." Ordination or laying on of hands is external, and perhaps a good thing to maintain discipline and order. But how insignificant compared with the anointing which comes from the hands of Him alike to all who seek it.

M. H. S.

—When I sit quietly down to examine my heart and review my conduct, my soul shrinks back and would fall into absolute despair but for the thought of Christ's own words, "The smoking flax I will not quench."

M. H. S.

—Sin is expensive; wages: death.

## WHAT TO DO IN DIFFICULT TIMES.

BY E. P. M.

MY DEAR BROTHER:—Concerning your difficulties and inquiries I will further suggest:

7. You should beware of the character and even the appearance of a disappointed and spured man.

Fidelity to the offensive doctrines of Westminster, and to the repeated injunctions of our General Assembly concerning worldly conformity in such amusements as dancing and theatre-going, would probably now bar the pulpit of almost any wealthy and fashionable church in the land against you, but be satisfied if you have this witness, that you please God, satisfy your own conscience, and are faithful to your ordination vows. In some of our churches the Divine knowledge of an apostle and the shining talents of an archangel cannot compensate for the lack of pliability, smooth speech, style, and the man-pleasing art.

Do not take failure in the candidature of worldly churches with surprise or regret. The world knows its own, and the world's capital in such churches will have its own.

Environed with difficulties, standing amid ruins, rejected by the great body of the professing church, you may be, but still you should sink all personal and earthly considerations, encourage yourself in the Lord, and battle bravely for the great cause of all causes. God approves and rewards the men who "sigh and cry" for the abominations of Israel, and God condemns and punishes those who are "at ease in Zion."

Do not allow surrounding circumstances and resistless evils to give a sombre coloring to your views. Look upward for light. There may be more faithful men than you suppose.

Boastful apostles and conceited

ecclesiastical demagogues who flaunt their witty contempt for creeds and catechisms, glory in liberalism and show how Christians may be jolly, make the most noise and the greatest display.

8. Do not expect that preaching truth and righteousness will usually bring much pay. If you can, by the closest economy, "live by the Gospel," be satisfied. Better still if you have some other source of income, a little capital, or it may be some business or trade.

Bad men should not be asked to support the Gospel, and you should not expect church members who are characterized by every work that defines a worldling and a formalist, to pay you for condemning and troubling them. The churches want entertainment and amusement for themselves and for the world without. You are not the man for a lecture platform, club-room or playhouse. More business is now done in church parlors than in the sanctuary.

"The world" has money enough for its own pleasures, but we must not beg it, nor try to win it by invitation amusements. Christ never expected the world to support His church. Actors, singers and dancers are paid ten times as much as preachers.

You are a "cheap preacher," live cheap and be independent, like John the Baptist. If he had lived on the court of Herod he could not have thus rebuked the sin of Herod, though he might have saved his head.

9. Keep out of the troubled and polluted politics of the world as Christ, the Apostles, and the early Christians did.

You are called into another and a very different sphere. You have no instructions from Christ or the Apostles for your guidance as a politician or an office-holder, simply because you are not expected to act in

this sphere. You cannot reform the world, or enact the law of God and set up the fifth monarchy. You are not a legislator, judge, or executive of the world. The saints are in fellowship with a rejected Lord, and they cannot reign until He reigns. You cannot purify politics, but it can pollute you. Bad men have controlling power and they will retain it until their "Prince" is dethroned.

Do not worry about "our country." Your "country" is in heaven.

10. Your great business is preaching the Word. You are not to preach science and philosophy, nor to spend your energies in refuting the "latest thought" of the latest apostle, and gratuitously advertising him and his books. You are sent to preach and not to prove the Gospel; do it positively and in the wisdom and energy of the Holy Ghost. We are not debaters, but witnesses. You cannot espouse "every good thing under the sun." Leave reforms and many other good things to others who stand on a lower plane, and remember that you can do your best for God and humanity in the direct, gospel, apostolic, soul-saving way.

The pulpit is no longer an oracle. The million-tongued Press, with the masses, is now monarch. But magnify your office; be filled with the Spirit; pass by questions of the day that are but questions of a day; deal with the solemn and tremendous issues of eternity; flash the electric light of truth into the lurking places of error and sin, and illuminate the path to glory; gather the solid materials of eternal truth and set them on fire in the pulpit, even if you are consumed by the flames—do this, and the power of God will be manifested through you.

11. Stay in the church and labor for its transformation until you are cast out or called out. You may be a troubler of Israel, not wanted, but you are needed. If we come out

from something bad we want to come into something better. For the present, ignoring the petty distinctions of sects, let us fellowship in work and worship all who will allow it. The Lord only knows what our duty may be in the near future, if He shall tarry and the worldly drift continue. We must wait on Him.

12. Finally, study prophecy and history for light on the future. Church history presents a series of relapses and revivals. When the relapse has been great and fatal, God's people have come out and started anew. This new departure, as in the case of Puritans, Methodists and Quakers, after a time spends its force. Prophecy teaches that the last apostacy will be the greatest. We may be now entering upon it. If the spirit of the world continues to invade our leading churches as it has for some years past, and successive concessions continue to be made to it, God's people may be thrust out or called to come out and go forth to Him without the camp. The Church, after faith and spirituality are gone, and after her failure has helped to make the world infidel, may still boast of "converting the world" after the world has converted us. Our boasted culture, art and civilization will do little to serve or save us. They may work in the energy of depravity against us. Whatever may come in the immediate future, Christianity is no failure. It has accomplished and it will accomplish just what it proposed in this dispensation, and then achieve a complete and an eternal victory. If the Lord tarry, much may yet be done. If God shall raise up a leader of reformation like John the Baptist, we must hear his voice and follow him.

*Lockport, N. Y.*

—Cast all your care on Jesus, for He careth for you.

## GLORIFYING IN THE CROSS.

BY REV. T. S. LA DUE.

To glory in the cross includes glorying in the spirit, words, and acts of Christ which caused His crucifixion.

The Jews hated the Spirit of Christ; they declared it was of the devil. It provoked them to crucify Him.

Christ's Spirit was unworldly. If we glory in His cross we glory in this spirit which brought Him to earth. Then we are unworldly, even as He is not of this world. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom"—margin, "whereby," new version, "through which"—"the world is crucified unto me, and I unto the world." Gal. vi: 14. The world is on the cross to me; and "cursed is every one that hangeth on a tree." "This vile world," cursed as the enemy of God and of my salvation; offensive, hideous in its ungodly spirit, and ways and joys. And I am on the cross to the world, counted an offense, meet for hatred and persecution.

Jesus rebuked sin not only by His spirit, but also by His words and acts. One of His first and most public acts was driving the traders from the temple. This enraged the Jews, and led on to the cross. If we glory in it, we glory in this act. And if He should now drive out, in the same way, the traders in church merchandising and religious gambling, or in church festivals, all would glory in the act who glory in the cross.

Jesus said, "If any man will come after me, let him deny himself." "If thy hand offend thee, cut it off." "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple." "He that loseth his life for my sake shall find it." "In the world ye shall have tribula-



tion." Such teaching made Him unpopular, and tended to the cross. Do we glory in it? If we do we practice it.

Jesus said to the most learned, zealous, and religious of the Jews. "But woe unto you, scribes and Pharisees, hypocrites." He repeats this seven times in one discourse, (Matt. 23,) with most aggravating additions. He calls them "ye fools and blind," "blind guides," "whited sepulchers," "ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Oh how this preaching drove on His enemies to crucify Him. If we glory in the cross we must also in this preaching. And if He were here and spake words as sharp against the world conformed ministers and Christians of this day, we would, if we had His spirit, glory in it.

Christ taught that Jewish ceremonies could not save, and that the Temple and its service would be destroyed. This strikes at church glorying—for which the Jews were notorious—in a great ecclesiastical machine, run by bigotry, love of power and honor, greed of gain, and fondness for display, as seen in the church of Rome, and in the various world-conformed churches of this day.

Christ taught that the Kingdom of Heaven "cometh not with observation," but as He said, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God."

This teaching confounded the Jews. They were utterly disappointed in Him as Messiah, and cried out "away with Him, crucify Him."

We glory that He said "My kingdom is not of this world, but is within you," and is "righteousness, and peace, and joy in the Holy Ghost." Jesus abhorred and now abhors, Pharisaic ostentation, and glorying in splendid piles of masonry.

He calls for worship in the high and simple dignity of the "Spirit and Truth." And all who glory in the cross, glory in this teaching which brought Him to it.

The Jews were steeped in bigotry. They esteemed themselves as the only people of God, and expected the Messiah to make all others serve their exaltation. Jesus gave no heed to this, but stretched out His arms to embrace the whole world. "God so loved the world that He gave His only begotten Son." And Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." "He tasted death for every man." A martyr drew the figure of a cross on the wall of his dungeon. He wrote on the top of it, "height," on the bottom, "depth," on the cross beam, "breadth;" meaning that it covers the world. The saint in America sings, "The cross now covers my sin." The saint in Europe sings, "The cross now covers my sin." The saint in Asia or in Africa sings the same. Oh, we glory in the cross for its universality.

God the Father glories in the cross; for it exhibits His most glorious attributes as nothing else does or can. Man is a rebel. He prefers Satan and his counsel to God and His counsel. He must be punished, or the universal conscience of all intelligence will be shocked, and count Deity and His Law of little consequence. The court is set. The Judge asks, "Will any one act as advocate for the prisoner?" One steps out from the brightness of the Throne, and says, "I will." "What plea do you make for your client?" "Guilty, great Judge. We confess judgment, and pray for a stay of execution." "On what ground?" "That I covenant to vindicate Thee and Thy law in my own person." "Dost Thou know that nothing but the incarnation of my Son, and His utter humiliation and death can avail?" "Yes, my Father." Did

the Father then try to dissuade His Son? No, but His infinite heart beat for joy, and He clasped Him in His everlasting arms, and kissed Him. For then "Mercy and Truth met together, and righteousness and peace kissed each other." Oh how the Father glories in the cross, and so will we.

The Father requires that we glory in the cross beyond any other object. "Oh God, I will glory in thy Omnipotence, majesty, holiness, benevolence." "No," says the Father, "all your glorying is an offense, unless first in the cross. You must stand under it and look up to me through my crucified Son." How would a rebel appear saying to his king, "I glory in your wisdom and majesty," while in rebellion against him? He must cease from treason, and sue for pardon. Our pardon was purchased on the cross. Our glorying must be blood-sprinkled.

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### LOVE MANIFESTED.

BY HANNAH PELTON.

It is not possible to express the love that God has for man. This love for a lost world is shown us in those long four thousand years of types and prophecies of a promised Redeemer. It culminated in the incarnation of Deity, in the unceasing efforts of Christ to do good to man, and in crucifixion on Calvary, when the cup of death was tasted and He pronounced those three wonderful words: "It is finished!" This manifested love includes the whole of mankind, for all ages, whether reciprocated or not. It is love that continues though man be rebellious—unthankful, disobedient—love that cries "Why will ye die?"

But who can fathom the depth of that love when the heart can say, "My God is reconciled;" when the dead soul of man is touched and filled with the Divine life, causing a

union so near and so vital that our Saviour is pleased to represent it to us under the similitude of the vine and the branch—"I am the vine; ye are the branches."

This union is the reflection of God's moral purity in man. He loves it and watches over it with great tenderness, and is jealous of anything that will deface this soul mirror of his spiritual life.

There is great pathos, and an unfathomed depth of meaning in many of Christ's sayings, when He touches this great subject of love. His talk with His disciples, narrated in the fourteenth chapter of John the Apostle, is sufficient to fill the Christian heart with wonder, love and praise. Mark the conditions and behold the promises: "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him \* \* \* and we will come unto him and make our abode with him."

What is it to keep Christ's commandments? Is it to obey the written law alone? Is it to believe the many truths He uttered? It is this and much more. It is to have self so silent that we can hear the softest whisper to our heart. We hear *to do*. If self is there to object, to reason, to refuse to act, to murmur, these whisperings of the Spirit are not heard. His commandments are not kept. The Spirit is grieved. The Christian does not know the loss he sustains in unction, faith and power. He reads the promise, "If ye shall ask anything in my name I will do it," and others of a similar import, but he is utterly unable to grasp it for himself or for the good of others. It sounds good, but it is not for him. There is a good reason why it is not. O! how precious are the words, "And we will come unto him and make our abode with him."

But the conditions are, a burial of self, and this is implied in a continuous consecration, for we must be aware of the fact that the consecration of a year or even a few days ago may not cover our present light. You have an abiding guest within your soul as long as you have self buried. He has some great and strange unfolding of Spiritual things to say to you, as the days go by. He is not pleased to be continually reminding you of the same thing. No! there are new revealings of His will, new manifestations of His love to be unfolded. We not only hear Christ's commandments, but they are kept. You are now prepared to reckon yourself dead, indeed, unto sin, and alive unto God, through Jesus Christ our Lord. You can confidently trust yourself unto Him "who forgiveth all our iniquities, who healeth all our diseases."

"If ye shall ask anything in my name, I will do it. If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John xv: 7. "If ye have faith, and doubt not, \* \* \* it shall be done unto you. And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. xxi: 21, 22.

#### WHO SHALL NOT ENTER HEAVEN?

BY REV. D. J. SANTMIER.

Those who are not born of the Spirit. "Except a man be born again he cannot see the kingdom of God." John iii: 3.

"For this ye know that no whoremonger, nor *unclean* person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. v: 5. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred,

variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before [I come again] as I have also told you in times past, that they which do such things shall not inherit the kingdom of God." Gal. v: 19, 20, 21. "Know ye not that the unrighteous shall not inherit the kingdom of God?" "Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor 'sodomites,' [Wesley's translation] nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." I Cor. vi: 9, 10.

#### WHO SHALL ENTER HEAVEN?

"He that hath clean hands and a pure heart." Ps. xxiv: 4, also, Ps. xv. "He that walketh uprightly, and worketh righteously, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, in whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not. He that putteth not out his money to usury nor taketh reward against the innocent." "Blessed are the pure in heart for they shall see God." "Believe on the Lord Jesus Christ and thou shalt be saved." Acts xvi: 31.

#### REMARKS.

It will be seen by the word of God cited above that the person who is angry or impatient is as sure to lose heaven and gain hell as the thief or murderer. This is true also of every sin mentioned.

He who feels a little uneasiness at seeing an enemy prospered or honored, his sin of envy is set against him as a bar to heaven as surely as the licentious have uncleanness and adultery set against them. One more observation; space forbids more, however much they ought to be made.



"Nor the effeminate," meaning "womanish to an unmanly degree." How many there are who are so womanish as to shrink from every cross or duty that requires exertion or self-denial and still imagine themselves on the way to heaven. They are mistaken, for the "effeminate shall not enter the kingdom of God."

"We may spread our couch with roses,  
And sleep through the summer day,  
But the soul that in sloth reposes,  
Is not in the narrow way."

There are ministers who never utter a word to let the people know these truths; who by silence, at least encourage those guilty of drunkenness and other sins mentioned above, that they are saved. How great is their guilt thus letting their hearers slumber while time swiftly carries them on to hell. To save such sinners they must be convinced that they are lost, then Christ should be preached to them, and "he that believeth and is baptised shall be saved," saved from every sin mentioned above and from every other sin, and saved from hell at last.

—The moment we begin in true earnestness to work for God, then we begin to understand the meaning of the text—"Whether ye eat or drink, or whatever ye do, do all for the glory of God." Keep Him in your mind—let your thoughts dwell upon Him; cultivate a habit of thankfulness for the little pleasures of life—for the sunshine—for sight—for life itself. Too many let the mind dwell upon the dark pictures of humanity until they see no light, and they cultivate a habit of ingratitude which debars them from seeing a spiritual and bright side. M. H. S.

—Church-going is not the end. It is a means of grace, or in other words, a stepping-stone or help to the attainment of a holy life. Too many look upon church-going as the end, and not as a means of grace.

## THE SABBATH AND RAILROADS.

The venerable William E. Dodge, of New York city, in a letter addressed to Dr. Clark, of Albany, gives his views in regard to the violation of the Sabbath by railroad companies. He was a director of the New York and Erie railroad until the company began to run its cars on the Sabbath day, and then he at once resigned his position, as he would not have any responsibility for what he regarded as a violation of the law of God. He was also chosen as a director of the New Jersey Central railroad, which position he held while it was a Sabbath-keeping road; but when it became a Sabbath-breaking road he at once resigned his position and sold out all his stock, as he would have no connection with it upon that condition. He was among the first to be interested in the elevated railroads of this city, having no idea that they would run on Sunday. When he found that Mr. Cyrus Field, who was president, was determined that they should run on Sunday as on other days, he at once strongly protested against this course, and, finding his protest to be of no avail, he put his stock in the market and sold it. The Delaware, Lackawanna and Western railroad, of which he has been a director ever since 1851, is a Sabbath-keeping road, and has been greatly prosperous in its business. Mr. Dodge believes that railroad companies have no more right to violate the Sabbath than individuals, and further believes that they are doing "more than all other things to destroy our Sabbaths." He proves his faith by his works. He not only protests against this mode of Sabbath desecration, but he refuses to be a party to it or to have any responsible connection with it.

The position taken by Mr. Dodge

is precisely the one that ought to be taken by every Christian man. Christians profess to believe in the religious sanctity of the Sabbath. It is to them not merely a day of rest from ordinary secular activity, established for reasons of public policy, and, as such, properly subject to the regulation and restrictions of civil law; it is far more than this and is invested with much higher elements. It is a sacred day—a religious day, the Lord's day, a day specially set apart for Divine worship: and, in these aspects, it is an institution that rests upon the authority of God and not simply the physical and economical expediences of time. And while it is not the province of the State to enforce it as the Lord's day, or compel any religious observances to be had on that day, it is the province of the Christian pulpit to preach it as such, and of Christian men to keep it as such, and to do all in their power to create a sound Sabbath conscience among the people.

This is not puritanical in any offensive or objectionable sense. It is moral suasion, with God's authority for the argument. Nor is there any danger that society will too strongly feel the argument or too implicitly bow to it. We would resist to the very last any attempt to put the civil statute behind the Sabbath as a religious institution, since this cannot be done without involving in principle the whole doctrine of religion and State. It is, however, not less a duty of the Church and of Christians in their individual capacity to do what the State cannot properly do, and therefore should not do; and that is to enforce the Sabbath, as a sacredly religious day, by moral means, by example and by precept, and by discountenancing, in every possible way, all agencies that in this respect violate the law of God.

The fact that the violation is committed by a railroad corporation in

no sense mitigates or condones the offense. The corporators in this case are the offenders, including the stockholders and the directors. They own and control the agency that breaks the Sabbath. They treat it just as they do any other day, and, in so doing, trample the law of God under their feet. They hire and pay a large number of employees to desecrate the day in their name and service. They do it for profit. They furnish facilities for other Sabbath breakers to disregard the authority of God. There is no justifiable plea of necessity for so doing, any more than there is for running all the manufacturing establishments of the country on the Sabbath, or keeping stores open and selling goods on this day, or continuing the ordinary operations of farming. The fact that a portion of the people wish to travel on the Sabbath, and will do so, if they can get the facility therefor, is certainly no reason in a court of conscience why a body of corporators should give them the facility and also become Sabbath-breakers.

We believe, that if all Christian men throughout the United States would take the position of William E. Dodge and firmly hold it, this great enormity of Sabbath-breaking by railroads would speedily be very largely abated, if not wholly brought to an end. Not one of them would be a director or a stockholder in any Sabbath-breaking railroad. The protest would be so loud and universal as to be felt in all parts of the country; and if the position be a good one for him to take, why is it not just as good for every other Christian man? If it be commendable and praiseworthy in him, evincive of a sound and pure conscience, why would it not possess the same qualities in all others? Mr. Dodge is clearly right, or the whole theory of the Church as to the Divine authority and sacredness of the Sabbath is wrong.—*Independent.*

## REPENTANCE IN BELIEVERS.

"Repent ye."—Acts iii. 19, and ii. 38.

It is a mistake to suppose that repentance has applicability to sinners only. Repentance is an element of religion, and cannot be outgrown or superseded. Some phase of the emotion belongs to, and forms a part of, every stage of spiritual experience. In a penitent, it takes the form of painful sorrow and crushing condemnation, as illustrated in the cases of the publican and the prodigal son. In its relation to a back-slidden or fallen disciple, it develops grief and self-reproach; examples of this are found in the bitter relentings of Peter and Judas.

There is a shade of difference between this species of repentance and that of a man who, for the first time, discovers himself to be a sinner. A feeling of self-loathing, a conviction of meanness enters into the miseries of an apostate. In a penitent all sensibility is resolved into an apprehension of guilt and danger. An apostate abhors himself because he has proved unfaithful; a penitent trembles under a newborn consciousness of condemnation.

The apostate sees himself black with perfidy, the penitent wakes up to behold himself dead in trespasses and sins. The apostate says: "I have sinned, in that I have betrayed the innocent blood;" the penitent affirms: "I was alive once without the law, but the commandment came, and sin revived, and I died." The apostate flings down the thirty pieces of silver and goes tragically to his own place; the penitent cries out, with swift confession and self-abasement: "Have mercy upon me a sinner," "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son; make me as an hired servant."

In a Christian, repentance wears quite another complexion. It still exists, but is modified by new rela-

tions. He who was a servant of sin and Satan, has become a child of God. He who was an alien has become an heir. Now the painful conviction of guilt and the distressing sense of danger are gone. But the conception of sin in the abstract, and the view of his own past sinfulness, have become intensified. He sees the turpitude of sin as never before, and he loaths it increasingly, as light floods the mind. His past sinfulness also continues and augments his humiliation and deep feelings of unworthiness. The remembrance of his past misdoings, which cost the Saviour so much, is ever grievous unto him.

This abhorrence of sin does not produce misery like that of a culprit who regrets wrong because of the impending penalty, but it works a godly sorrow. The Christian hates sin as God hates it. He hates it because it is obnoxious to God and all goodness.

He loves to hate it, and grows happy in hating it. Nor does the memory of the past produce the effect of abjectness and self-degradation, for with regretful recollections is mingled the conscious uplift of pardon, adoption, and a new creation. He sees the pit, the mire, and the clay, but feels a rock beneath his feet, and finds a song in his mouth. His sight of sin, and sorrow for it, is equal to his estimate of redemption.

He loves God much, because God has forgiven him much, and saved him from more. The goodness of God leadeth him to repentance.

We have an instance of repentance in believers in the experience of Paul. He says, "Jesus Christ came into the world to save sinners, of whom I am chief." He did not mean to confess himself the worst of sinners at the then present moment. His words have some respect to the past and yet reveal a continuity of repentance, a humiliating re-



collection. Paul says to the Corinthian Christians, "I rejoice not that ye were made sorry, but that ye sorrowed to repentance, for ye were made sorry after a godly manner; for godly sorrow worketh repentance unto salvation not to be repented of." Such is repentance in believers.

## APPLICATION.

1. All backsliders and all holy persons who lapse into sin have need of repentance the same as any other sinners; and there is no restoration to a state of salvation without it.

2. That kind of holiness which takes a mild extenuating view of sin is spurious. Nor can a man substitute friendship and love for repentance where damaging wrong has been committed towards another.

True repentance of an act that has done injury to property or character includes reparation and restitution where it is possible.

3. Any teaching of holiness which does not include the enforcement of the law and precepts of repentance is shallow and unscriptural.

4. Holiness can only be cultivated and kept by a growing aversion to all sin.

A. LOWREY.

—“It needs but little to degrade the Christian into a Ritualist, and still less to turn the Ritualist into a Romanist. We shall go far if we once start on the downhill road. I would to God, in these degenerate times, we had back again somewhat of the stern spirit of the Cameronians and the Covenanters; for now men play fast and loose with God, and think that anything they please to do will satisfy the Most High. Mischief will surely come of this lax state of things to the churches of this day, as surely as affliction came to Israel of old.”—*Spurgeon*.

—Think where you are going, without God and without hope in the world.

## THE PENTECOSTAL BAPTISM.

BY H. GILBERT.

’Twas early morn. O’er orient mountains far,  
The sun arose on Jordan’s dewy vale,  
And floods of light and heat refulgent poured.  
As holy incense pure, the dews exhaled  
On humid wings, to greet the ethereal skies—  
A sinless offering Nature offered up  
To Him, whose mighty mandate she obeys.  
The temple guard their nightly watch had ceased;  
And on the massive walls, that circled round  
The “Holy City,” Roman sentinels—  
With helmets flashing in the sun,  
And glittering spear, their hourly vigil kept.

’Twas Pentecostal Feast—the annual time  
First harvest fruits to offer up—  
The anniversary of the Moral Law  
To celebrate; and thus commemorate,  
When God in fearful majesty, and voice  
Of trembling thunder, ten commandments gave;  
While awe-struck Israel with terror shook!

Ere this, long trains Jerusalem had seen—  
The treasure-laden caravans, that poured  
Excited thousands thro’ the widened gates,  
That filled the avenues, and marts of trade—  
A motley multitude from far, that o’er  
The rugged mountains steep, and deserts wide—  
From fertile valleys green, and distant isles,  
Had marched, and clustered here conglomerate.  
Now in the temple’s corridors were seen  
The svaricious brokers, ’mid their heaps  
Of ordid wealth; and round the altar stood  
The priests in sacerdotal dignity.  
Among them too the great Aaronic priest,  
Whose mitred head the sacred symbol wore—  
Inscribed in golden letters, “HOLINESS  
UNTO THE LORD,” and on his pompous breast  
The mystic Urim and the Thummim shone.  
Alas! ’Twas godless all. No holy life  
Was seen—no purity of heart sincere.

Turn now thine eye from giddy, formal pomp,  
And see the Galilean Pilgrim Band,  
That walk in humble garb, the crowded street.  
The earth-born throng scarce see them as they pass,  
Or recognize with curl’d lip and sneer  
Nine days this Pilgrim Band have ardent prayed,  
And still, with quenchless zeal, their craving faith  
Yet higher soars to reach the promised boon—  
The sacred promise of their risen Lord.  
What heavenly concord reigns! What holy zeal!  
Now as each leads in heaven-inspired prayer;  
“O Lord, the Mighty God of Israel,  
Vouchsafe the Holy Comforter Divine;  
Eliminate all sin from waiting hearts,  
And quickly vindicate the Crucified,  
Whose ignominious death procures the grace—  
Baptismal grace—by thine own hand bestowed;”  
One hundred nineteen instantly respond,  
An echo back, in tones more tremulous still;  
“Amen! Amen! Amen! Baptize us now.”  
See! see! O see! The battlements of heaven  
Are stormed—the violence of faith is crowned.  
Hark! hark! As oceans rear, when foaming waves  
Are dashing on the rocky coast, or winds  
A tempest rage! Behold the “cloven tongues”  
Of sacred fire, that crown devoted heads,  
And permeate, and purify each heart.

Let God’s celestial Sun pour floods of light  
And heat refulgent on a darkened world.  
Let heavenly fire consume the gewgaws of  
The Church; its formalistic worldliness,  
That spreads the pall of moral death on pew  
And pulpit too; its pulpit chaff for bread  
Of heaven; its earth-born science falsely called,  
For gospel truth; and all its baptized sins.  
Let “HOLINESS UNTO THE LORD” be seen  
Conspicuous borne on every mitred head,  
That in the pulpit stands to minister,  
And deeply graven on every sinful heart.  
*Doud’s Station, Iowa.*

## PASTORAL WORK.

BY REV. JOSEPH GOODWIN TERRILL.

The term pastor means a shepherd. In the early dawn of society the shepherd and the tiller of the soil were distinct from each other, but as society advanced, their occupations were blended, and the term pastor came to mean the same as the term farmer does to us. We will, then, come to the best understanding of the term by considering the occupation of a farmer. In that we find these thoughts: 1. A portion of territory under his care. 2. The cultivation of the soil and the care of flocks—the aim to make that soil and those flocks as productive as possible. This will cover the uses of the term pastor as we find it in the New Testament. There the two ideas—the parish, and the care of souls—are associated.

*The Parish idea.*—Early in the history of the church, gospel ministers were assigned to certain portions of territory. It was their duty to look after all the spiritual interests of the Redeemer's kingdom within its bounds. As the work increased, this territory was subdivided and the several portions placed under different pastors, with a superintendent over all who took the general charge. This idea has always been in the church. It has often been abused by superintendents and pastors claiming and attempting to exercise unwarranted powers, but the wisdom and piety of the church has never repudiated the idea itself. The history of the church shows that Christian fidelity, under this system, has been eminently successful, while the opposite—the non-parish—has been comparatively a failure. One abuse of the parish idea is in considering it geographically. It is not to be bounded by township and city lines, or by a certain number of blocks in a city, but by the

extent of a pastor's influence, and his possible efforts in unoccupied regions. It also includes, in this day of ecclesiastical organizations, the members of the society and their families, and the individuals and families who attend, or who may be induced to attend the public means of grace.

*The Pastor's Responsibility under the Idea of the Parish.*—He is the representative of his church and of Christ. If he cannot represent Christ without misrepresenting his church, it has no claims to being a Christian church. If he finds that to represent his church he is obliged to misrepresent Christ, his duty is plain, *to-wit*, to get out of such a church. As the representative of the church and of Christ, he is expected by word and deed to advocate the interests committed to his care. His responsibility is equal to the interests involved. He is to see that no hurtful doctrines or practices destroy the church, or the souls under his care. He must see that there is such teaching of the truth as is essential to the good of all, and the upbuilding of the church. This includes every phase of truth essential to Christianity. His must be a warning voice against all that is inimical to the kingdom of Christ and the welfare of souls. In short, he is to be the expounder of the will of God within that parish.

*The Pastor's Responsibility, for Tillage of his Field or Parish.*—He is to bring the parish to the highest possible productiveness. He is to bring into subjection to Christ, as far as possible, every individual under his care. Such are to be brought to repentance—to believe in Christ—to membership with the visible church—for its strengthening and their own good. He is to bring the Christians under his care into the highest degree of spirituality possible—to all that purity of heart and life—to all that richness of experi-

ence, enjoyment and sentiment—to all that induement of faith and power, and fruitful activity in the service of Christ that is possible. He is to bring about all those combinations of his flock, within his power, for the teaching of the truth, for the strengthening of Christian influence and making it most effective for Christ. He is to be awake to, and seize upon, everything that can be used to advantage and turn it to the best account for the good of the church and of souls.

In order to meet these responsibilities he must know the wants of his parish. He must become acquainted with the people, their thoughts, their habits, their prejudices, their difficulties. He must know the wants of the Christians under his care, their notions, whims, weaknesses, temptations, trials, faults, and the different phases of their experiences.

*Pastoral Visitation is necessary.*—

The above suggests this. It also suggests the nature of that visitation the familiarity and confidence that must exist between the pastor and the members of his flock—the sacredness of his intercourse with them—the sacredness of their communications to him. It suggests also the matter and manner of his preaching, his reading, his studies. They are not for himself, but for them. He must live for them, think for them, labor for them, “lay down his life for them.” He must enter into their trials, their sorrows, their joys. They must be made to feel that he is their friend, their helper. Whatever there may be in himself, his habits, his ways, that is not helpful to them, he must put away. In word, in doctrine, in deeds, in experience, he must be an example worthy to be followed.

Especial care must be taken of the young in life and experience. The pastor must know their wants, their difficulties. He must know what

their home life is; what they read, what they hear, what they see. The Christian church early learned to call their pastors “father,” and he must be a father indeed to his flock.

*A Pastor must be a Man of One Work.*—Such a character can scarcely be sustained mingled with secular pursuits. He must be entirely devoted to his work. It must be in his plans, his prayers. Devising works of usefulness, visiting the tempted and the sick, holding prayer meetings, studying to meet the wants of all, and his devotions in his closet, will occupy all his time. Pleasure-seeking cannot enter into his calculations. There is not room in the mind or heart for more.

*The Pastor's Work is not that of the Evangelist.*—In importance, in responsibility, the work of the pastor is far above that of the evangelist. That of the latter is largely to get men to act upon their convictions. The work of the pastor is to prepare the way for decision by teaching the truth, and after decision to train for usefulness, to care for the flock and the work in general. Timothy and Titus were pastors. Paul's letters to them are divinely inspired instructions for the pastoral office. Sometimes the pastor must be an evangelist also. “Do the work of an evangelist,” said Paul to Timothy. Happy is the church of God when its ministry blends both callings in one. If a minister lacks the evangelistic element, he should cultivate it; if he lacks the pastoral element, he should cultivate that. Unfortunate is that church that has for a minister one who is neither a pastor nor an evangelist. If there is no natural adaptation for visitation, it should be, and it can be cultivated. Great conversationalists have developed themselves by cultivation. Great preachers become such by first being good conversationalists. In this way we become acquainted with human nature. Thus the pastorate is advan-



tageous to every department of church work.

The great want of the church is pastors, who are pastors indeed. An improvement in pastors would be an improvement in preachers. Pray the Lord of the harvest that He will send forth more laborers—pastoral laborers—into the harvest.

#### FEELING IN AN AMPUTATED LIMB.

Mr. J. O. Eldridge, of the firm of H. M. Newhall & Co., of San Francisco, writes the following note :

"A gentleman called my attention to an item in your paper regarding a lad whose arm had been amputated, and what he suffered, and the removing of the same and its results. Fifteen years ago I lost a leg, and it was closely packed in a casket, causing me constant, terrible pain. A good wife, unknown to me, sent a faithful servant to arrange the amputated limb comfortably in a new and larger casket. The moment the leg was handled I knew it, and the comfort began then and has never ceased, and I could tell the position precisely in which the missing member was placed. I am glad to know my experience is verified; but just how to account for this let the wise men tell. This is the first time any allusion was ever made to this matter by myself, and I only allude to it now to add my testimony to that of the little lad, that missing members do in some mysterious way convey to us the sense of feeling. I am well known to many in your community, and the peculiar circumstances attending my loss, if you desire, you can publish."

[May not this strange but well-authenticated class of facts be scientifically explained on the principle developed in the "Problem of Human Life?" The author shows, from many cogent, scientific proofs, that there is within the physical

limb also a vital, invisible, and incorporeal limb, of the same form, yet as truly substance as is the organic bone or muscle which suffers amputation; and that when the physical limb is removed, its vital and substantial form remains joined to the body, though he also shows (from the segmentation of the polyp, in which each section reproduces by growth the complete animal) that a portion of this vital substance may, and probably does, cling to the lost member for some time after the amputation takes place. If there is such a vital and substantial limb, as the counterpart of the physical, which seems to be clearly demonstrated by the writer, will not the invisible relationship existing between the complete vital form still connected with the body and the lingering partial form accompanying the buried member fully and rationally account for this mysterious sympathy, which the testimony of so many living witnesses has proved to exist? It would seem, from such facts as these, that we are but barely upon the threshold of biological and physiological science.

—*Scientific Reporter.*

It is said of Thomas Aquinas, the angelical doctor, that coming one day into a room where some monks were counting heaps of gold pieces, they said to him: "The time is no more when the church has to say, 'Silver and gold have I none.'" To which he answered, "Yes; and neither can it say, 'In the name of Jesus of Nazareth, rise up and walk.'" The loss or the absence of spiritual power can never be compensated by any amount of money or any evidences of external prosperity.

THEATRES BURNED.—In 1878-80, three years, 252 theatres are reported to have been wholly or partly burned, involving death to 4,370 and injury to 3,400 more.

## FRUITS OF SIN IN CHICAGO.

BY ELDER C. B. EBEBY.

The sum of three or five hundred dollars is a sufficient inducement to bring before a large city audience one of the popular, reverend lecturers, to descant upon the question, "Is the world growing better," and prompt him to strongly argue the affirmative. Remembering the surroundings of these men, the fact that they dwell in luxurious homes, lounge in fine offices, drive along the grand boulevards and through splendid parks, listen to the notes of the piano, organ and canary, clothe themselves in fine linen, and fare sumptuously every day, we can easily account for their views, and understand why they wish to practically discard that old-fashioned book, the Bible.

The words, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes."

These words do not sound refined to their cultured ears. What follows is proof of the depravity of man as taught in the word of God, and of the fruits of sin. The sin-soil here is rich, the sun shines hot, the fatal crop is quickly produced.

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"This wretched woman came to Chicago ten years ago, from an eastern city, where she was highly connected. She was highly educated, accomplished and very handsome; soon after coming here she received a situation in the office of a prominent business man (who is now in his grave,) at a salary of a hundred dollars a month. She soon fell a victim to his wiles, and after a time was cast off. Since then she has gone from bad to worse till not a vestige of her former beauty or womanhood is left." And now with bleary eyes and bloated face, a wretched, immortal soul, borne on by the hot winds of hell, she hastens to "her own place."

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The broad-shouldered lieutenant led the way down-stairs and along the row of cells, stopping in front of a grated door, through which a woe-ful face was peering. The face was beardless and boyish, but was twisted with agony and covered with blood. The hands of this wild-looking young prisoner were wrenching at the bars with their utmost strength. The officer explained the sight in one word :

"Snakes!"

"Isn't it horrible?" continued the officer to the reporter, in a low voice. "That boy is nineteen years old, and has had delirium tremens for the third time. Harry," addressing the sufferer, "Harry, how are you?"

The prisoner looked up and ceased tearing at the bars for an instant. "Come up and have a drink," he said, in a cordial tone, a fearful smile coming to his blood-crust-ed lips.

"All right," said Lieut. Lloyd, cheerfully. "But, Harry, see here; remember you are working for me, and I don't want you to work too hard. How much did I tell you I would pay you?"

"Seven dollars a day."

"So I did. But sit down and I'll bring you your dinner."

But no amount of persuasion would induce him to stop for an instant in his terrible self-imposed task of wrenching at the bars.

"I pushed all the fellows through there," the sufferer said, as his visitors were departing. He pointed to a small hole in the roof of his cell. "Yes, I did, but I gave them all a drink first."

There are few declarations of Holy Writ more startling than that men are held by habits; bad ones are chains.

"For there is no difference." All have sinned. "The soul that sinneth, it shall die." "If the righteous scarcely be saved, where shall the ungodly and sinner appear?"

"Your way is dark and leads to hell;  
Why will you persevere?  
Can you in endless torment dwell,  
Shut up in black despair?"

But he that turns to God shall live,  
Through his abounding grace;  
His mercy will the guilt forgive  
Of those who seek his face.

Bow to the sceptre of his word,  
Renouncing every sin;  
Submit to him your sovereign Lord,  
And learn his will divine.

### FIGURES WILL TELL.

Temperance workers will find useful material in the following figures which were cited in a lecture delivered by Mr. George A. Hilton of Washington, D. C. :

During the fiscal year ending June 30th, 1882 there was produced in the United States 16,951,085 barrels of beer. The revenue derived from this enormous production is one dollar per barrel. In a barrel of beer there are five hundred drinks, which at five cents per drink amounts to \$25 per barrel, or \$425,000,000 that we pay for beer alone in this country in one year. That is \$8.25 for every man, woman and child in the United States. The tax paid on spirits during this year is about \$67,000,000. In the state of Kentucky alone there was, on the 30th of June last, 62,627,210 gallons of spirits locked up in its storehouses. One year ago there was 41,000,000 gallons there, giving an increase this year of over 20,000,000 of gallons in one year. Not long ago in the Produce Exchange in New York there was sudden excitement over the discovery that there was a great shortage between the balance of corn in market, and that known to have been raised, and men were asking what had become of it. This enormous production of liquor throughout the country answers the question.

—Tobacco is too nasty, stinking, filthy and sinful for God's children to touch.

## MARY SMITH ROGERS.

BY JOSEPH G. TERRILL.

Of the many saints who have gone to their reward, Sister Mary Smith Rogers, wife of Brother Orson P. Rogers, of Marengo, Illinois, is deserving of more than a passing notice. She died January 26th, 1883.

Sister R. was a pioneer in the settlement of Illinois. In 1841, she with seven others were organized into the first Methodist class of Marengo, and from the beginning she was an active laborer in the Sunday School. In 1847 with her husband, she removed to Joe Davies County—the lead mine region—and there also became active in the church and Sunday School. In 1847 they returned to Marengo, where they have since resided. Always and everywhere, she was an earnest and acceptable laborer in the Lord's work.

In the winter of 1857 and 1858, under the labors of J. W. Redfield, she was led into the experience of perfect love. From this until her death she was a consistent witness of the blessedness and power of that experience.

In 1861, she helped to form the first Free Methodist class in Marengo. About eight years ago her life was attacked by a cancer, that by slow degrees brought her to the grave.

Sister Rogers was an intelligent Christian. She read much on all those topics that relate to the spiritual life. While extremely modest and unassuming, she was a safe counsellor. Some of the most precious seasons I ever experienced have been in social converse with her in regard to the deep things of God. While she was positive in all matters touching her experience, yet she was reserved in her statements, and needed to be drawn out by others. Her experi-

ence seemed to keep pace with her light, while she constantly listened to the voice of the Lord. Her words were few, but to the point, and seasoned with grace. In prayer she was simple and childlike. She was always devotional—buoyant but never light; serious, but not sad; joyous, though not demonstrative; careful, but not anxious.

She was exemplary. In her words she carefully abstained from all that would wound the feelings of any, or that might wound the cause of God. Hence she was never found entangled with misunderstandings, or gossip—that mar so many characters.

She dressed after the scriptural rule. While plain in apparel, she conscientiously adorned herself with the meek and quiet spirit. While of strong convictions, and when necessary, positive of statement, yet she was never unwomanly clamorous in her manner of expression. Her influence was as extensive for good as her acquaintance.

She was thoroughly informed of the wants of the church, and in her prayers bore the burden on her heart. In the month of December, one evening while stopping at her home, though enduring such pain that she could not refrain from sighing, she took an active part in family worship. The Word of God seemed rich to her taste. After I led in prayer, she prayed, for the writer, the ministry of the church, and especially for those who started out with the Illinois Conference, Free Methodist Church, then for our missionaries in foreign lands. O how near the Master came! At the close she requested me to sing the old hymn in which is the verse commencing

"I want to put on my attire,  
Washed white in the blood of the Lamb."

How she triumphed!

In relation to her family she was a scriptural character, the words of



Solomon can well be applied to her. "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She shall do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh diligently with her hands. She is like the merchant's ships, she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field and buyeth it, with the fruit of her hands she planteth a vineyard. \* \* \* \* Her husband is known in the gates, when he sitteth among the elders of the land. \* \* \* She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her." She is missed by her family, the church, and the community. The lines of Cowper, addressed to some "Mary" of his day, are especially dear to brother Rogers, who still survives her:

"Lions may flourish round the conqueror's tomb,  
But happiest they who win the world to come;  
Believers have a silent field to fight  
And their exploits are veiled from human sight.  
They in some nook, where little known they dwell,  
Kneel, pray in faith, and rout the hosts of hell;  
Eternal triumph crowns their toils divine,  
And all those triumphs Mary, now are thine."

POISONING CHINA WITH OPIUM.—Lamson, recently executed in England, poisoned his brother-in-law for \$7,500. England poisons China for \$35,000,000 a year. Which is the greater criminal?

—Touch, taste, or handle not the unclean thing, tobacco, for its use is sin.

—Time is too precious to be lost; kill it not or you may lose your soul.

—They who blacken others do not thereby whiten themselves.

## UPRIGHT.

"It is hard for an empty sack to stand upright."

"Sam, what on earth are you trying to do with that empty sack?"

"I am trying to make it stand upright."

"Then I think you are not half witted, or you would have left off that job before you began it. You will likely come to your wit's end before you accomplish that job."

The proverb printed at the head of this article was made by a man who has burned his fingers with debtors, and it just means that when folks have no money and are head and ears in debt, as often as not they leave off being upright, and tumble over one way or another. He that has but four and spends five will soon need no purse, but will most likely begin to use his wits to keep himself afloat, dodging here and there to manage to keep up appearances. He promises to pay on a certain day, when he knows in his heart he will not have any money to pay with. They are as bold in setting the time as if they had an income of a million a year. The day comes round as sure as it is set, and they haven't a penny in the world. They are adepts at promising. Those who are quick to promise are generally slow to perform. They promise mountains and perform only mole-hills. These promises are something like eating with an empty spoon, and hungry creditors soon get tired of that game. Promises don't feed hunger. Promising men are not great favorites, and often a time when they are called liars, they think they are badly done by; yet he is one as sure as corn is corn, and there is no use denying it.

People don't think much of a man's piety when his promises are like pie crust, made to be broken. They generally turn crusty themselves and give them a piece of their

mind. Creditors have better memories than debtors, and when they have been taken in a few times, they think it is time that the fox is sent to the fur-makers, and they get their share of the skin. Waiting for one's money does not sweeten one's temper, and a few lies serve to turn the milk of human kindness into a curd hard to digest. Here is a verse from an old book, which I think some men might pursue with profit :

"He that promiseth 'ill no man will trust him,  
He that lieth till no man will believe him,  
He that borroweth till no man will lend him,  
Let him go where no man will know him."

Hungry dogs will eat dirty puddings, and people who are hard up very often do dirty actions. But there is, thanks be to God, some cloth still made which will not shrink in the wetting, and some honesty which holds good under the severest misfortune, but too often debt is the worst kind of poverty. Men do not like to face their adverse circumstances; they turn their backs upon the truth, turning every way to get out of their difficulty, and like the Banbury tinker, make three holes in the pan trying to mend one. They borrow of one to pay another, To avoid a brook they leap into a river; to get out of the frying pan they jump into the fire; for the borrowing of money at high rates of interest to pay those who squeeze them tightest only makes escape impossible; one trick has to be resorted to in order to cover up some other trick hoping that something will turn up as a short cut to wealth, and in time to save them from disgrace; but hoping does not make the empty sack stand upright. Too much cunning overdoes itself, and in the long run there is no trick so wise and good as simple honesty.

Let the poor, unfortunate tradesman hold on to his honesty as he would to his life; the straight road is the nearest. Better break stones on the road than break the law of God. Faith in God should save the

Christian from anything like a dirty action. Let him not think of playing a trick, for he cannot touch soot without being blackened. Christ and a crust is riches, but a broken character is the worst kind of bankruptcy. It is hard for the hypocrite to keep up his profession. Empty sacks cannot stand upright in a church any better than in a granary. Prating does not make saints or there would be plenty of them. Some great talkers have little religion. Long prayers and loud professions only deceive the simple, and those who see further than the surface soon detect the empty sack. All hope of salvation by our own works is a foolish attempt to make an empty sack stand upright. We are undeserving, ill-deserving, hell-deserving sinners at the best. The law of God must be kept without a single failure, if, by keeping the law we expect to be accepted at last; but whoever is trying thus to work his way to heaven, is only trying to set up an empty sack. Yes, indeed, of ourselves we are all a lot of empty sacks, and unless the merits of Christ are put into us to fill and straighten us up, we shall not be able to stand in the sight of God. The law already condemns us, and to hope for salvation by it, is to turn the gallows to prolong our lives. There is a fullness in Christ for empty sinners, but we cannot fill ourselves. Christ must do the filling. He is willing, he is able, doubt no more. —*American Wesleyan.*

—Study to show thyself approved unto God; a workman that needeth not to be ashamed.

—The blood of Christ cleanseth from all sin; are you clean?

—The pure in heart shall see God; is your heart pure?

—There is no peace, saith the Lord, unto the wicked.

## EDITORIAL.

## CLEANSETH.

We do not know of a single promise in the Bible that any one shall be cleansed from sin when he dies. The promises of God to us relate to the present. That which is efficacious to cleanse from sin is found in the atonement and not in death.

"If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." I John i: 7. It does not say that "It will cleanse"—nor that it has cleansed—but *it cleanseth*. In keeping with this is the whole tenor of Scripture.

Then, if you would gain Heaven come to God to be cleansed *now* from all sin. You need not wait to be any better; you need not wait to feel any worse.

The condition is that you *walk* in the light. This condition must be met. No amount of praying will carry you around it or beyond it. No effort at believing will take you over it.

Does the Word of God tell you plainly of anything that you *should* do? Does the Holy Spirit continually impress upon your mind some duty that you should perform? If it is something that you can do now, then go and do it. If it is something to be done in the future, honestly promise God that you will do it and he will take you at your word. He can tell if you are sincere. He looks through all pretenses and is never deceived. If one is sincere at heart he sees it.

Light, though generally diffused, strikes particular objects. It finds its way to the secret conclave; it searches out the hidden works of iniquity.

If you have wrong associations, break them off. If you are tied up with ungodly men in secret societies, come out into the honest, cheerful light of God. If you are conformed to the world, lay aside all the trappings of pride. Take the light

from God as he lets it shine upon you and walk in its genial rays. Take this course, and you will be conscious of the inward cleansing. You will have a clear sense of inward purity. It will not be simply the approval of your conscience; it will be this, but much more than this. There will be something done in you that the Spirit of God alone can do. *The blood of Jesus Christ will cleanse you.*

Do not then put it off. Wait not a single hour. Give yourself up to God to be a child of the light.

## CHRISTIAN PERFECTION.

Dr. Stephen Olin was one of the very ablest preachers in the Methodist church in this country. A few years before his death he wrote:

"I cordially believe in the doctrine of Christian holiness, and my highest aspiration is that I may live without sin, perfecting holiness in the fear of the Lord. God is my witness how fervently and incessantly I strive and pray for this. And yet, when I ask for the witness that I am now in the enjoyment of this high spiritual state, I feel something like a rebuke, I am thrown back upon the peace I enjoy—the sweet repose in Christ which I feel to be mine—the absorption of my own will into that of God, which, so far as I know myself, I certainly experience. What more should I ask? Only that these things may remain in me and bring forth their proper fruits—that I may be ever thankful, humble, faithful, believing, simple-hearted, and blameless and zealous in my life.

"I will confess, however, that this general *spiritual satisfaction*, if I may so speak, is accompanied by a strong wish, I may say is a little disturbed at times, by a wish to possess all that I yet lack of the fullness of the Gospel, whether that deficiency may consist in a want of deeper experience or a clearer evidence. I pray for this from day to day, and I am filled in answer to my prayers, with confidence in God, and unruffled, inestimable peace."



## PREACHED TO DEATH.

We are satisfied that there is such a thing as preaching a church into a state of spiritual death. To do this a preacher does not need to be dull or indolent. He may preach uncommonly well. His sermons may be listened to with attention, He may have the reputation of being a great preacher. But let him get the idea that everything is to be done by preaching, and he is in a fair way to kill out what spiritual life there is among his people. All he needs to do to effect it is, to act fully up to this idea. Let him give out *preaching* hymns, pray *preaching* prayers, *preach* when he reads a Scripture lesson, *preach* good, long sermons from the pulpit, give *preaching* testimonies in the meetings; mend up any testimonies from the brethren while they persevere in giving them, by *preaching* them over, and he will see his members dying off gradually one by one. They may not know what ails them, but they lose their interest and die of indifference. The congregations too will gradually drop off and the preacher will be left almost alone in his glory.

Put into almost any city pulpit a man of good common sense, fair ability, unquestioned piety, and he will hold a congregation better than a great preacher who undertakes to do it all himself. His church will grow in piety, in numbers and in influence.

## THE SAME.

Human nature is essentially the same in all ages. Those not under the control of the grace of God in this self-styled refined age do not differ materially from their rude ancestors.

An English poet who wrote about A. D. 1370, under the name of "Piers Plowman," thus described the people of his day:

"The mooste partie of this peple,  
That passeth on this erthe,  
Have thei worship in this world,

Thei wilne no bettre,  
Of oother hevене than here  
Holde thei no tale."

This is as true now as it was five hundred years ago. Most people have nothing to say about any other heaven than here. They choose no better. They seek their portion in this life.

## DEAD CHURCHES.

Churches which admit Free Masons to their pulpits and to the rights of members can but be spiritually dead. They may have great religious excitements—so do the dervishes; they may have numbers and wealth—so do the Buddhists. But they are lacking in an essential particular—they are wanting in the righteousness which Christ requires.

Wm. H. Seward is recorded as saying that Free Masonry is "A blood-stained fraternity that tramples upon our rights, defeats the administration of justice, and bids defiance to any government which it cannot control." And yet many preachers belong to this order. Is it any wonder that their churches are dead?

## LET IT ALONE.

Has your brother preached a good sermon, in the Spirit and with the help of the Lord? Then do not try to better it. Let it alone. You will only make apparent your own barrenness as you attempt to improve upon his words.

Has the sermon been dry, and trying to the patience of both preacher and people? Then do you look up for the Spirit; get a new and fresh message. If it was a poor job, the people have had enough of it. You will only make a bad matter worse by trying to patch it up. Get something fresh from the Lord that will be far better and do more good than any amendments mere human wisdom may suggest to the feeble utterances of man. Build on your own foundation. The mistakes of your brother or your sister who meant better than he was able to say will prove to be a very sand bar of a

foundation for your remarks. Better look to the Lord for his Spirit to rest upon you, than to look so sharply for errors to correct. Building is more profitable than mending. The tinker and cobbler earn poor wages compared with the skilled workman.

Do not be afraid that the Church of God will topple over, even if some should not make as clear a statement of truth as desirable, or should blunder in their utterances. The Church of Christ is quite solidly built and the foundations are quite sure. It has withstood some very severe shocks both from within and without. It is not easily overthrown.

You have a very clear experience; can clearly point out every step by which you came to obtain justification and no less clearly the steps by which you obtained sanctification. You have, then, much for which to be thankful; but does it follow that to you personally is committed the duty of correcting all the errors of your brethren? Humility is a grace much needed by most. Much is said of the meek and humble. The "poor in Spirit" have a large inheritance. Have you your share of this grace? Possibly your judgment in Divine things is not so nearly infallible as you suppose. Your experience is good; you value it highly; so you should. But valuable as it is, it receives its worth from the giver rather than from the possessor. It is possible that you may get to trusting in your experience rather than in Christ.

You often say that all who are saved will have "to take the same track," and you hold in mind the struggle and rebellion of will, and its final subjection to Christ. But did you ever reflect that it may be that some will so desire to see the King that they will at once and readily comply with his commands and do with gladness what you were fairly whipped into doing? The Lord, whom we love, bless you! All are not as Saul of Tarsus.

Some learn, even as Samuel and Timothy, to love God early in life, and are so blessed as to be able to look back upon a youth of purity, free from sin by Divine grace. There is none other name save one by which we are saved, yet John did not have the call given to Saul, and doubtless the experience and religious life of Peter differed from that of either.

Have faith in God. He has the work of salvation in hand. Doubtless he will be able to carry it to a successful issue. He knows how to deal with souls successfully. Do not be afraid to trust the work in his hands. In the absence of the Spirit directly leading you, the best means of correcting errors is prayer to him that it may not result in harm to his cause.

Prayer will do fully as much as admonition and vastly more than scolding. Faith in God is better than trust in human wisdom. The ark of God may not be steadied by anxious, careful, human hands.

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REV. GEORGE W. HUMPHREY.

He was born and brought up in England. His father was, we believe, a captain in the British navy—his mother a devoted Christian woman. He came to this country when a young man, thoroughly worldly in his spirit and habits. His mother's prayers followed him. He fell among the pilgrims of Western New York and was soundly converted to God. Soon after, he sought the blessing of entire sanctification. He was held to giving up his tobacco. At last he consented, made a full surrender, and the blessing came in power upon him.

God called him to preach. Though like most young men who had led a fast life, his bodily strength seemed used up, we sent him upon a circuit when, to all appearances, he would hardly live out the year. But he came to the Lord for his body, and soon regained his strength and did many years effective service for the Master.

After several years successful labor in the Genesee Conference of the Free Methodist Church, he felt that he must go to California to raise up a Conference there. In this he did not succeed. He met with trials and obstacles which none but those who have been upon the ground can appreciate. He finally united with the California Conference of the M. E. Church South, feeling that he could have greater freedom to preach the Gospel in its purity among them than with any other church established on the Pacific coast. There he labored with fidelity and zeal until stricken down by the disease which ended his life.

His devoted wife, well known to many of our readers, writes us as follows:

"He died November 2d, after an illness of about six months. His disease was Stricture of the Esophagus. He suffered a great deal during his sickness, and finally starved to death. He was patient through it all. The Lord was with him to the last, his refuge and strength. He said, sometimes, he would like to live a few years longer for the sake of his family, but the Lord knew best; he was resigned to go; and he was so blessed at times that he even longed to depart and to be with Christ. He talked about dying as calmly as one would of going a journey. Truly he witnessed for Christ to the last. He would often say to those who came in to see him, that he was testing practically the religion he had preached to others, and found it precious to die by. The Lord gave him a clear title to his heavenly inheritance all through his sickness, and at the last it was glorious; the most triumphant death I ever witnessed. I shall never forget that bright, unearthly look that came over his features a few hours before he died. He raised his hands and said, 'Glory to God!' three times, then 'Glory to Jesus!' He said it quite distinctly, though he was so weak and low at the time, and had been for

twenty-four hours, that he had not spoken above a whisper. Just before he passed away that same bright look came over him again. He tried to say 'Jesus' twice, and died with the name on his lips. Nothing could ever convince me that the Lord did not just let him have a glimpse of the glory that awaited him. And as I stood by his dying bed and realized that his sufferings were over—that my loved one was at rest, at home with Jesus and with all those precious ones that had passed on before, his dear mother, who died a devoted Christian in England, years ago, with many of those he loved and used to mingle with in church fellowship in New York, who have died since we left, the Lord so wonderfully blessed me that I felt more like rejoicing than repining. I could only think of the infinite gain to him. I felt it selfish in me almost to think of my loss, or even to mourn for him. I shall never forget that wonderful experience. How I did realize then the value of religion—the grace of God, that was sufficient even for that great trial. He died in Sacramento, where he had been for about two months receiving medical treatment. But oh! since we got to housekeeping again, to take up the burdens of life without him, it does seem sometimes my heart will break; that I cannot endure the terrible separation. I think of him day and night, miss him so much, more and more every day. The world seems so dark—a blank to me; I find myself weak indeed. No one can understand anything of the depth of my sorrow, the utter loneliness I feel, only those who have passed through the same affliction. Pray for me."

Brother Humphrey was a clear, strong, original preacher. He had decided convictions of his own and the courage to avow them. He would often be found in opposition to his best friends. In the heat of debate he sometimes stepped beyond the bounds of moderation, but he was always ready to confess to anyone



whose feelings he had injured. He was naturally impetuous, but grace triumphed. He had the courage to do what he felt to be his duty.

When he was stationed in the Free Methodist church in Rochester he attended meetings held in another church by a celebrated lady evangelist. In passing around among the congregation, as was her wont, she asked Bro. Humphrey:

"Do you enjoy religion?"

"Yes, I do."

"Do you enjoy the blessing of holiness?"

"By grace I am enabled to say that I do."

As she was about to pass, Bro. H. said:

"May I ask you a question?"

"Certainly."

"Do you enjoy the blessing of holiness?"

"I do," she replied.

"Are you a Methodist?"

"I am."

"Now, sister," he added, "Will you please tell me which is wrong—you or your discipline? Your discipline says, 'Truly awakened souls' will avoid doing what 'they know is not for the glory of God, such as the putting on of gold and costly apparel.' You wear gold ornaments. You cannot both be right. Will you tell me which is wrong?"

She replied, "I will think of it and let you know." She afterwards took off her jewelry.

He was highly esteemed by the Church in which he labored successfully for several years and in whose communion he died. He leaves an afflicted wife and interesting family of children. May God's blessing ever rest upon them.

#### MEETINGS.

At the hall, corner of Market and Thirty-seventh streets, Philadelphia, we preached to a small congregation on Friday evening, the 16th of February. The Lord was with us and we felt the quickening influence of the Holy Spirit. This is a mission started by Sister Emily Dickson.

The following Sabbath we preached, in the morning at the Free Methodist church on Master street. The congregation was large, attentive and devout, and the Spirit was present in his quickening power. This church is prospering under the labors of young Brother John J. Haviland. The congregations are large, and souls are being saved from time to time and valuable accessions made to the church. We took up a contribution of \$150 to pay off a floating debt which had been several years accumulating.

Leaving our old friend and fellow-soldier, Bro. Fay H. Purdy, to hold a holiness meeting in the afternoon, we walked about four miles and preached in the afternoon and evening at the church corner of TWELFTH AND DICKINSON streets. This is a mission without a missionary. Bro. Stiles, a local preacher, and Sister Walters, an elect lady, and about two others, are holding the fort and waiting for reinforcements. Some are reported saved among them, but they unite elsewhere, as they have no pastor. We preached here also on Tuesday evening.

AN ALL-DAY MEETING was held at THE HALL 37th and Market, on Thursday. It began at nine in the morning, in the Spirit, with a consecration service held by Sisters Walters and Edic. About eleven, Bro. Wm. Gould preached and Bro. J. W. Tamblin exhorted. We preached in the afternoon and evening. Some professed to be converted and some to be sanctified wholly. The saints were blessed and all felt that it was good to be there. The attendance was large from the opening to the close, the people bringing their refreshments with them and staying all through and making a business of enjoying the meeting.

AT VINELAND, N. J., we attended a General Quarterly Meeting and dedication from Friday to Sabbath evening. The meetings were full of interest. Bros. Gould, Wm. Parry, Rose and Tamblin,

and Albert Parry were present and assisted in the services.

Bro. Wm. Parry and the little society of about ten members have done wonders here in building a house of worship. The edifice is neat, plain, convenient, and will hold about two hundred people. It is in a good location. The house and lot were paid for into two hundred dollars. This amount was all pledged at the dedication.

Vineland is a thriving town of about eight thousand inhabitants. The climate is pleasant, and the place was built up mostly by those who sought homes. It abounds in churches. In point of "culture" it ranks among the large towns about as Boston does among the cities.

It was here that Prof. Blanchard, after delivering a scholarly lecture against freemasonry, came so near being seriously injured, if not killed. As the mob made a rush for him, two heroic ladies, the wife and daughter of Prof. Wilson, interposed between him and the mob. He sprang into a coach, and the horses, put to their speed, hurried him off to a place of safety. As long as gentlemen cannot speak against freemasonry in places like Boston and Vineland without peril to their lives from masonic mobs, it is useless for any one to deny the murderous character of masonic oaths, no matter how many preachers belong to the institution.

#### LITERARY NOTICES.

"Universalism against itself. Revised edition. A Scriptural analysis of the doctrine. By A. Wilford Hall, Ph. D. Whole number sold 55,000. Revised edition, second, 1,000. New York, 23 Park Row, Hall and Company, 1883."

This book has been thoroughly revised by the author, and is now ready for purchasers. It is substantially bound in cloth, and printed on fair paper. It is a large 12mo book 337 pages. It contains a most superb steel-plate likeness of the author, A. Wilford Hall, Ph. D., Editor of "The Microcosm," Author of "The

Problem of Human Life, etc.); and in addition to the matter of the old volume, are added the pamphlet on "The Immortality of the Soul Philosophically Demonstrated," and the three leading editorials from "The Microcosm," Volume 2, entitled Does Death End All? This makes an appropriate termination to this remarkable exegesis of scripture texts, containing a critical analysis of more than 800 separate passages from the Old and New Testaments.

We have no hesitation in saying that this is the best book on the subject we have ever seen. With all the possibilities of unbelief, and they are wonderful, we do not see how it is possible for any intelligent person who believes in the Bible, to read carefully this book and believe in Universalism.

It was originally printed when the author was a young man, and it had the wonderful sale in that day of over 40,000 copies. It has been out of print for twenty-five years.

We give a quotation from the book:

"*Follow peace with all men and holiness without which no man shall see the Lord.*" Heb. vii: 14.

Remark, This text is not quoted correctly by Universalists. You will find it in their books, almost invariably thus: "Without holiness—no man shall see the Lord." Quoted in this manner they have no hesitancy in admitting it, as they teach that all men will be made holy in the resurrection. But when correctly quoted it gives the wicked no cloak for their sins. "*Follow peace with all men, and holiness, without which* (i. e. without *following* peace and holiness—the relative *which* referring to the preceding sentence as its antecedent,) *no man shall see the Lord.*" This puts a different face upon the subject, and instead of teaching what Universalists quote it to prove, it affirms in the most positive manner that without *following peace and holiness* no man shall *see* the Lord; or *enjoy* the Lord as

is frequently the meaning of the word "see." For example: "What a man seeth why doth he yet hope for." Röm. viii: 24. This signifies, as all will admit, "What a man enjoys, why doth he yet hope for?" How is it possible to prove that there will be no difference in the future state, in the light of this text, between the holy and the unholy."

The book is very cheap at \$1.00 retail. We will mail it to any one on receipt of price.

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### REVIVALS.

LAWRENCE, KANSAS.—The Lord is with us here in Lawrence. A few are getting saved. Some of the pilgrims here are gloriously free, and others are seeking to be. At times, O, how the glory does come on us!

L. C. EBEL.

Feb. 8, 1883.

HELENA, OHIO.—The "United Brethren in Christ" are holding a meeting in this place. The minister is a real man of God, preaching a Bible salvation from all sin. Praise our Lord forever. I felt impressed to give him Bro. Roberts' "Fishers of Men" to read. The next day he asked me where I got the book, and said he wanted one just like it, so I gave it to him to keep, with the prayer that it might be for God's glory. He made the remark that it was the most common-sense book he ever had read, and that it was real food for his soul. There are a few real live saints here fighting against all sin. Praise the Lord, O my soul! Conformity to the world is doing its work of death here, as it is in every other place. Oh, how God is helping me to stand against every form of sin. My work is the dead and dying in the church. I have not had a groan for the outside yet. Oh, how God helps me to talk and pray and live. I have given myself to the Lord and rest there as clay in the potter's hand. Glory! Glory! Glory! We had a solemn meeting this morning. God is truly at work. The old members began to break down and

confess, and the saved got wonderfully blessed. I am asking the Lord for a deep and thorough work. I expected to spend this winter in Chicago, but the Lord ordered otherwise. There is not a Free Methodist here and I have nothing to lean on but God, and truly he is my rock and fortress. EMMA SHIPLEY.

Jan. 25, 1883.

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### LOVE FEAST.

J. N. STEWART.—I rejoice this morning that I can say—

"I am out on the ocean sailing  
To a home beyond the tide."

The last chain that bound me to the shore is cut loose and I am striking out for deep waters.

I am bound for the haven of rest on the other shore, and I've got a through ticket. Christ paid the price, and to me it is free. All I had to do was to accept, and I am now on board the old ship Zion, where I may remain as long as I obey orders. Praise God!

I am not troubled with any check, for I've no baggage, and blessed be Jesus! I don't want any. I know I shall be provided for on my journey, for we have the promise that no good thing shall be withholden.

The seas may be rough, and dark, stormy clouds may for a space obscure my spiritual vision, and waves of opposition may near engulf my soul-freighted bark; yet why should I fear? "My Father's at the helm," and the same sweet Jesus that calmed the troubled seas of Galilee will speak peace again and I know there will be a calm. I am bound to go through by the aid of Jesus.

H. W. CARRZLER.—My testimony is, Jesus saves me this very moment; I am kept by the power of God from the evils of this present evil world. Blessed salvation! Hallelujah to my all-sufficient Saviour! I have nothing to recommend me to the Saviour's dying love. But it is the free grace of God. Blessed be his glorious name!