

THE
Harmest Christian

AND GOLDEN RULE.

VOL. XLV.

APRIL, 1883.

No. 4

SINGULARITY.

SERMON BY THE EDITOR.

A Christian is singular. He is unlike those who are not Christians. He is radically different from what he himself was before he became a Christian. There has been a supernatural change wrought in him by the power of the Holy Spirit. Let a chemist analyze a lump of charcoal and a diamond. He tells us that they are both composed of the same material — that they are both pure carbon. What is the difference? The diamond is crystallized. This makes it entirely unlike all other bodies, however closely related to it by similarity of substance.

Charcoal is black. A diamond is clear and colorless as pure water. Charcoal is soft and easily cut or crumbled. The diamond is the hardest of all known substances. Charcoal is worth fifty cents a bushel. The diamond that decorated the hilt of the sword of State of the first Napoleon had a market value of six hundred and fifty thousand dollars. Charcoal is easily made by man. Diamonds are wrought out by God in the great laboratory of nature.

Christians are men of the same natures as other men, but they have been converted—crystallized by the refining fire of the Holy Ghost. "They once were darkness but now are they light in the Lord."—Eph. v: 8. They have become transparent. They reflect the glorious light of heaven as it falls upon them.

In their natural state they were affected by every influence with which they came in contact. Now they resist every power brought to bear upon them that does not come directly or indirectly from God. It takes diamond to cut diamond. But imitations are easily affected.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.—Rev. iii: 4.

1. They belonged to a church that was spiritually dead. Death begets death. One cannot long remain among the putrefying dead without dying. His safety is in flight. Preachers may say what they will about loyalty to the church, God never requires his people to live in the habitations of the dead, however ornamented they may be. "Why seek ye the living among the dead?"—Luke, xxiv: 5. This is no

longer their place. When they come to life, the grave cannot hold them. They go forth to seek the living. This church at Sardis had a reputation for spiritual life. So does many a church that has lost, as a whole, the life of God.

There may be a great deal of activity springing from merely natural life. Jehu made much more of a stir than did Elijah. The Pharisees were as zealous to make proselytes as Christ was to make disciples. One who is of the world may, from motives of vanity, make large contributions for the missionary cause. An unconverted person may, for a good salary, go to labor for the conversion of the heathen. Donations may be made to churches, to enhance the value of property, or to gratify denominational pride. Zeal is not piety. Gain is not godliness.

2. In this general defection a few remained true to God. The great majority had drunk in the spirit of the world. Christ says that there be few who find the way of life. Matt. vii: 14. He who looks for numbers and popularity may find them, but he will not find Christ. He may gain the distinction which he seeks among men, but he will not gain heaven. He who runs in a race wants a clear track. He who is striving for imperishable honors is well content to be despised of men. If your boasting is that you are with a multitude, then is there great reason to fear that you are wrong.

In the midst of a nation that professed to worship the true God, Elijah stood almost alone. Daniel

was seldom, if ever, in a majority: Paul said, "All they which are in Asia be turned away from me."—2 Tim. i: 15. To seek to be in a majority may do for a politician but it will not answer for a Christian. You must be determined to be right even if you are alone. No matter how many depart from the faith, do you stand firm. Stand by the privileges of the Gospel though all others forsake them.

3. A few at Sardis had not defiled their garments. The rest had. Then they had once been clean. "I will greatly rejoice in the LORD my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."—Isa. lxi: 10 "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints."—Rev. xix: 8.

(1) After Christ has washed us we may again defile ourselves. This is so clearly taught in the Bible that it seems passing strange that any one should deny it. Grace can accomplish wonders within its sphere; but never is it hinted in the Bible that grace can destroy man's free moral agency. In every state of grace man is still in probation. He may be sanctified wholly. All who were ever brought into this state were

"Sufficient to have stood, though free to fall.
Freely they stood who stood, and fell who fell.
Not free, what proof could they have given sin ere
Of true allegiance, constant faith, or love.
Where only what they needs must do appeared,
Not what they would."

They who, under the pretense of magnifying the grace of God, teach that a converted and a sanctified

soul can never fall away and be lost, plainly contradict the Scriptures. If he turns from his righteousness he will perish like any other sinner.—Ezek. xvii: 24. To quote all the Scriptures that prove this, would be to quote a large share of both the promises and the warnings of God. The promises are conditional even when no condition is expressed. "And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."—Jer. xviii: 9, 10. And the warnings are equally conditional. Jer. xviii: 7, 8; Jonah iii: 4. Every one of us needs the warning, "Wherefore let him that thinketh he standeth, take heed lest he fall."—II Cor. x: 12. We must be watchful—always on our guard against sin. What was gained by much care and diligence may be quickly lost by a little inattention.

(2) We learn that in the midst of general defection we may, if we will, be true to God. Even in Sardis a FEW had not defiled their garments. "They were beset by the most enticing of all temptations—the temptation to compromise *just a little*. If the Church generally had been heretical in their doctrines and scandalous in their lives, it would have been comparatively easy for those who meant to be honest with God to stand out against what all acknowledge to be wrong. But the Church had an excellent reputation. It was accounted a living church. This made those who stood out against

the rest appear as factious and obstinate. They were probably called hard names; and made the subjects of many an ungracious allusion from the pulpit. If such had been the custom of the times they would doubtless have been expelled, as disloyal and contumacious.

God gives to every person convictions of his own as to what he ought to do. In even the largest flouring mills each barrel is filled with flour by itself. Some of them are sent a long way by land and by sea. They stand the rough usage; for there is something within to resist the pressure from without. So he who is filled with the Spirit has power to resist the world, no matter how many empty souls may give way.

To any one who would gain Heaven it is a great help to belong to a church that is truly alive to God. Still one can go to hell from even such a church. And no matter how unfavorable may be the providential circumstances surrounding one, he may still maintain his integrity if he will. To do this he must follow the Lord fully. If he can do no other good, like Lot in Sodom, he can "Vex his righteous soul from day to day with their unlawful deeds." But, like Lot, he must be ready to leave Sodom, at the command of God, even if he can carry nothing with him. Pure religion does not consist in withdrawing from the world, but in keeping one's self unspotted from the world. The God of Noah, Job and Daniel is the Christian's God. If we rely upon him we shall stand. If we lean upon one another we shall be very liable to fall. The er-

rors of others will not secure to us exemption from punishment for our own. Drowning is no easier for *one* on a foundering ship because a thousand go down with him. The rich man in the torments of hell, was not comforted by the reflection that his brothers would soon be there with him. Better be saved with the few than lost with the many.

4. Of the few in Sardis who had not defiled their garments, Christ said, *They shall walk with me in white: for they are worthy.* God will send his chariot from glory for a single saint. No one will be neglected because he stands alone for the right. The few who stood with Christ on earth shall walk with him in white in glory. They loved righteousness and hated iniquity, and in consequence were hated by the wicked. But they shall be crowned at last with imperishable honors. He was despised of men, but Christ says, "*I will confess his name before my Father, and before his angels.*"

Then suffer on, toil on, bear the reproach of the cross of Christ and your crowning day will surely come. IF WE SUFFER, WE SHALL ALSO REIGN WITH HIM; IF WE DENY HIM, HE ALSO WILL DENY US.

ARE we longing for him, thirsting for him, following after holiness? Just for a moment let us look at some things which are essential to holiness. First, God's peace. No holiness without peace; no peace without blood. The blood is the foundation of holiness. Secondly, God's truth. Live in the Word and let the Word live in you. "Sanctify them through thy truth; thy Word is truth." What is holiness but con-

formity to Jesus. The Word displays Jesus — "beholding as in a mirror the glory of the Lord, we are being changed into the same image from glory to glory, even as by the Spirit of the Lord." Thirdly, God's Spirit. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Walk in the Spirit, and ye shall bring forth the fruit of the Spirit unto holiness. And, fourthly, God's Son. Abide in him. Then you will walk in the law of the Lord. This is a holy walk. You will grow up into him in all things — this is holy progress. You will be kept in the King's business — this is holy work. You will be looking for the King's return — this is a holy attitude. With a holy sensitiveness respecting sin, you will be dealing continually with holy blood, and thus maintain fellowship with a holy God. All this is of his sovereign grace, and therefore to him alone is the glory. — *W. H. Aitken.*

ROUND BY ROUND.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from its common clod
To a purer air and a broader view.

We rise by the things that are under our feet,
By what we have mastered of good or gain,
By the pride deposed and the passion slain,
And the vanquished ill that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary and ere the night
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings,
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for angels, but feet for men!
We may borrow the wings to find a way,
We may hope and resolve and aspire and pray,
But our feet must rise or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart and the vision falls,
And the sleeper awakes on his pillar of stone.

Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.
— *J. G. Holland.*

JUDGING.

BY REV. F. H. HORTON.

We are told by our Lord not to judge. We are also told that we shall know persons by their fruits. It is important to understand both these points. We surely have a right to know that a tree which bears crab-apples is not a peach tree. We are as certainly to know that a certain class of actions spring from wrong motives and an evil heart.

There are many courses of conduct which cannot possibly spring from any other than an evil heart. We have a right to scrutinize the conduct of others with the view of getting the best idea we can of their real character. We ought to carefully study the religious tendencies and characteristics of the age in which we live. We ought to "discern the signs of the times."

If we see a church given up to devotion to forms of worship merely, with no spiritual power; its members worldly, fashionable, grasping, sectarian; its ministers foppish, greedy of applause, self seeking, withholding essential truths, fearful of holiness, careful about position, standing, salary, etc., it is not virtuous to try to excuse such a state of things, nor to try to believe that good motives underlie the whole.

Those who, like Jesus, "love righteousness," also "hate iniquity." But if they habitually shut their eyes to all popular forms of sin they cannot hate it.

To avoid judging, we need to have our senses exercised to discern both good and evil. Those of feeble discernment, who are most careful to close their eyes against certain forms of sin, are most liable to fall into wrong judging. To discern clearly, we should learn to discriminate clearly between objective and subjective wrong. Objective wrong is an act whose tendency is to do

unnecessary harm to God or some sentient creature; as to destroy property, misrepresent and deceive. Subjective wrong is that act which is actually sinful in the subject, because of wrong motive. We are not always to conclude that a person sins because he performs an act which is objectively wrong. If we have reason to believe he knows better we have just so much cause to believe he sins. I repeat, it is not only our privilege but our duty to form the habit of discerning character, and knowing as well as may be the moral condition of individuals, churches and communities with which we have to do.

But what is that judging which is to be avoided? It is passing sentence upon the conduct or character of another, contrary to the law of love. I refer to the love of benevolence and not of complaisance. If we love our neighbor as ourself, we desire his highest possible well being, and will put forth every reasonable effort to promote it. If his conduct is wrong, we do not contemplate it with pleasure, yet we love his well being just as much as though it were right. Hence we will endeavor to look at the conduct of others with the utmost candor.

We know we are often compelled to take a course which looks to be wrong to others, because they are unacquainted with all the circumstances as we are, or perhaps it is impossible for them to see from their standpoint what we do from ours. We do not like them, then, to judge us too harshly. We should endeavor always to see if such may not be the case with us and the one whose acts we scan. If it seem possible to us that another may act from a right motive we should treat him as though such were the case.

We should be careful how we conclude that one does wrong in this case because he did in some other; he may have repented. If ever we

admit feelings into our hearts toward any one, contrary to the love of benevolence, it gives the mind there after a wrong bias. Satan will take advantage of this and will make us feel so toward the person that his conduct will seem wrong to us. We will then constantly remember how we have been made to feel, from time to time, and will instinctively refer the blame to the person for so many wrongs.

A spirit of judging also gives us a kind of sensitive, personal feeling toward the individual. We feel uneasy while thinking or speaking of him. We like not to be near him. We pray at instead of for him.

The remedy: give yourself up to the absolute control of the law of universal benevolence, good-will, love. Be cleansed from all sin and filled with the Holy Ghost. Arrest every tendency toward an uncomfortable feeling toward any one. Think much upon how hard it is for you to live so that others will not misunderstand you. "If thy brother trespass against thee go and tell him his fault," according to the Word. Stick to the rule and judge only as ye would be judged.

—It is dangerous to trifle with conscience, even when erroneous; it should be borne with and instructed; it must be won over, not taken by storm. Its feelings should be respected, because they refer ever to God, and have their foundation in his fear. He who sins against his conscience in things which every one else knows to be indifferent, will soon do it in those things in which his salvation is most intimately concerned. It is a great blessing to have a well informed conscience, and even a sore conscience is infinitely better than none. — *Adam Clarke.*

—To him that knoweth to do good and doeth it not, to him it is sin.

A SURE FOUNDATION.

In view of the final issue of the contest we should find little cause to lament the astonishing prevalence of infidelity, but for a solicitude for the rising generation, to whom its principles are recommended by two motives—to young minds the most persuasive—the love of independence and the love of pleasure. With respect to the first, we would earnestly entreat the young to remember that, by the unanimous consent of all ages, modesty, docility and reverence to superior years, and to parents above all, have been considered as their appropriate virtues, a guard assigned by the immutable laws of God and nature on the inexperience of youth; and with respect to the second, that Christianity prohibits no pleasures that are innocent, lays no restraints that are capricious; but that the sobriety the purity which it enjoins, by strengthening the intellectual powers, and preserving the faculties of mind and body in undiminished vigor, lay the surest foundation of present peace and future eminence.—*Robert Hall.*

—It is the inactivity of faith in Jesus that keeps us so imperfect, and wrestling with our own corruptions, without any advancement. We wrestle in our strength too often, and so are justly, yea, necessarily, foiled; it cannot be otherwise, till we make him our strength. This we are still forgetting, and had need to be put in mind of, and ought frequently to remind ourselves. We would be at doing for ourselves, and insensibly fall into this folly, even after much smarting for it, if we be not watchful against it. There is this wretched, natural independency in us, that it is so hard to beat out.—*Archbishop Leighton.*

—The way of the transgressor is hard, and his wages death.

A CANDID APPEAL.

BY REV. J. T. MICHAEL, B. D.

[Reader, do you know any holy people in the Methodist Episcopal Church? If so, will you ask them to give this article a careful and candid perusal?] ED.

We make use of words in order to produce in the minds of others, ideas similar to those in our own mind. We are successful in this when those to whom we speak attach to the words we use the same meaning which we attach to them. For instance, you have in your mind the correct idea of a flower, and you wish to produce a similar idea in the mind of a child. You repeat the word *flower*, and immediately the idea of a flower appears in the child's thought, provided the child applies the proper definition to the word. But suppose the child has been taught to believe that the word *flower* means a stone. Then when you mention the word, the notion of a stone at once makes its appearance. You tell the child to gather some flowers, and she will pick up stones; you tell her to put a flower in the vase, and she will put a stone in the vase. You may speak as distinctly and correctly as possible, but you will be misunderstood as long as the child is misled by the wrong meaning of the terms you use. We see that this child does not misapply your teaching because she has been told that what you say is untrue, but because she has been educated to give an interpretation to your language which differs entirely from what you intended.

We must admit that God has a correct conception of what he proposed the Christian religion to be, and that he has put certain elements of this conception into the minds of those who were the authors of the books of the Bible. In revealing these elements, or distinct ideas

forming parts of the perfect conception, to the human race, the inspired writers have made use of words. If we understand the words to indicate just what God designs, we can have the true meaning: but if we have been led to apply to them a different meaning, we may be found acknowledging something to be divine which really is a serious error. The influence of Christianity may be hindered by an attempt to prove that the Bible is only the invention of men, but the same effect may be produced by those who accept it as the revelation of God, and who at the same time so expound its teachings that the people mistake the delusions of Satan for the doctrines of the Lord. While so much attention is being given to efforts to overthrow the theories of infidelity, it would be well to spend a little time in looking at the statement that a great ecclesiastical organization, in our midst, is doing more to destroy among the masses the true ideal of God's holy religion, than all the atheistic speculators and materialistic evolutionists in the land. The acceptance of the Bible as a supernatural book may be complete, and the doctrinal statements of its contents may be correct, and still, by a wrong and superficial life, a church may produce a widespread misunderstanding of what the Gospel is able to do for the souls of men. Not only is this true, but such a church may cause the people to leave out of their conception of Christianity, some of its essential characteristics, and to give to it attributes which would make it unable to accomplish the work for which it was placed in the world. Open infidelity is a great evil, but an apostate church which claims to be the exponent of the truths of salvation, and whose claim is accepted by millions of adherents, by a protracted course of horrible deception, may work an injury which only an infinite mind can estimate,

and may produce an ideal of pure religion which is no more like the original than a stone is like a flower. This is a mild assertion. There would be more truth in the comparison between a demon whose subtlety and suavity enables him to attach to his blackened being which hides behind his brazen and burnished exterior, the name of "angel of light," and a celestial seraph whose symmetrical soul spurns the thought of shallow flatteries and pompous pretensions coupled with glaring injustice and vile deceit.

The truth may be opposed by those who imprison and behead its advocates, but the prison, the rack, the flame, the wild beast are not the only means of opposition. Nor are they necessarily the most dangerous. The sword may rust upon the wall, and the blood stains on the block may be centuries old, and yet the holy religion of God may meet with greater hindrances than any which ever stood in the way of its outward march. A failure to recognize this fact upon the part of thousands of sincere believers, is one of the greatest obstructions which is now brought to bear against a radical and thorough reformation.

Should the Methodist Episcopal Church, by a decree of its General Conference, chop off the heads of fifty of its members because they were holy, how many holy persons would allow their names to remain upon its records unless there was an open and genuine repentance? But while it is not doing this, it is doing what is far more hurtful to the cause of Christ. It is diffusing an emasculated "holiness," which is so completely saturating the minds of a vast number that when you show them that their selfish, trifling, worldly lives are far below the Scriptural standard, you need not be surprised if you are told that they are amazed to find anyone opposing such a glorious church with

such distorted and slanderous declarations. Their souls have become so deceived by partial views that they regard the perfect picture of Christian character as a real monstrosity. Their moral sense is so blurred and warped that intuitive moral truths may be regarded as merely the opinions of fanatics, while they will bow in humble submission to a sneering and groundless dogmatism. With the ethical and theological principles which are accepted as authority by Methodism, let any competent and unprejudiced person test the average living of almost any society in the Methodist Episcopal Church, and will not the proof of what I say begin to appear? And let him continue his investigation long enough, and will not overwhelming evidence roll in upon him in a mighty torrent? Then let him search for some determined effort upon the part of the church to rid itself of this prevailing disgrace, and will he not search in vain? Where is the sign that this church is reforming, or that it ever will reform? On one occasion, when I was a minister in the Methodist Episcopal Church, I preached a sermon which explained the theory of entire sanctification. Everyone, as far as I know, admitted that my explanation was sound, and had the matter ended there, it would scarcely have produced a ripple upon the waters which were so soon to be thrown into wild and whirling commotion. I believed, however, that if our Discipline was right, it ought to be obeyed, and it seemed to me that holiness ought to make us respect it. So I began the enforcement of the General Rules, and immediately there poured upon me a flood of opposition and denunciation which I shall never forget. I there received a vivid illustration of the fact that there is a wide difference between preaching holiness and carrying it out to its

legitimate results.

If there is a pastor in the denomination of which I write, who declares that I must have had a wrong spirit, or a wrong method, just let him, with a right spirit and a right method undertake the same work, and I imagine that before he gets through he will be convinced that he might have been mistaken in his conclusion. If the laws which are intended for the regulation of a church are right, they should be enforced; if they are wrong they should be repealed. If the General Rules are wrong, the way is open for their alteration or obliteration; but if they are taught in God's Word, and if they are written by the Spirit on all truly awakened hearts — and this is exactly what the Methodist Episcopal Church declares concerning them—then they must be right, and their universal enforcement would produce a reformation which, I suppose, would surpass all other reformations in Christian history, but it would doubtless crush the ecclesiastical structure into a thousand pieces. I am satisfied that there is not the thinnest basis for a hope that the reform will ever come in this way, and it is hard to conceive how so many holy people can be deluded by the supposition that it will. They are upholding and encouraging an organization which is doing more by its present course of deception to hinder the spread of the Gospel in its purity and completeness than pagan or papal Rome ever did by imprisoning and killing the followers of Christ. Will the time never come when they will see it to be their duty to adopt an entirely different course of action?

Suppose the law of the Methodist Episcopal Church should be so altered that infidels could occupy its pulpits and become the pastors of its congregations. Suppose that in their preaching they would be allowed to ignore every doctrine pecu-

liar to Christianity and to proclaim a system of skepticism, which, if true, would prove that the teachings of Christ and his apostles were a miserable mixture of truth and falsehood. And suppose a large proportion of the pulpits would be actually filled by such men, while from the remainder there would seldom come a word of opposition. If all this were in full operation before our eyes, how many holy people would stand by and allow the wretched farce to go on without an effort at resistance? How many would give their names and influence to sustain the diabolical arrangement? Would they not rise up in rebellion at once? Would they not refuse to be quieted by gentle declarations that in all this there was no harm, and that it was in perfect harmony with the doctrines of the Bible? And yet, while this is not what is actually transpiring, the real condition is far more injurious and disgraceful, and should call forth from the lovers of righteousness a protest which could not be disregarded. Should Mr. Ingersoll, without any change in his religious views, be received into the Methodist Episcopal ministry, what a tremendous commotion would be the result. And were his theories made a part of the creed of the church, would there not be such a vehement uprising of opposition that a mighty moral earthquake would shake the land? Would this be any worse than openly professing Christianity in the services of the church and at the same time engaging in the devotional services of an institution whose religious system is just as fully a system of infidelity as any which has ever blighted the world? Why is it that one man will be expelled because he rejects the doctrine of the Deity of Christ, while scores are allowed to remain who promise conformity to a system which not only excludes Christ, but which offers salvation without him?

If ministers are not allowed to profess infidelity in their pulpits, why are they permitted to uphold and to swear allegiance to that which, if true, proves that Christianity, instead of being THE ONE religion which was given by God, is a great imposture upon the human race? Who will say that the teachings of Jesus and the teachings of Thomas Paine do not contradict each other? Who will assert that it is possible for a Methodist preacher to conform to both of them? Free Masonry is as truly contrary to Christianity as is the theology of Mr. Paine, and the former is far more deceptive and bears a stronger resemblance to Satan's masterpiece. Arguments which have never been refuted, have been produced, and can be produced again, which establish the fact that Masonry is a great anti-Christian religion, and still we are told that it is in perfect accord with Christianity, and that we may adopt both systems without doing violence to either.

Dr. Emanuel Rebold, one of the leading Masonic authorities in the world, in his "History of Free Masonry in Europe," gives an account of the Jewish, the Christian, and the Mahommedan religions. On pages 410 and 412 he says: "The God of the Israelites * * * is, if we judge from the manner he is represented in the Bible a despot, a revengeful God, and exterminator of the peoples. It would seem that in hearkening to the priests of these different religions that their God, whimsical and capricious, eats and drinks like a man; that, in turn, he loves and hates, casts down and uplifts; that, weak as wicked, he nurses his hate; that, contradictory as perfidious, he sets snares for the unwary; that, after permitting evil, he punishes it; that, a venal judge, he is propitiated by bribes; that, an imprudent despot, he makes laws which he immediately revokes; that, fero-

cius tyrant, he holds or confers his favors without a cause, and bends but to the strength of meanness. Now," he continues, "that we have seen as exhibited by their priests and prophets, the God of the Jews, of the Christians, and the Musselmans, let us examine him who is revered by Free Masons." Here follows a long description of the excellent qualities of the Masonic God. Does Mr. Ingersoll surpass this? and will not some one of the doctors of divinity who display so much talent in overthrowing the positions of the witty lecturer give to the public a review of the book from which this quotation is taken? We know that if Mr. Ingersoll's charges are true, the Bible must be an abominable imposition, and if the doctrine of Masonry be accepted, exactly the same conclusion will be reached.

What is the great object of Masonry? Dr. A. G. Mackey tells us in his "Lexicon of Free Masonry," article "Speculative Masonry." He writes, "Speculative Masonry is a science which, borrowing from the art its working tools and implements, sanctifies them to the holiest of purposes, the veneration of God and the purification of the souls." Where can we find a system of blatant infidelity which is bolder in its pretensions? And who is this God who is to be venerated? We are informed that he is the "Great Architect of the Universe," and the *Monde Maconnique*, a French, Masonic Journal, explains to us that this expression is "A generic denomination which all the world may accept, even those who do not believe in God." Logically, this is correct. The process, then, of this purification must differ essentially from the method presented in the Scriptures. In the one the atoning Saviour is excluded, and a god who has no real existence is introduced; in the other the infinite Father through the atonement of

his Son, pardons the sins and cleanses the heart. It is wrong to allow men to go on holding to these two contradictory plans of salvation. Both of them cannot be right, and it is time for the advocates of Bible holiness to demand an investigation and a choice between the two by every minister in the Methodist Episcopal Church.

The hour has come in which a determined stand should be taken. Too much has already been lost to wait any longer. A crisis must be forced. It is idle to expect it to come without the use of radical means. The Methodist Episcopal Church has wronged and deceived the people long enough. Dignified silence, ridiculous excuses and pompous sneers which cover over its glaring inconsistencies, must be torn away. It must be compelled to meet the issue. A dishonorable, defrauding, wealthy merchant may stroke his beard and smile in self-security because he believes his neighbors will not bring him to justice, but he will tremble with fear when he learns that they intend to bear with his outrages no longer. So this large, influential sect, spreading its flimsy pretensions to be a glorious church of the Son of God, may go on with its work of degrading and weakening moral perceptions and with its union with a vile and poisonous abomination, but it is possible to cause it to quake for its safety or to openly acknowledge its blackness and criminality; and to wipe away its dismal and loathsome stains.

Holy men and women are living their lives away wishing for a change, but the change that is needed requires something more than good wishes; something more than prayers and sighs for better days. It requires something more than preaching the correct theory of holiness with a quiet abstinence from the popular evils; more than a flood of gushing feelings, with exhorta-

tions to stand by the old landmarks and to walk in the old paths. The change that is needed is not merely a revival; it is a shattering of ecclesiastical shells and an exposing of the enormous iniquities which are hidden within. It is a revolution; a tremendous, battering down, resistless revolution; one of which the omnipotent God is the manager and through which his passionate energy rolls in an overwhelming tide; one in which men will trample beneath them every unworthy motive and every wrong ambition, and with their pure souls flashing and thrilled with divine fire, with their wills fastened to a supernatural determination, will defeat the prince of this world in his malicious efforts to counterfeit the Gospel of Christ.

I am convinced that it is in the power of the holy members and ministers of the Methodist Episcopal Church to inaugurate this movement. My advice to them would be to withdraw in a body, and to present such reasons for so doing to the church authorities in such a way that they could not be set aside, but would produce a great agitation. But if you will not do this, then go to work to compel a hearing where you are. Determine that you will not be silenced. Press your way through every obstacle, beat down every barrier, tear away every curtain, and demand that the church either refute the arguments which claim to prove its apostacy, or openly admit its fallen state. Especially in the Official meetings, the Quarterly, District, and Annual Conferences should the battle be carried on—not a mock battle, but one which convinces every opposer that you are waging a real and uncompromising warfare. If you will be true to principle, if you will be holy, if you follow your Master in everything, you may expect to see the displays of his majesty and power; but if you will content yourselves

with simply saying that you are not in favor of the superficiality which covers the internal rotteness, you may discover, when it is too late, that you have stood in the way of a work which would have brought light and health and unflinching integrity to multitudes of darkened minds.

It is absurd to conclude that because souls may be saved at its altars that therefore the condition of the church can not be as bad as is here represented. The fact of conversion shows that the soul complied with the conditions, but it does not establish the purity or impurity of the church. God will pardon a man on the brink of hell, in a tavern, or in a chapel, when the man accepts the terms, but it does not follow that the man must suppose the edge of perdition to be the garden of Eden, or that he has a right to enter into partnership with the hotel-keeper in the liquor traffic. Moreover, the conversion, if such it may be called, of a large portion of those who make a profession, is far below the Bible ideal of the new birth, and the poor, half dead and half alive creatures are led to believe that what they have received is a facsimile of the marvellous change which was so incomprehensible to Nicodemus. Were their intellects not so seriously affected by spiritual chloroform, they might wonder how such a trifling affair could be so vital to the Jewish ruler's well being, or how the Saviour could attach any importance to it whatever. Were their surroundings the most favorable, they would not be fit to begin a truly religious life, and after they have breathed for a few years the atmosphere of death, they will readily receive stones instead of bread while they will throw away the genuine loaves. Serpents and scorpions, designated by dainty names, will be twined with beautiful garlands of Scripture texts and Biblical expositions about their slumbering spirits,

but they will neither feel the sting, nor perceive the flow of poison through their veins.

God is the author of a complete and holy religion which has in it the power of conquering and destroying sin. This religion has always been hated by the devil, and he has tried in different ways to overcome its influence. He used physical force, and the saints were beaten, imprisoned, stoned and slain. But victory broke through iron bars and leaped from flaming piles, and the glorious work swept on. He tried his strongest arguments and his most cutting ridicule, but the arguments were successfully answered, while the sneers and slurs, dissolving under the gaze of godly men, have flowed in slimy streams back to their maker's home in hell. He bestowed wealth and pomp with earthly crowns and thrones, and he smiled when mountains of superstition and ignorance rose before his eyes, but he trembled when beneath them he felt the throbs of Omnipotence, and he quailed when a reformation shook the nations. Has the devil given up the struggle? And is Christianity without a conflict moving on to easy and universal triumph? There is yet another scheme, and with it he is making a desperate effort. An unprincipled physician, by labeling his worse than worthless nostrums with the name of a medicine, the superior merits of which are well known, may succeed in injuring the bodies of his fellowmen while he puts their money into his pocket. Just so the devil has labeled his sweetened and flavored compounds of truth and falsehood, with Bible names of God's effectual remedy. This is his plan, and his fiendish nature gloats over the contemplation of the success which now rewards his efforts. Faith, justification, regeneration and holiness are terms which he cheerfully accepts, and retaining in the idea enough truth to

deceive, and adding enough error to suit his purpose, with the aid of those who claim to be the ministers of Jesus Christ, he is receiving an extensive measure of prosperity. This is exactly the business in which the Methodist Episcopal Church is engaged. And will its holy members stop their ears and close their eyes? Will they fail to strike the blow which will alarm the devil, rescue many of their brethren from his tightening grasp, and open a channel through which the light of life shall flow into the secret and central strongholds of Satan's last entrenchments? Victory is upon the side of the right though every soldier should fall in the conflict. Sin has not dethroned the Almighty. His piercing eyes are as bright as ever, his arm is as strong, his character is as spotless, his love is as intense, his hatred of all evil is as perfect, his resources of wealth and wisdom are still inexhaustible, and he is even now at the head of the army of those who have given themselves to the warfare against all iniquity, and who shall reign in a realm devoid of splendid shams and sacred shallowness, but replete with the righteousness, and peace, and joy which are the exact and eternal patterns of God's own ideals.

I have no apologies to offer for making the charges contained in this appeal. Besides what is here given, abundant evidence by which they are sustained has been presented and can be presented again; and I beg permission to suggest to any member, minister, presiding elder, editor, or bishop in the Methodist Episcopal church, that an argument which would show these charges to be false, would be a valuable addition to the literature of Methodism and a permanent benefit to mankind.

—Be filled with the Spirit and love of the "true and living God."

AN EXCELLENT OMEN.

Consider that you lose nothing on the creatures' part that you do not gain on God's part. If you could once let all things fall and not trouble yourself with what people think of you, provided that God is pleased, what peace would you not taste! I speak only of the things of providence that you do either in obedience or in thinking to do well; for this rule would not do for those who living are contrary to God's ordering or to propriety.

Be of good courage. God loves you surely, and I hope he will some day say to your heart, "I am thy salvation."—Ps. xxxv, 3. The vexed and painful life you lead is an excellent omen. Let us set right the outside since they desire it; but how correct the outside if the inside is void? Let us begin always by lodging God in our heart. If he is once there he will kindle so great a fire that you will be obliged to cast everything out, just as you see them throw all the furniture out of the windows of a burning house.

Good courage I beseech you. Try to possess your soul in peace in all things, and all will be well. Give him as many proofs of your fidelity as you can, and he will give you of his infinite love.—*Madame Guyon.*

—Christ himself is more excellent than heaven; for heaven as it cometh into the souls and spirits of the glorified, is but a creature; and he something, and a great something, more than a creature. O what a life were it to sit beside this well of love, and drink and sing, and sing and drink; and then to have desires and soul faculties stretched and extended out many thousand fathoms in length and breadth, to take in seas and rivers of love!—*Rutherford.*

—Be thou faithful unto death.

"WHAT SHE COULD."

BY MISS VIRGINIA M. WALTER.

"As he (Jesus) sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she broke the box, and poured it on his head. Mark xiv: 3.

This act, on the part of Mary, was but a single expression of sincere love; yet Jesus says "Wheresoever this gospel is preached in the whole world, there shall this that this woman hath done be told for a memorial of her." As the very smallest of pebbles, this little act fell into the sea of time, but it started a wave of influence for good which will never cease until it lashes the eternal shore. What an impulse to covet earnestly the very smallest acts of love to God!

Mary, from the fruit of this doing, will reap a rich harvest of reward. Wherever the Gospel of Christ has been preached, the gentle influence of this deed has exerted its power for good, and eternity alone can reveal the many little works of love it has spoken into existence.

This work which Mary wrought upon our Lord, was not only a small act of regard for him, but to some of the disciples it was a useless work. But Jesus who regards the motive rather than the act, deems it commendable. He rebuked the disciples for their harsh judgment, and said of the woman, "She hath done what she could." How condescending the approval; and what a rich legacy to the poor, trembling one at his feet. With what luster must those words have ever shone in the heart of Mary.

She had done what she could; to the extent of her judgment and ability, her utmost, in this instance had been exerted and had met with equal approbation from God.

And in how many ways may we if

faithful to the extent of our judgment, means, and ability, call forth the blessed plaudit: "Thou hast done what thou could'st."

We need not be possessed of the riches of this world, to grow rich toward God. We are simply to do what we can. No impossibilities are laid upon us. Though we *cannot* minister to the personal wants of our Saviour as Mary did, yet we *can* as actually minister to his spirituul body (his true church) as though he were here in bodily presence. For he says, "I say unto you, inasmuch as ye have done it (any good act) unto one of the least of these my brethren, ye have done it unto me." Matt. xxv: 40. What a wide, what a blessed opportunity to lay up treasures in heaven! God's weary ones are all about us; the "hungry," the "thirsty," the "stranger," the "naked," the "sick" and the "imprisoned." All looking to us for help, succor, and comfort.

And we to one another look,
For sympathy and love;
Speak out our woes from heart to heart,
Our godly kindness prove.

Love, kindness, sympathy, and help, may be scattered everywhere with rich reward. A cup of cold water or a widow's two mites will not be forgotten in the day when the King shall pronounce upon us, "Well done good and faithful servant enter into the joys of thy Lord."

—The various Bible societies now represented in Japan, make it a rule never to give away the Scriptures. They have sold altogether 115,000 copies during the past year. It is stated that at Kioto a single copy of St. John's Gospel led sixty families to renounce idolatry; and that mass-meetings for prayer have been held in Japan, when in one case more than 3,500 and in another 7,000 persons were present.

—To-day may be your last; are you prepared to meet God?

WHAT IS IT TO BE SAVED?

I dare say you have often heard ministers speak of people "being saved." You have, probably, a secret feeling in your heart, that when you die you would like "to be saved." But after all; what is it to be saved? Listen to me, and I will try to tell you what the Bible says about it. Alas, there are many who talk of "being saved," and yet know nothing of the meaning of the words.

To be saved is not merely to profess and call yourself a Christian. You may have all the outward parts of Christianity, and yet be lost after all. You may be baptized into Christ's church, go to Christ's table, have Christian knowledge, be reckoned a Christian man, and yet be a dead soul all your days, and at last be found on Christ's left hand among the goats. No, reader, this is not salvation. Salvation is something far higher and deeper than this.

To be saved is to be delivered in this present life from *the guilt of sin*, by faith in Jesus Christ the Saviour. It is to be pardoned, justified, and freed from every charge of sin, by faith in Christ's blood and mediation. Whosoever with his heart believes on the Lord Jesus, is a saved soul. He shall not perish. He shall have eternal life. This is the first part of salvation, and the root of all the rest. But this is not all.

To be saved is to be delivered in this present life from *the power of sin*, by being born again, and sanctified by Christ's Spirit. It is to be freed from the hateful dominion of sin, the world, and the devil, by having a new nature put in us by the Holy Ghost. Whosoever is thus renewed in the spirit of his mind and converted, is a saved soul. He shall not perish. He shall enter into the kingdom of God. This is the second part of salvation. But this is not all.

To be saved is to be delivered in the day of judgment from all *the*

awful consequences of sin. It is to be declared blameless, spotless, faultless, and complete in Christ, while others are found guilty, and condemned for ever. It is to hear those comfortable words, "Come, ye blessed," while others are hearing those fearful words, "Depart ye cursed." It is to be owned and confessed by Christ as one of his dear children and servants, while others are disowned and cast off forever. It is to be pronounced free from the portion of the wicked—the worm that never dies, the fire that is not quenched, the weeping, wailing, and gnashing of teeth that never end. It is to receive the reward prepared for the righteous—the glorious body, the kingdom that is incorruptible, the crown that fadeth not away, and the joy that is evermore. This is *complete salvation*.

Such is salvation. It is to be saved from the guilt, power, and consequences of sin. It is to believe and be sanctified now, and to be delivered from the wrath of God in the last day. He that has the first part in the life that now is, shall undoubtedly have the second part in the life to come. Both parts of it hang together. What God has joined together, let no man dare to put asunder. Let none dream he shall ever be saved at last, if he is not born again first. Let none doubt; if he is born again here, that he shall assuredly be saved hereafter.

The chief object of a minister of the gospel is to set forward *the salvation of souls*. I lay it down as a certain fact, that he is no true minister who does not feel this.

For what purpose do you suppose we ministers are sent forth? Is it merely to preach a certain number of sermons? Is it merely to get a comfortable living, and be in a respectable profession? No indeed; we are sent forth for other ends than these. We are sent to turn men from darkness to light, and

from the power of Satan unto God. We are sent to persuade men to flee from the wrath to come. We are sent to draw men from the service of the world to the service of God; to awaken the sleeping, to arouse the careless, and by all means to save some.

Think not that all is done when we have set up regular services and persuaded people to attend them. Think not that all is done when full congregations are gathered and the Lord's table is crowded, and the Sabbath-school is filled. We want to see a manifest work of the Spirit among people, an evident sense of sin, a lively faith in Christ, a decided change of heart, a distinct separation from the world, a holy walk with God. In one word, *we want to see souls saved*, and we are fools and impostors, blind leaders of the blind, if we rest satisfied with any thing less.

The grand object of having a religion is *to be saved*. This is the great question that you have to settle with your conscience, and to which I want you to attend. The matter is not whether you go to church, or chapel, whether you go through certain forms and ceremonies, whether you observe certain days and perform a certain number of religious duties. The matter is, whether, after all, *you will be saved*. Without this all your religious doings are weariness, and labor in vain.

Never, never be content with any thing short of a saving religion. Surely, to have religion which neither gives peace in life, nor hope in death, nor glory in the world to come, is childish folly.—*Bishop J. C. Ryle.*

OBEDIENCE TO CHRIST:

"Whatsoever he saith unto you, do it." John ii: 5. How are you to know what he says to you? Ah, it is so easy to know if we are willing

to know, and willing to obey when we do know! He has spoken so plainly to us in his word. In that he tells us—tells even little children—exactly what to do. It is most wonderful how he has said everything there for us—told us everything we ought to do.

When you read a chapter, or hear one read, listen, and watch to see what he saith unto you in it.

There is another way in which he tells us what to do. Do you not hear a little voice inside that always tells you to do the right thing and not to do the wrong thing? That is conscience, and he speaks to you by it.

Another way is by those whom he has set over you. He has told you, once for all, to "obey your parents," and to "obey them that have the rule over you." So, when they tell you to do something, it is the Lord Jesus himself that you have to obey, in obeying them.

Now, "whatsoever he saith unto you do it." Yes, "whatsoever," dear little one; whether easy or hard, do it because he tells you; do it for love of him, and it will be a thousand times better and happier to obey your King than to please yourself. And he himself will help you to do it; only look up to him for grace to obey, and he will give it.

"Whatsoever he saith unto you *do it*." Do not just think about doing it, or talk about doing it, but *do it*. "*Do it*." Do the exact thing he would have you do, not something a little bit different, or something which you think would be very nearly the same, but *do it*.

And "do it" at once. It is so true that "the very first moment is the easiest for obedience." Every minute that you put off doing the right thing makes it harder. Do not let your King have to "speak twice" to you. "Whatsoever he saith unto you do it," cheerfully, exactly and instantly.—*Frances Ridley Havergal.*

GOD IN HIS CHURCH.

BY REV. G. R. HARVEY.

God is an omnipresent being; is everywhere present. Where shall we flee from his presence? "If I take the wings of the morning and dwell in the uttermost parts of the earth, thou art there."

But the presence we want to speak of is his *gracious presence*. His presence in such a manner that it will be felt; yea, gloriously felt; powerfully felt; felt in such a manner that wicked men will tremble and quake, and fear to sin in our presence, yea, in the presence of the God within us; where saints will feel like Enoch did when he walked with God, having the testimony that his ways pleased God; like Elijah did after the wind and the earthquake, when the still small voice came; like Moses when upon the mount, when God came down and shook it, so that Moses feared and quaked; like Daniel in the lion's den; the Hebrews in the furnace; like Peter, James and John upon the Mount of Transfiguration; like the disciples on the day of Pentecost, where the Church (Christian) was born, though God has always had a Church—at least very soon after the fall—for it is written, Gen. iv: 26, "Then began men to call upon the name of the Lord."

The name "Church" is a New Testament name. God's people, who really compose the Church, are called in the Old Testament, Zion, "My People," "Sons of God," "People of God," with sometimes a distinguishing characteristic, such as "Holy People," "Peculiar People," "Sanctified," "Mighty Ones," etc. But in the New Testament it is called "Kingdom" and "Fold." There those who compose it are called "Sheep," on account of their meekness and their usefulness; "Saints," on account of their purity; "Pilgrims," because they have no continuing city

here; "Strangers," because the world does not understand them. The first time we find the name Church is in connection with Christ's intercourse with Peter and the Apostles.—Matt. xvi: 18. Jesus here declares himself to be the foundation. "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." Glory to God for a good foundation!

God, who was in his Church in the Old Testament, was there by his representatives, angels, prophets and priests. He gave evidence of his presence by "fire," "cloud," "still, small voice," by punishing their enemies, Egyptians, Assyrians, by thunderings and lightnings on Sinai, by dividing the Red Sea and Jordan for his people, by throwing down walls of massive cities, by raining hail-stones upon his enemies in Canaan.—Joshua x: 11. And we have the same God still, for he who spoke unto the fathers by the prophets hath in these last days spoken unto us by his Son, and still by the Holy Ghost, which is to abide with us forever. But where is the evidence to a skeptical mind that God is in his Church? Are tall-steepled churches, loud-sounding organs, splendid speeches, called sermons; large numbers of names; are these in themselves an evidence that God is in his Church? No, indeed!

Then where is the evidence? When we look for God among many who claim to be his representatives, we find too many who talk like his enemies (the world); they act like them; they dress like those who are fighting against God. But praise God! there are traces of the Almighty left yet. There are a few lights left along the way to glory yet.

The first evidence is seen in the conversion of sinners. Not the mere putting on of a profession of religion any wicked man or woman can do—this—but the real changes of life; and this cannot be successfully ef-

fectured without a change of heart; and none but he who made the heart can make it over again.

What the world needs to cure it of its infidelity is not mere talk, but a life consistent with God's Holy Word. Yea, to see in us a work done beyond the power of men. One real conversion from drunkenness, covetousness, lust, pride, anger, swearing, and the numerous habits to which we were formerly addicted, will do more to convince the ungodly that the work is of God, than all the talk we may give them.

Another evidence of God being in his Church is the sanctification of his people. This evidence is more of an internal evidence. The outward life of the justified man is just as consistent as that of the sanctified man. But to the man who enjoys it, there is a marked difference. He not only "does not" commit sin, but he does not have any inclination to commit sin. The carnal mind has not only been subdued, but has been destroyed, and none but God (Jesus) can thus destroy this work of the devil.

Another evidence of God being in his Church is the love his children have for one another. "By this shall all men know that ye are my disciples, if ye have love one to another." This love is more than a sentimental idea of the mind, something more than Masons have for each other; more than the earthly bridegroom has for his bride; something more than the love a dead church member has for one belonging to the same order of things. The love that fires the child of God is heavenly and divine. The same in kind that moved God to save a world from sin; that supported Jesus in the garden and on the tree.

Corning, N. Y.

—"No one gets too low to please God. 'Before honor is humility.'"

ADVICE TO PREACHERS.

BY DR. ADAM CLARKE.

We should watch against the least alienation of our minds from God, because the spirit of our ministry is a spirit of piety. By this spirit of piety I understand not only blamelessness of morals, but that candor of conscience, that tenderness of religion, that taste of God, that delicacy of soul, which the appearance alone of evil alarms. Behold that spirit of piety which is the soul and safeguard of our ministry!

We live, as it were, in a continual commerce with holy things. But what a life of prayer, of retirement, of circumspection, of faith, and of vigorous attention to the senses ought we not to lead, that we may be always prepared for our holy duties! All the dispositions, desires and affections of our hearts should be purified, sanctified, consecrated by the unction of the Holy Spirit residing within us. How can we appear before the congregation of the Lord, in their name to raise ourselves up to the footstool of the eternal throne, there to humble ourselves with the dominions and powers of heaven, into a sort of self-annihilation, there to sing praises with them to the majesty of God, when just before we were drawn many different ways through the dirt of the world? How can we in such a state ascend the pulpit and manifest all the seriousness and grief of true zeal? With what grace can we speak of a death to the world, of avoiding the dangers to which it exposes us, and the snares which Satan lays in our way; of the necessity of prayer, retirement and watchfulness; of the eye which should be plucked out; of the hand and foot which should be cut off, (Matt. xviii: 8, 9,) of the account we must render even for every idle word, (Matt. xii: 36,) in short, of all those cruci-

fyng maxims so unknown to the world and so contrary to its manners? To be good preachers of Jesus Christ, and of him crucified, we must ourselves be fastened to the cross of Jesus Christ; to inspire a taste of God and the things of heaven, we must feel them ourselves; to touch the hearts of the people, our own hearts must be touched with the living coal.

I grant that our itinerant plan keeps us at a considerable distance from the world in general. But among the families which we visit, are there not in most of them, some who do not make even a profession of religion? How cautious should we then be that we do not enter into their spirit, thereby hardening them against the truth and injuring the minds of those who are truly religious! And of our own people, alas! all are not Israel who are of Israel. To such, instead of indulging them in their vain conversation, how closely, how faithfully should we speak, as being peculiarly responsible for their souls. If in a family there be any mourners in Zion, how dangerous, how dreadful would it be for such to hear anything trifling from the life of him to whom they are looking for a word of comfort. No time can be lost in laboring to bring such to Christ. All reading and study should be laid aside, while the opportunity is afforded us of leading to the Saviour's blood an immortal soul, under the convincing operations of the Holy Spirit. Such occasions should be peculiarly prized occasions of fixing jewels of the highest value in our crown of glory, for "They that turn many to righteousness shall shine as the stars for ever and ever."—Dan. xii: 3. Again, when we meet with souls which enjoy the love of God, how careful should we be to feed them with spiritual food: how careful to say nothing which might injure the tender spiritual life with-

in them, or grieve that holy Comforter who has thus far brought them on their way to heaven. But especially when we meet with those who have drunk deep of the waters of life and live in close fellowship with God, then we should improve the precious moments for the welfare of our own souls, and from their spiritual observations learn more to enlarge on our public addresses on the most important of all subjects, Christian experience. Here is a field of action. Here are opportunities for doing good. What mighty privileges do we enjoy as traveling preachers. May the Lord enable us to improve them to the uttermost, for his glory and the salvation of millions.

We must watch against the light and trifling spirit of the world, because the spirit of our ministry is a spirit of prayer and intercession. Although it is the privilege of a faithful minister to have a river of peace continually flowing in his soul, yet paradoxical as it may appear, his life, at the same time, is a life of prayer, lamentation and complaint. The prophet Isaiah, on a prophetic view of the great millenium, "When all flesh should come to worship before the Lord," cried out, "Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her."—Isa. lxvi: 10, 23. When we see so large a part of the inhabitants of the globe lying in the wicked one, covered with heathen or Mahomedan darkness; or what is still worse, when we see infidelity reigning in the midst of the blaze of gospel day, it is impossible, if we breathe the true spirit of the gospel ministry, but we shall be daily, yea, habitually praying between the porch and the altar, with groanings which cannot be uttered.—Joel ii: 17; Rom. viii: 27.

Jesus Christ, the prince and model of ministers, wept over Jerusalem,

when he saw her hardened in her blindness. Yes, my brethren, as long as Satan reigns upon the earth, the true ministers of God will more or less mourn and lament. As long as the children of Israel, on the plain, employ themselves in dances and revels, forget the God of their fathers, and madly prostitute their homage to the golden calf, the true Moseses on the mountains will tear their garments—will break their hearts before the Lord. "The world will rejoice," says Christ to his apostles; its children will run on dancing and sending forth cries of joy, till they precipitate themselves into the abyss. Let their laughter and their sports be their portion; let that holy sorrow which is consistent with constant joy in the Holy Ghost be ours. The world, in the midst of which we live, will be continually to us a spectacle of grief and concern; and even when they persecute us not, though crosses and gibbets do not attend us, their depravation will itself alone be an unexhausted source of lamentation before God.--*Selected by Sarah A. Cooke.*

TO A SINNER.

BY REV. J. A. WILSON.

Sinner, Jesus bowed in anguish,
To redeem your soul from hell;
Left his glory with the Father,
For awhile on earth to dwell:
He to heal thy soul's diseases,
Suffered great reproach and pain;
Died that you might be forgiven,
And with saints immortal reign.

But remember, thou wilt perish,
Though so near the pearly gates,
If you will not come to Jesus,
Death eternal thee awaits.
Much depends on thy decision,
What your future lot will be;
Whether thou shalt dwell in heaven,
Or be doomed to misery.

Notwithstanding Jesus suffered,
Much remains for thee to do;
If his blood for you availeth,
To thyself you must be true:
You must seek by true repentance,
To be set from bondage free;
To be washed from thy transgressions,
If you would his kingdom see.

Time is fleeting swiftly by you,
Much of life has passed away;
Years ago the Spirit drew thee,
Still to seek him you delay:

Yet to-day he still invites you,
Waits to lead thee into light;
Lose no time, for time is precious;
Death may call for thee this night.

Wait not till some distant future:
Come at once to Christ and live;
Be in haste while he is calling,
He will peace and pardon give:
Bless you in the path of duty,
Fill your soul with hope and love:
Till your work below is finished,
Crown you then with saints above.

Madison, Lake Co., Ohio.

THE REMEDY.

BY REV. A. C. LEONARD.

Joseph Cook is reported as saying that "The dearth of spiritual power in the American churches is appalling. It is enough to make the statues of the fathers leap from their pedestals." These are strong words from a well-informed man. But this well-informed man does not offer any remedy for this sad state of things. We make no claim to great wisdom, but we think we see at least some of the many causes that have brought about this awful dearth of power. Let me say there is power enough, but not of the right kind. Take the M. E. Church. She boasts of building one and one-half churches per day. So we see at once it is not this money power that is needed. Our religious papers are full of reports of grand donations to the churches, but many of these are not the free-will offerings of simple faith and childlike love, but are wrung out of the hard earnings of the poor.

A sufficient cause of the lack of spiritual power is found in the fact that out of every one thousand ministers in the great M. E. Church, seven hundred and fifty are Masons. We have this testimony from the lips of a Mason, and preachers belonging to that church. The institution of Free Masonry is clearly shown to be an anti-Christian religion. We need look no further to find the cause of spiritual dearth in the churches.

Again, the simple worship of the

fathers has given place to a worldly, artificial style. A preacher from one of the city churches came to preach at a country church. After the sermon a lady said to me, "Brother Leonard, what was he preaching about?" Talk about power while steam engines and opera singers take the lead in the so-called worship of God! Christmas trees, fairs, fun and frolic are the order of the day. Many church members are voting with whiskey makers and sellers all over this land! "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded!" Oh, for a little consistency before God. How we long to see the holiness of God lived as well as professed by his children. May the good Lord help us.

Belmont, N. Y.

EXPERIENCE.

BY MRS. SARAH STILLSON.

I wish to write my experience, hoping it will encourage some poor backslider that has strayed so far from God that he is almost afraid there is no mercy for him. I was born in the town of Fleming, Cayuga county. My parents professed to be Christians. At an early age I felt the Spirit striving with me. I did not know what it meant. I had no one to teach me, so I went on in sin until I was seventeen, when I went from Niagara county to Rochester to live. I went to live in the family of A. A. Phelps, the Free Methodist preacher. While living there I gave my heart to God, lived in the light for awhile, when, refusing to walk in the light, I got away from God.

In 1870 I was married to Jerome B. Stillson. For over thirteen years I was a backslider from God. The Spirit kept calling after me while I kept hardening my heart in sin. I had a great deal of trouble, was

wicked and unhappy. Three years ago last spring I met with Sister Warner and Sister Osborn, of Auburn. I listened to the Spirit for awhile and then went deeper in sin. The next fall my husband was brought to death's door, but the Lord in mercy raised him to health.

The devil told me I could not live religion on account of my surroundings. Now I saw clearly if I ever got saved it would be in my present surroundings. A year ago last June by the help of God I made up my mind to seek God. I went mourning on account of my sins for six weeks, when God, for Christ's sake, healed my backslidings. Glory be to God! When I humbled myself, made wrongs right, confessed and forsook my sins, settled it for life, God wonderfully saved my soul. A short time after, he washed my heart from the last remains of inbred sin. Glory be to God! There have been times that I have not walked in the clear light, but God saves me, just now. Praise the Lord! I am trusting in God and the blood of Jesus cleanses from all sin. I am doing the best I know how.

ANOTHER regal act of Christ, is the restraining and keeping back his servants from iniquity, and withholding them from those courses which their own hearts would incline and lead them to; for, even in them, there is a spirit bent to backsliding, but the Lord, in tenderness over them, keeps back their souls from iniquity, and that when they are upon the brink of sin: "My feet were almost gone, my feet were well-nigh slipped."—Psa. lxxiii: 2. Then doth the Lord prevent sin by removing the occasion providentially, or by helping them to resist the temptation, graciously assisting their spirits to the trial, so that no temptation shall befall them; but a way of escape shall be opened, that they may be able to bear it. Thus his

people have frequent occasions to bless his name for his preventing goodness when they are almost in the midst of all evil. And this I take to be the meaning of, 'This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh,'—tempted by them you may be, but fulfill them ye shall not. My Spirit shall cause the temptation to die, and wither away, in the embryo of it, so that it shall not come to a full birth.—*John Flavel.*

—Luther was a remarkable example of the boldness of the righteous. Single-handed he fought against popes and kings and cardinals, and other dangerous enemies. Often times he was left alone, unsupported by his most intimate friends. Still he remained unshaken. "Ah!" said some to him when on the way to Worms, "there are so many cardinals and bishops at Worms! They will burn you as they did John Huss." "Although they should make a fire that should reach from Worms to Wittenberg, and that should flame up to Heaven, in the Lord's name I would pass through it." At a subsequent period of his journey his friend Spalatin sent a messenger to him to say that he must not think of entering Worms. The imperturbable Luther looked steadily at the messenger, and replied, "Go tell your master that, although there are so many devils at Worms as tiles upon the roofs of the houses, I would enter it." When told that Duke George would certainly arrest him, he replied, "If it rain Duke Georges for nine days together, I will go."—*Missionary Review.*

—Perfect moral and religious winnowedness exists in the Bible, and in no other book in the world. Is there any other book the ages could absorb into their views as they have the Bible, and feel nothing but health as the result?

GOD'S PROCESS.

Let us look back into the ages past and see the processes by which God made his saints; by which he drew them out of the thick of the world into his bosom. The ways were many, the ways were strange, the ways were unlike each other, but this was the invariable process. It was not a sense of duty, nor a grand conscientiousness, however bright and strong, which carried them heroically through opposing obstacles. It was a secret attraction, a drawing at their hearts, a current sucking them in, at first faint and feeble, slow and uncertain, then steadier and now swifter and at last, turbulent, and then suddenly they were engulfed forever in the beautiful vision of their Creator. It is the characteristic of God's greatest operations on earth to be invisible; so it is, for the most part, in his process of making saints. When it does come to view, it is so unlike what we should have expected that it scandalizes us by its strangeness. When men saw Jesus too near and too openly, they judged him worthy of death. So it is with ourselves. When his shadow crosses us in a saint, we judge him to be anything rather than a saint, and to be one worthy of condemnation.—*F. W. Faber.*

—Home is born of the Bible.

—First seek the kingdom of God and his righteousness.

—Jesus says, "My grace is sufficient for thee."

—Keep thyself unspotted from the world—keep thyself pure.

—Let your light shine, so that others may see your good works.

—"Holy, holy, holy, art thou, Lord God Almighty, which was, and is, and is to come." Is it possible that we hope to serve him here and live with him in eternity and not be holy?"

SEEK YE THE LORD WHILE
HE MAY BE FOUND.

BY SARAH A. COOKE.

We were holding meetings in our tent in Indiana and the Lord was wonderfully blessing us. Often, like the tabernacle of old, the tent was filled with the glory of God. On such occasions, how one may read by the countenances of the congregation the varied feelings—joy, conviction, condemnation, as the Spirit, the discerner of the thoughts and wishes of the heart, moves on every one. I had noticed one man particularly. The deepest solemnity seemed ever depicted on his countenance, but never one ray of joy or gladness. It was a question of interest what his spiritual state might be. One day at the close of service he invited me to go home with him. As he lived several miles distant from the tent, and Monday was the only day on which there was no evening service, it was decided that I should go home with him on the following Monday. One of the young brothers went with us. Coming in sight of his residence, every thing told of great worldly prosperity. I proposed a meeting at his house that evening, to which he readily consented, going out himself to invite the neighbors to come. When all were assembled I suggested that the meeting should be a class meeting, hoping thus to lead him on to a recital of his own experience. One after another told of Jesus, a present Saviour; others felt their need of him. When it came his turn to speak, he rose to his feet, drew a deep sigh and said,

"I was converted in early life and was very happy. I married and we had two children. We were very poor in this world's goods but our home was blessed. I supported myself and family by going out to my day's work. Then came a strong

desire to get property. Little by little, family prayer was neglected, then stopped. Other religious duties were dropped. All my energies were engaged in the acquirement of property. I had the desire of my heart but leanness in my soul. Time went on and brought increasing distance from God. One night I saw a vision. The end of the world had come. The Saviour walked through the multitude, looked upon his own, and each one who received the look followed him.' It was a moment of intense feeling. Would he look upon me? No. He passed without seeming to take any notice. Then, when a little way off he looked back and said, 'You may follow me if you will.' The vision passed and the warning was unheeded."

O! how we pleaded with him then, to seek the Lord, but it seemed as if all hope had died out of his soul.

Our dear fellow laborers at the tent on hearing of his case were deeply interested, and in a few days some of us visited him, prayed with him and pointed him to the Lamb of God. For two hours, I think, we remained upon our knees pleading with him and for him. Two of the brethren were in exceeding great agony of soul. He knelt with us, but not one word of prayer did he utter. His face was pale and clammy as though the death sweat had gathered there.

I have seen him since and he is just the same. O! it is a fearful thing to backslide from God. To get where there remaineth nothing but a fearful looking for of judgment. *Chicago, Ills.*

—God feeds the wild flowers on the lonely mountain-side without the help of man, and they are as fresh and lovely as those that are daily watched over in our gardens. So God can feed his own planted ones without the help of man, by the sweetly falling dew of his Spirit.

THE RIGHT OVERFLOW.

I remember the morning I came out of my room after I had first trusted Christ, and I thought the old sun shone a good deal brighter than it ever had before; I thought that the sun was just smiling upon me, and I walked out upon Boston Common, and I heard the birds in the trees, and I thought they were all singing a song for me. Do you know I fell in love with the birds? I never cared for them before; it seemed to me that I was in love with all creation. I had not a bitter feeling against any man, and I was ready to take all men to my heart. If a man has not the love of God shed abroad in his heart, he has never been regenerated. If you hear a person get up in prayer-meeting, and he begins to speak and find fault with everybody, you may know that his is not a genuine conversion; that it is counterfeit; it has not the right ring, because the impulse of a converted soul is to love, and not to be getting up and complaining of every one else, and finding fault. But it is hard for us to live in the right atmosphere all the time. Some one comes along and treats us wrongly, perhaps we hate him; we have not attended to the means of grace and kept feeding on the word of God as we ought; a root of bitterness springs up in our hearts, and perhaps we are not aware of it, but it has come up in our hearts; then we are not qualified to work for God. The love of God is not shed abroad in our hearts, as it ought to be, by the Holy Ghost.

But the work of the Holy Ghost is to impart love. Paul could say, "The love of Christ constraineth me." He could not help going from town to town and preaching the Gospel. Jeremiah at one time said: "I will speak no more in the Lord's name;" I have suffered enough; these people don't like God's word. They

lived in a wicked day as we do now. Infidels were creeping up all around him, who said the word of God was not true; Jeremiah had stood like a wall of fire, confronting them, and he boldly proclaimed that the word of God was true. At last they put him in prison, and he said, "I will keep still; it has cost me too much." But a little while after, you know, he could not keep still. His bones caught fire; he had to speak. And when we are so full of the love of God, that we are compelled to work for God, then God blesses us. If our work is sought to be accomplished by the lash, without any true motive power, it will come to nought.

Now the question comes up, have we the love of God shed abroad in our hearts; and are we holding the truth in love? Some people hold the truth, but in such a cold, stern way that it will do no good. Other people want to love everything, and so they give up much of the truth; but we are to hold the truth in love; we are to hold the truth even if we lose all, but we are to hold it in love, and if we do that, the Lord will bless us.

There are a good many people trying to get this love; they are trying to produce it of themselves. But therein all fail. The love implanted deep in our new nature will be spontaneous. I don't have to learn to love my children. I cannot help loving them. I said to a young miss some time ago, in an inquiry meeting, who said that she could not love God; that it was very hard for her to love him—I said to her, "Is it hard for you to love your mother? Do you have to learn to love your mother?" And she looked up through her tears, and said, "No; I can't help it; that is spontaneous." "Well," I said, "when the Holy Spirit kindles love in your heart, you cannot help loving God; it will be spontaneous." When the

Spirit of God comes into your heart and mine, it will be easy to serve God.

The fruit of the Spirit, as you find it in Galatians, begins with love. There are nine graces spoken of in the sixth chapter, and of the nine different graces Paul puts love at the head of the list; love is the first thing — the first in that precious cluster of fruit. Some one has put it in this way: that all the other eight can be put in the word love. Joy is love exulting; peace is love in repose; long suffering is love on trial; gentleness is love in society; goodness is love in action; faith is love on the battlefield; meekness is love at school; and temperance is love in training. So it is love all the way; love at the top; love at the bottom, and all the way along down these graces; and if we only just brought forth the fruit of the Spirit, what a world we would have; there would be no need of any policemen; a man could leave his overcoat around without some one stealing it; men would not have any desire to do evil. Says Paul, "Against such there is no law;" you don't need any law. A man who is full of the Spirit don't need to be put under law; don't need any policemen to watch him. We could dismiss all our policemen; the lawyers would have to give up practicing law, and the courts would not have any business. — *D. L. Moody.*

SUBJECTION OF THE WILL.

There is a memorable passage in the history of St. Francis that may throw light on this subject. The grand rule of the Order which he founded was implicit submission to the superior. One day a monk proved refractory. He must be subdued. By order of St. Francis a grave was dug deep enough to hold a man; the monk was put into it; the brothers began to shovel in the

earth, while the superior, standing by, looked on as stern as death. When the mould had reached the wretch's knees, St. Francis bent down, and, fixing his eye on him, said, "Are you dead yet? Is your self-will dead? Do you yield?" There was no answer; down in that grave there seemed to stand a man with a will as iron as his own.

The signal was given and the burial went on. When at length he was buried up to the middle, to the neck, to the lips, St. Francis bent down once more to repeat the question, "Are you dead yet?" The monk lifted his eyes to his superior, to see in the cold, gray eyes that were fixed on him no spark of human feeling. Dead to pity and all the weaknesses of humanity, St. Francis stood ready to give the signal that should finish the burial. It was not needed. The iron bent; he was vanquished; the funeral was stopped; his will yielding to a stronger, the poor brother said, "I am dead."

I would not be dead as these monks to any man. The mind and reason which I have got from God Almighty are to bend implicitly and blindly before no human authority. But the submission I refuse to man, Jesus, I give to thee—not wrung from me by terror, but won by love; the result not of fear, but of gratitude. I wish to be dead, not as that monk, but as he who said, I am dead; "I am crucified with Christ; nevertheless I live." Saul, the persecutor, was dead; but Paul, the great apostle, lived. "Yet not I," he adds, "but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.—*Dr. Guthrie.*

—Submission to the will of God, both inward and outward, is the shortest way to attain to the highest pitch of truth and perfection.

SANCTIFICATION.

Souls that, being perfected in love, are truly the subjects of sanctification, do not cease, nevertheless, to grow in grace. It may not be easy to specify and describe the degrees of sanctification, but there seem to be at least two modifications of experience after persons have reached this state.

1. The first may be described as the state of holy resignation. Such a soul thinks more frequently than it will at a subsequent period of its own happiness.

2. The second state is that of holy indifference. Such a soul absolutely ceases either to desire or to will, except in co-operation with the divine leading. Its desires for itself, as it has greater light, are more completely and permanently merged in the one higher and more absorbing desire of God's glory and the fulfillment of his will. In this state of experience—ceasing to do what we shall be likely to do, and what we may very properly do, in a lower state—we no longer desire our own salvation merely as an external deliverance, or merely as involving the greatest amount of personal happiness; but we desire it chiefly as the fulfillment of God's pleasure, and as resulting in his glory, and because he himself desires and wills that we should thus desire and will.

3. Holy indifference is not inactivity. It is farthest possible from it. It is indifference to anything and everything out of God's will; but it is the highest life and activity to everything and anything in that will.

THE SPIRIT ALWAYS READY.

The Holy Spirit is ready, not only to advance, but entirely to accomplish the inward work whenever the people of God are prepared with childlike simplicity of spirit, and without any reservation to undergo

his sharply searching and purifying agency. It is the spirit of self showing itself in the forms of distrust and resistance which obstructs this faithful, but friendly operation, which grieves the Spirit and prevents his purifying the heart with the waters of the interior baptism.

The Holy Spirit, so far as his method or manner of his influence is concerned, operates differently in different cases. He sometimes comes with sudden and almost visible efficacy, and produces these results with "observation." But still more frequently, as it seems to us, he comes as "a still small voice," and operates in a silent and secret manner; but with no diminution of effective power, and inward purification.—*Upham.*

DR. PAYSON thus beautifully illustrates the relation of various classes of Christians to Christ. He conceives them as ranged in concentric circles around the radiant form of our Immanuel: "Some value the presence of their Saviour so highly that they cannot bear to be at any remove from him. Even their work they bring up, and do it in the light of his countenance, and while engaged in it will be seen constantly raising their eyes to him, as if fearful of losing one beam of his light. Others, who to be sure would not be content to live out of his presence, are yet less wholly absorbed by it than these, and may be seen a little further off, engaged here and there in their various callings, their eyes generally upon their work, but often looking up to the light which they love. A third class beyond these, but yet within the life-giving rays, includes a doubtful multitude, many of whom are so much engaged in their worldly schemes that they may be seen standing sidewise to Christ, looking mostly the other way, and only now and then turning their faces toward the light."

THE CHRIST WITHIN.

The theologians are making a valiant fight for the recognition of the historic Christ, who assumed our nature, was born of the Virgin, suffered, died, and rose again for our justification. Well, to defend the honor of the visible Christ is a meritorious work, but this is not all. We may hold the faith of the historic Christ intact without being saved by it. That Christ lived and died for men is a glorious truth; that he died for me and dwells in me is still more glorious. The indwelling Christ is the all-important matter. The bridge extending from heaven will not aid you unless it reaches you.

"Is it true," asked a Roman official of Ignatius, Bishop of Antioch, "that you affirm you carry about your Deity within you?" "It is even so," was the reply, "it is my privilege to be a Christopheres." (A Christ-bearer.)

In this the great Antiochian bishop expressed a fundamental Christian truth. Our gospel brings us to a Christ within as well as one without. The Christ within is the higher aim; for Christ came in the flesh that he might also come into the heart. The bodily contact of Christ is not saving. Man may be about the person of Christ without obtaining even a glimpse of his glory. "It is expedient for you that I go away; for if I go not away the Comforter will come unto you." "At that day ye shall know that I am in my Father, and ye in me, and I in you." "We will come unto him and make our abode with him." "I will come unto him and sup with him and he with me." "I have been crucified with Christ and it is no longer I that live, but Christ that liveth in me." Such is the germ of our gospel, an inner as well as an outer Christ.

The Christ within marks a revolution in our nature. The historic

Christ may be received without any change being wrought in us; but when Christ enters and takes up his abode with us there is a thorough overturning in our household. "When Christ moved into my heart," said Luther, "I moved out." The old "I" of the carnal nature cannot stay when the Lord enters; he is consumed by the brightness of his coming. The entrance of Christ into a man is a judgment day, a point of separation between the good and bad. To bring Christ in is to cast Satan out, as the two can never harmonize.

Of course this indwelling is a conscious experience. No such revolution can proceed in a man without his knowing it. If love, peace, joy replace the old feelings of hate, unrest and sadness, consciousness will witness to it. It is not something in heaven; the kingdom of God is in the human soul. If you would know your true spiritual condition, you are not "circumspice," to look around you as Wren's inscription teaches, but "inspice," to look within as the apostle teaches. He who holds the kingdom within is heir to the universe.—*Selected.*

—Now is the time to forsake sin and serve God; to-morrow may be too late.

FEAR NOT.—An exchange says "A man crossed the Mississippi recently on the ice, and, fearing it was too thin, began to crawl over on his hands and knees in great terror; but just as he gained the opposite shore, all tired out, another man drove past him gaily, sitting upon a sled loaded with pig iron. And for all the world that is just the way most of Christians go up to the heavenly Canaan, trembling at every step lest the promises shall break under our feet, when really they are secure enough for us to hold up our heads and sing with confidence as we march to the better land."

EDITORIAL.

DEAD TO SIN.

We are constantly subject to influences from within and from without. These influences are often conflicting. We resist some; we yield to others. Virtue consists in resisting the bad and yielding only to the good. If we are dead to a thing, we do not voluntarily submit to its influence. Thus a man is dead to righteousness when he is not controlled by its principles, but is governed by selfishness, expediency, policy or popularity. He is dead to God when he does not hear his voice nor obey his commands.

A child of God is dead to sin because he has renounced it utterly and forever, and does not yield to its solicitations. "How shall we that are dead to sin live any longer therein?"—Rom. vi: 2. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. vi: 11.

With anything short of this experience one is not safe. If sin is allowed to have any influence it will seek to gain control. Where it lives unmolested it will ere long claim the right to reign. Allow it in the palace, and it will put on the regal robes and mount the throne. It is ambitious, bold, unscrupulous. Your only safety is to renounce sin utterly and forever. Make no truce with it—for it is false and treacherous. Consent to no compromise with it, for if it gains a point it will give you no peace till it gains the whole. It is as remorseless as the grave—its eye will not pity—its hand will not spare. Its assumed friendship for righteousness is the most hollow pretense by which a mortal was ever deceived. There is not the slightest approach towards a friendly feeling between the two. The border warfare may be carried on for years, but ultimately one or the other will prevail. Then will follow a war of extermination. Right-

eousness must destroy sin; or sin will destroy righteousness.

The saint, though he goes to glory through much tribulation; washes his robe here and makes it white in the blood of the Lamb. There is not upon it a single spot of sin. The sinner goes to the long night of eternal despair without one principle of righteousness. "For when ye were the servants of sin, ye were free from righteousness."—Rom. vi: 20.

Then, beloved, see to it that you are indeed dead to sin. Do not be satisfied with having renounced it in name—do it in reality. Never be content with simply not yielding to sin, but seek to be brought into a state in which, no matter how sorely you are tempted, you will not feel sin.

Die unto all sin. Become just as dead to the "sin which doth most easily beset you," as to those towards which you feel not the slightest natural inclination. If a fire breaks out in one part of the house it endangers the whole. Live embers are dangerous, though covered, when dry fuel is liable to come in contact with them. Go where you will, there is plenty of combustibles to make a destructive fire when they come in contact with the sparks of sin. But if there is not a particle of fire in a stove, powder may be put in it with impunity. There will never be an explosion unless it comes in contact with fire. You are in a world of temptation; but if you are dead to all sin, temptation will not harm you. Then see to it that all unholy fires are wholly put out within you. Let not a single live spark remain.

Sin is a poisonous plant. Like all noxious weeds, it needs not to be sown nor cultivated. Let it alone and it will thrive in any soil. Some hearts are more favorable to its growth than others. But no soil, however fertile, will bear weeds until, in some way or other, the seeds are first deposited in it. So, you get the seeds of sin all out of the heart, and keep

them out of the heart, and you will have no further trouble with it.

For a complete deliverance from all sin come at once to Jesus: "*Who his own self bore our sins in his own body on the tree, that we, being DEAD TO SINS, should live unto righteousness; by whose stripes ye were healed,*"—I Pet. ii: 24.

Being then made free from sin, ye became the servants of righteousness.—Rom. vi: 18.

DEAD TO SELF.

There is a plant, the root of which, though all dried up, and kept for years until it is apparently dead, will, if placed in a damp soil, spring up and grow as vigorously as ever. Self has an even greater tenacity of life. It cannot be so effectually killed out but that, give it half a chance, it will revive again. Paul had a deep experience in the things of God, but he said of himself, "I die daily."—I Cor. xv: 31. Doctors have devoted a good deal of study to find an infallible symptom of natural death; but so far they have failed. It is equally difficult to tell when one is dead to self.

We can detect signs of the life of self in others when we cannot in ourselves. It will help us very much to a growth in grace to apply to ourselves the same rules that we apply to others. True holiness reverses the natural order of things, in this respect among others: it makes us lenient to others, and strict with ourselves.

1. The existence of vanity shows that self is not dead. Anything done or said for the purpose of exciting towards us the admiration of others is an evidence of vanity existing in the soul. Ornamental attire, gold chains, affectations in speech, are each a manifestation of indwelling vanity of spirit. Recounting the good we have done that others may think and speak well of us, springs from the same source. In a good deal of singing done in houses of worship, in much of the preaching, and talking, and even praying,

there is reason to fear that more of the inspiration comes from vanity than from the Holy Spirit.

2. Self-will is an indication that self is not dead. We may be perfectly honest in thinking that our way is the best way, but if we insist upon always having our way in the little differences of opinion that arise among our brethren, it is a pretty sure indication that self is not only alive but that it has gained a dangerous ascendancy.

3. If we act as if nothing can be done right unless we have a hand in it, we may be certain that there is still a great deal of self about us. If we think that no one can be converted or sanctified right without our assistance or direction, if we are around, we are to conclude that we are not yet fully dead to self.

4. If we are quick at taking offence and cannot bear to be found fault with, it shows that there is still a great deal of natural life about us. Some are so sensitive that it seems impossible to help them, however humbly and meekly the effort may be made.

*"More of thy life and more I have,
As the old Adam dies."*

We cannot be greatly useful in the cause of God while there is so much of self about us. We must consent to die with Christ if we would reign with him. Instead of being fretful and peevish over the trials and disappointments that we must encounter in every day life we should welcome all that has a tendency to kill us out to ourselves. We need not make crosses; our enemies will do that service for us; but we should not run from them, but stay, when placed upon the cross, until our old offending nature dies. After the death of self comes the resurrection to newness of life. When we are risen with Christ then we can do the work of Christ.

Now if we are dead with Christ, we believe that we shall also live with him.—Rom. vi: 8.

MEETINGS.

AT DOVER, N. J., we held a General Quarterly Meeting March 15—18. The preachers of the district were generally present, and their societies were well represented. At all the services the congregations were large and on Sunday evening the church was filled to overflowing—aisles, altar and all. It was an old-fashioned General Quarterly Meeting. The saints were greatly blessed; and all felt that God was there. A spirit of conviction rested upon the people generally. Some were converted; some sanctified wholly. On Sunday night the altar was filled with seekers, and some we trust were saved. The church is in a prosperous state under the labors of Bro. J. W. Tamblin, the pastor. Bros. Bradbrook and Parry remained to continue the meetings. Bro. Wm. Parry was made chairman of the district.

AT PHILADELPHIA, PA., in the church corner of 12th and Dickerson streets, was held an all-day meeting on Tuesday, the 20th of March. The pilgrims came in from the city, from Camden and Vineland. There was a good attendance. At the consecration meeting in the morning, led by Sisters Edic and Walters, the presence of the Master was signally manifested and we were all enabled anew to consecrate our service to the Lord. The meeting continued to increase in interest throughout the day. The people were greatly blessed at times, several being on the floor at once, rejoicing in the Lord. There was as much noise and excitement as at a camp-meeting. Bro. Haviland preached in the morning, Bro. Lucius Hawkins, of the Western Holiness Association, in the afternoon, and we talked to the people in the evening. Bro. Hawkins is to hold a protracted meeting in the church. This little, heroic society greatly needs a faithful, devoted, laborious pastor.

AT ELKTON, MD., we preached Wed-

nesday evening, the 21st inst., to a fair-sized, attentive congregation. Our people have the old M. E. Church, a plain, comfortable structure. There is here a good live society, and they are enjoying a revival on one part of the circuit, under the labors of the pastor, Rev. W. B. Rose.

CASTE.

The great obstacle to the spread of the Gospel in India is the system of caste. One may not marry, nor worship, nor eat with a person of a lower caste. This system is old and deeply rooted.

Why should the churches introduce, in this country, a single element of a system that is so abhorrent to all the principles of the Gospel? The custom of selling the exclusive right to occupy a seat in a house of worship during the hours of service, fosters a spirit of caste. In our cities there are churches for the rich and the aspiring, and mission churches for the poor. The line of separation is not one of merit, but one of wealth. Success in the race for riches is the only ground of distinction. And it matters not how the riches were won or how they are used. The pastor of one of these aristocratic churches was allowed an assistant. The assistant, as he was about to enter upon his duties, received from the pastor the following charge: "Many stock operators rent pews in our church; therefore you must say nothing about stock gambling. You must touch lightly upon temperance, for we have among us several wholesale liquor dealers. It will not do to drive the young people away, so you must be careful what you say about balls and theatres." Thus, in some of the churches controlled by Mammon, the man whose influence is all-prevailing may be a liquor dealer or brewer or gambler. The lowest form of aristocracy—an aristocracy of wealth is built up. The poor are alienated and the masses, left to the guidance of unscrupulous, godless leaders are rapidly drifting away into religious indiffer-

ence, communism and atheism. Instead of going to church, the people go on Sunday excursions. The sacred quiet of the Sabbath is disturbed by the brawls of drunken revellers, and the day set apart by God as a day of rest from worldly cares and labors is fast becoming to the toilers in our cities the most pernicious to morality and religion, and the most exhaustive to the physical energies of all days of the seven.

The masses can never be brought and kept under the influence of Christianity while the spirit of caste prevails in our churches. Every arrangement of the church should practically exhibit the fatherhood of God and the brotherhood of man. The poor should be treated, not as paupers, to whom the Gospel is preached as a matter of charity, but as those for whom Christ died and who are entitled to all the benefits of salvation, upon precisely the same terms as the richest and those most highly favored by fortune.

If you believe these things then your duty is plain.

No matter what else they may have in a church, if they rent or sell the pews, have nothing whatever to do with it. Do not support it by your influence, your presence or your money. A man had better be without money than to have counterfeit money. A community had better be without a church than to have one that is corrupt in its very foundation, and in which a corrupt Gospel must of necessity be preached.

The enemy of Christianity, most deadly in its influence and hardest of all others to be overcome, is a corrupt Christianity.

"Ye cannot serve God and Mammon." Then if Mammon will build churches, and employ teachers to please his itching ears, do not, if you are a Christian, give them a seeming sanctity by your presence and support. Leave them to Mammon worshipers. If there is not within

your reach a Gospel church where God is worshiped in spirit and in truth, go to work and raise up one, even if it is in your own hired house. Insist upon carrying out the principle that GOD IS NO RESPECTER OF PERSONS,

CHILI SEMINARY.

Of late we have been greatly favored with the presence of the Lord in our meetings; each one more marked by blessing than the preceding. Yesterday, however, we had the most general baptism we have yet had.

We had a "resurrection" service at four o'clock. A few words were spoken in weakness, and with the prayer that additional light might be given the speaker on this great theme, and after a few testimonies we had a season of prayer for the power of the Spirit to rest upon us all.

The prayer was most graciously answered. Every one present was filled with the Spirit, and soon the unconverted began to come in; before we closed there were six seeking pardon. There is power in a risen Saviour. Some, who had long been "dead to the world," received new touches of power divine, and could truly say "the Lord is risen." If Bros. Dake, Hanna, and others of former students could have stepped in, they would have felt wonderfully at home in the old dining room, and though strange faces would have met them, yet they would have felt, these are well known, they are my Father's children. We want yet more power. Some still hold out against the Spirit, but we believe there is power to convict and to save.

Pray that teachers and scholars may alike be endued with power from on high.

B. H. R.

FUNDS are still needed to finish paying for the addition to the Chili Seminary building. Would God have you help us? If so, please do so as soon as possible.

CORRESPONDENCE.

DEAR SIR:—I am in receipt of your magazine every month and think it a very good thing. I am a theological student, just preparing for the seminary, where I expect to go in the fall. I am a believer in entire sanctification and faith in God under all circumstances.

During the past few weeks God has been very near to me, and has answered my prayers in a wonderful manner. For a long time I was a sufferer from rheumatism, hardly a day passing without making itself manifest. I found that doctoring did me very little good, so I gave it up, determined to bear the pain until my Father should call me home. My attention was called to the fact that God not only saves the soul from the destruction of sin, but that he cures also the infirmities of the flesh. I was led under this impression to lay my case upon the altar, which I did, but for a long time it seemed fruitless. Just at the time when I was about to conclude that the same was to be said of me that was said to the apostle Paul after he had laid his case before the Lord for the third time, the answer came, not with the words "my grace is sufficient for thee," but with an entire relief.

About three weeks ago I was in New York attending to some matters, when the malady came upon me in an unexpected manner. The weather began to change and threatened a storm. I felt the pain coming on and hurried home as fast as I could, but before I had got half way I was in such agony that I could hardly stir. I did get home, however, after a great struggle, and crawling up stairs to my room I threw myself upon my knees, where I poured out my soul unto God, telling him that if this continued I should have to give up my books and go to a hospital or die. I said that he was the great Physician, and that no medicine

on earth was equal to the touch of his hand or the word of his mouth. I said I believed he was able to cure me, and that I did not believe he was willing to let his children suffer, only for their good. The answer came immediately and I was healed; I believe permanently healed, for from that day to this I have not had a single pang from the disease that had for more than a year and a half troubled me, and indeed I feel in better physical health now than I have for a long, long time. To God be the glory!

Yours respectfully,

JOHN NEWHAM.

OBITUARY.

MERENES ANDREW departed this life at his residence in Batavia, Branch Co., Mich., Dec. 15, 1882. He was in his 64th year. He was born in Floyd, Herkimer Co., N. Y., Feb. 10, 1819. He came to Rochester, N. Y., in 1835, and from there to Brockport in 1844, and then moved to Bergen, Genesee Co., in 1855. From there he went to Batavia, Branch Co., Mich., in 1862, and continued to occupy the farm then purchased until his death. He was an earnest supporter of the Free Methodist Church and a worker in the cause of Christ. He was a man of large understanding, and his place leaves a void we cannot fill. His loss will be lamented by a large circle of friends and acquaintances. He was a great sufferer from asthma for years; his death was sudden and unexpected. He leaves a widow and one son to mourn the loss of a kind husband and father, while the large number who attended his funeral at his late residence attested the general interest felt upon that occasion. His remains we laid to rest in Oak Grove Cemetery, in the beautiful city of Coldwater, where he was well known.

ALLEN ANDREW.

Coldwater, Mich.