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IDOLATRY.

BY THE EDITOR.

Idolatry is a sin against God of the first magnitude. It is high treason against the Majesty of Heaven. Under the Jewish economy it was a capital offense. "He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed." Ex. xxii: 20.

It is a great mistake to suppose that idolatry is confined to heathen nations. It is found among people professedly Christian. It prevails to an alarming extent. It is not essential to idolatry to bow down to images and offer to them adoration. We are idolaters if we love anything more than we love God. Whatever we place our affections supremely upon is our God. If, when there is a plain conflict between the will of God and the will of any individual, society, or any personal inclination, the will of God is set aside, then are we idolaters. The first commandment is, "Thou shalt have no other gods before me." Ex. xx: 3.

1. Covetousness is idolatry. This is the most general and the most respectable sin of the land. It is confined to no age or station. In the palace it controls, lays schemes

for their aggrandizement, and scruples not at the means by which earthly stores may be increased. It holds sway in the cottage and plans how to obtain money which it has not earned, and how to get property that belongs to others. The poor and the rich are alike covetous. Not content with being the animating spirit of the world, covetousness invades the church and fills the pew and pulpit. Gamblers in stocks and gamblers in grain; brewers and distillers, men who fatten upon the vices of others, men who collect rents of beer-sellers and rum-sellers belong to the church and exert a controlling influence in its councils. The doors of the church are opened wide to him that is successful in making money. As long as he escapes prosecution no inquiries are made as to the means by which he amasses wealth. It may be by speculating in whiskey; it may be by watering stocks—a legalized mode of stealing—yet official distinction—and if he wishes it—church membership awaits his success. Yet no matter by whom practiced, or by whom sanctioned, the fact still remains that, in the sight of the God of Heaven, "Covetousness is idolatry." "For which things sake the wrath of

God cometh on the children of disobedience." Col. ii : 6. "For this ye know that no covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God. Eph. v. 5. Yet how little is said against this all-prevailing form of idolatry ! Seldom, if ever, does the pulpit or the religious press sound out a clear note of warning. On the contrary much is done to give it the sanction of the church and make it appear that it is not inconsistent with Christianity. Pews are rented or sold in houses of worship, and of set purpose, respect of persons is paid to the rich.

2. Sensuality is idolatry. "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ ; Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Phil. ii. 18, 19. That this form of idolatry prevails to an alarming extent is clearly apparent. The beersaloons, the liquor saloons, the tobacco shops that stand thick in city and in town are so many temples where this idolatry is openly practiced. Many who do not drink, gorge themselves, anaconda-like, with food, but instead of sleeping off their surfeit, as does the snake, they seek relief in the smoke of tobacco. Rich and poor seek their comfort in sensual enjoyment.

Too many of the popular churches contribute to the spread of this form of idolatry. If money is to be raised for a benevolent purpose the appeal is made to the appetite—to the

love of pleasure. To repair the house of worship, to support the pastor, to encourage the Sabbath school a festival is inaugurated. Some of the houses of worship are fitted up with kitchen and dining room, and appliances for sensual gratifications. Accommodations are ample—there is under the same roof, controlled by the same officers, an altar to Jehovah and an altar to sensuality. With the exception of a few old-fashioned "croakers," who have too much conscience left to join in the worship of the popular god ; and who have too little courage to come out and separate themselves altogether from such idolatrous institutions the same devotees are found worshiping at both these altars.

Against such a course the warnings of God are loud and plain. "Neither be ye idolaters, as were some of them ; as it is written : The people sat down to eat and drink, and rose up to play." I Cor. x. : 7.

3. To practice the religious rites of Free Masonry is idolatry. The god of the lodge is not the God of the Bible. It offers to its votaries eternal salvation—but not through Christ. Says Salem Town in his book entitled "Speculative Free Masonry," a work that has received the highest endorsement from Masonic authorities ; "Speculative Masonry, according to present acceptation, has an ultimate reference to that spiritual building erected by virtue in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles by which the soul is fitted for a meet

temple of God in a world of immortality." The apostle declares, "Neither is there salvation in any other." Acts iv : 12. But here is a system that offers salvation, in a land of Bibles, without Christ. Its baptism is not Christian baptism. The morality which it enjoins upon its adherents is as far below Christian morality as hell is from Heaven. The whole system is an offspring of the old heathen mysteries.

The prevailing low state of Christianity is due largely to the connection of Masons with the church. Many of them receive salaries as ministers of Christ. President Finney, who, before he was converted belonged to the lodge, says, "It is as plain as possible that a man, *knowing what it is, and embracing it in his heart can not be a Christian man.* To say he can is to belie the very nature of Christianity."

4. To follow fashion when it comes in direct conflict with the plain teaching of the word of God is idolatry. It is to give it the preference before God.

5. To let our children or our friends stand between us and our duty to God is idolatry. We should love them, but it should be in subordination to the will of God. He allows no rival. He does not dwell where He does not reign.

PRACTICAL REMARKS.

1. To be an idolater one does not need to formally, and in so many words renounce the worship of God. He may observe the forms of true religion and yet be an idolater in God's sight. This was the case

with Solomon. I Kings xi. 4-9. He did not abandon the service of Jehovah, but, to gratify his wives, built altars to their gods. One may be an idolater and be of high standing in the church and even be in the ministry.

2. We must see to it that, while we are sending our contributions to aid in the conversion of the heathen, we do not practice nor countenance idolatry at home. If others will offer incense to Venus or Baal we must not voluntarily contribute money to pay for it. Have no religious connection with idolaters.

3. If in your relations to any church you are compelled to support idolatry then sever the connection at once. Let the Elijahs stand out by themselves. "Ephraim is joined to his idols : let him alone." Do not unite with him in worship, no matter how much respect he may profess to have for the God you adore. *Little children keep yourselves from idols.*

—Activity of service is not the only way in which God is glorified. "They also serve who only stand and wait." Active duty is that which man judges most acceptable; but God shows us that in bearing and suffering he is also glorified. Perhaps we were pursuing a path of our own, and required to be arrested. Perhaps we were too much harassed by a bustling world and needed retirement, yet could find no way of obtaining it till God laid us down, and drew us aside into a desert place, because of the multitude pressing upon us.—*Bonar.*

LIVING FOR GOD.

BY MRS. JANETTE QSMUN.

Persons living for the Lord, are living in a sphere above this world. They are not governed by its precepts nor are they understood by it. They meet difficulties to overcome them; discouragements do not affect them; they know that their God will help them through. They are alike unmoved by praise, or censure, from mortals of earth. They are not bought by gold or silver; the things of earth to them are corruptible, but they have their eyes on the enduring treasures of eternity.

They are living for the commendation of the Lord; their riches are to abide the fires of the judgment. Their joys are not born of earth, but they come from God. While all of this is true, they are not insensible to the things of earth. They feel its sorrows, they sympathize with suffering humanity everywhere; they could gladly spend, and be spent, to bless the world. They can throw their arms of love and sympathy around fallen humanity, and as far as possible, raise them to God, and heaven.

It is a glorious privilege to live thus in this world of sin. In this respect, earth exceeds Heaven; for in Heaven there will be no fallen ones to bless, no bleeding hearts to bind up, no weeping eyes from which to wipe the tears of anguish, no sick soul to point to the Crucified One. Then, let us gladly fill out the measure of our days in Christian duty, and love; for the work is exalted and noble, such as filled a Saviour's heart, and hands, and we have our reward in this life, and who can tell what it will be hereafter?

—Nothing is homely in God's sight but sin.—*Wm. Penn.*

MINISTRY.

To obtain great spiritual blessings for ourselves we must pour out our souls for others. There is a form of spiritual selfishness which keeps us so conscious of our own needs that, in seeking spiritual supplies for ourselves, we become almost oblivious of the needs of others, and forget the apostle's injunction, "Let no man seek his own, but every man another's wealth."—(1 Cor. x: 24.)

We often feel justified in this selfishness by the argument that we cannot help others without first being helped ourselves. While in one sense this is true, yet as those who walk by faith and not by sight, we must by faith take our position in Christ, claiming that He is to us each moment all we need, for in Him are "hid all the treasures of wisdom and knowledge," and then out of His abundant wealth, which we thus claim because He has given *Himself* to us, we must by faith dispense to others. God tells us in His Word that if we draw out our soul to the hungry, and satisfy the afflicted soul, *then* shall our light rise in obscurity and our darkness be as the noonday.—(Isa. lviii: 10.) *Human* wisdom would tell us first to fill ourselves before we try to fill others; *Divine* wisdom takes her stand as *already filled*, by faith in Christ's fullness, and realizes that as she gives to others of this hidden wealth it shall be made manifest. The promise goes on, "And the Lord shall guide thee continually, and satisfy thy soul in drought and make fat thy bones: and thou shalt be like a watered garden and like a spring of waters, whose waters fail not."—(Isa. lviii: 11.) Guided, as, by faith in our Guide, we guide others; satisfied, as, by faith, we satisfy the afflicted souls around us; made fat, as we give of Christ's overflowing fullness to those who seem even less

needy than ourselves, until at last we are no longer conscious of receiving the former, and latter rains moderately, but our souls become as watered gardens and like springs of never-failing water. *Filled continually, as by faith we pour out continually.* Beloved, let us in all our service, in the ministry of prayer as well as in the work of exhortation, be like the Son of Man Who came not to be ministered unto, but to minister and to give His life a ransom for many.

—*Triumphs of Faith.*

CONVERSATION.

BY F. H. HORTON.

Perhaps there is nothing which more accurately indicates the character than the conversation.

"Out of the abundance of the heart the mouth speaketh." By thy words shalt thou be justified, and by thy words shalt thou be condemned." "If any man offend not in word, the same is a perfect man." "For every idle word which men shall speak, they shall give account thereof in the day of judgment."

We can all notice that in the company of different persons we feel a certain impulse moving the conversation in some particular direction. We may notice, too, that there is a certain weight of influence attending social intercourse with various individuals, moving us in the direction of their leading characteristic.

In the company of one we naturally incline to converse about the weather, crops, news and other common-place topics, of another about church work; of another about the peculiar frailties and short-comings of others; of another the terrible apostasy of the church; of another the fearful results of intemperance, or perhaps the pernicious influence of secret societies. Some will set you at once thinking of all you know about faith healing. Some

are all absorbed in the general undenominational holiness work; others are always talking about the special interests of their church; others still are most persistent in promulgating their leading doctrine or dogma, as a mode of baptism, seventh day Sabbath, and so on. Some talk much about real salvation, understand all about it and speak very intelligently about all of its phases, but never a word of personal experience.

With many you often feel a desire to talk of experimental truths but it seems impossible to turn the channel of thought in that direction.

Many love to speak of the beauties of religion and often of full salvation with its great comforts, but it is in such an easy, soft, effeminate style that you feel it would be very distasteful to mention any of the harsh, rugged truth about the cross, self-denial, or nonconformity to the world.

With some you naturally fall to speaking of the real experiences of the soul. They delight to talk about Jesus and His work in the heart. With them you do not have to sit and contrive how to draw them into conversation upon practical experience, but your conversation naturally flows into this channel, you spontaneously talk about your trials and triumphs, blessings and breathings after God. With these you feel no painful restraint lest you hit or hurt some pet theory, notion or doctrine; lest you hit their church, minister, plan, or organization. They are committed to nothing but the truth of God, they are pained when any disregard this, and they shield none who do so.

To determine whether the conversation be right we must have a standard by which to measure it. If it be "good conversation" it must be out of a pure heart. The design of the grace of Jesus is to bring the soul into perfect fellowship with

God, where the soul literally dwells in God. Where this is accomplished the thought and conversation naturally flows in this channel. Where any other theme than real fellowship with Jesus is the leading one, the heart is out of tune in some measure.

Some of the points mentioned above are very important, but if they constitute the leading topic of thought and conversation it is a wrong one. But some may say that they think much of spiritual things but they can not speak of them. It is true that when the current of our thought, comes in contact with the heavy stream of another, flowing in a transverse direction, it may throw back on us a recoil that almost stagnates ours; but if "our conversation is in heaven" and we are "holy in all manner of conversation," (though "conversation" in these passages means more than the words), if we are wont to "talk of all His wonderful works," we will most readily do so when we meet those who are "like minded."

Let us remember that as *others* influence us by their leading theme of discourse; so are we perpetually pushing others in the direction of our most prominent line of conversation.

Are you content to have the final sentence passed upon you according to facts adduced from your conversation? Does your talk make people feel that God is in you? Do you studiously avoid lightness, foolish talking and jesting? Does your conversation impress others that you are happy in God? Do you avoid evil speaking? When speaking of evil, do you ever convey the impression that you take satisfaction in the fact of another's failures? Do you enjoy both getting spiritual help from others and aiding them as you are able? Is the "fountain of life" in you a sealed fountain;

and if so is it a fountain of life at all?

Where are the Christians who observe this precept,—“Exhort one another daily, while it is called to-day, lest any root of bitterness springing up trouble you, and thereby many be defiled?” Why should we not have that transparency and simplicity of heart which would lead us to kindly tell each other the faults we seem to see, to take it kindly when done, and to find what truth is in it if possible?

Oh for a multitude of tongues, set on fire of the Holy Ghost, bridled by meekness, moved by resistless power to speak needed truth, dumb as death for the devil, but always vocal for God's side of every question!

EMPTY VESSELS.

S. L. W.

The command of Elisha to the distressed widow was to borrow *empty vessels* not a few, shut the door upon herself and son, and pour out of the one pot of oil which she possessed, and set aside those which were *full* for her *use*. As she obeyed the command she found no *lack of oil*, but of *empty vessels*; and the *oil* staid. If there had been more vessels fit for use the oil would not have failed. So to-day the Lord *will not fill* with his Spirit hearts full of the spirit of the world and the pride of life. We must cast out the enemy of our soul, and his goods after him, and come to God for a cleansing of the *temple* before he will consent to *come in and abide*. Then the widow was to shut the door upon herself and son, as they were to be the recipients, thus showing that the work of filling the empty vessels must be done with *God alone*. Yes, the work of being filled with the Spirit can only be done by coming to God with definite asking and with definite faith. *Un-*

belief limits God. If we thus come and meet God's condition, nothing can hinder the overflow of grace in our souls. No partnership in this matter. *Empty vessels* alone can be filled with the Spirit. *Idols* in the heart stay the flow of grace. Oh, for more clean and empty vessels, and the results will be more glorious than those that came to the poor widow, and the *filled ones* will be found ready for service, whom God can use at any time or anywhere for his glory.—*Words of Faith.*

THE CONSOLATION OF GOD.

The reason so many fail is because they are not silent. Endurance depends much on silence. Power escapes with words. It is only by the help of the grace of silence that the saints carry such heavy crosses. A cross for which we have received sympathy is far heavier than it was before, or it may be that the sympathy has unnerved ourselves, so that the weight seems greater, and the wound in our shoulder sorer. Silence is the proper atmosphere of the cross, and secrecy its native climate. The best crosses are secret ones, and we may be silent under those that are not secret. Indeed, silence creates a sort of secrecy even in public. For at least we can hide how much we suffer if we cannot hide altogether the fact that we are suffering. We can conceal how often we are almost at the point of sinking beneath our burden. We can keep to ourselves those individual peculiarities of suffering which are far its sharpest points, and which feed the sympathy of others more than greater things can do. In some way or other human sympathy desecrates the operations of grace. It mingles a debasing element with that which is divine. The Holy Spirit withdraws from its company, because it is "of the earth, earthy."

The Comforter gives His best con-

solations only to the inconsolable of earth. They who seek creatures first, must be content with creatures; for they will not find God afterward, let them seek ever so much. They to whom God is not enough by Himself, but must have comforting creatures mixed with Him, will never find out their sad mistake; for to them God will never open those treasures which will show them how different He is from creatures.

But all this is hard to nature. Nature never yet breathed freely on the top of Calvary. Men do not take their ease on mountain heights. They hardly rest there, except to admire the magnificence of the view, because the breathing is so difficult. It is very hard to put away all consolation from ourselves. Sympathy seems often to be just that which makes our pain endurable. Well, then, let us go down a step lower. Let us not put it away; but do not let us ask it. Let it find us without our seeking. As the world goes, we shall not greatly peril what is divine in our sorrows by being simply passive about sympathy. But even this passiveness is hard. How should it be anything else but hard when it is a part of our crucifixion? It is Calvary's hardest lesson.

But there is a true consolation—deeply hidden, indeed, yet near at hand—in the falling away of human consolation. It is in the darkness of nature that we realize the vicinity of Jesus. It is in the absence of creatures that we are held up in the sensible embrace of the Creator. Creatures bring obscurity with them wherever they intrude. They are forever in our way, intercepting graces, hiding God, defrauding us of spiritual consolations, making us languid and irritable. They so fill our senses that the inner senses of our souls are unable to act. We often wish our lives were more divine, But they are, in fact, much more divine than we believe. It is sorrow

which reveals this to us. It comes like a shroud around us. By degrees our horizon narrows in, and our great world becomes a little world. Onward still it creeps; first one object disappears and then another. We are growing less and less distracted. Our inward life is more awake. Our souls get strong. Now the line of darkness has touched Jerusalem itself. Even the consolations of the spiritual city have disappeared. The greenness of the mountain grows black. For a moment it blinds us; then, by degrees, the white figure of Jesus comes out in the dim obscurity. We feel the warm blood on our hands as we grasp the cross. It is no apparition; it is life. We are with God, with our Creator, with our Saviour. He is all our own. The withdrawal of creatures has made Him so. But he has not come. He was always there—always thus within our souls—only He was overpowered with the false brightness of creatures. He comes out in the dark like the stars. The white moon of noonday does not allure us by its beauty; it enchants us only in the night; so it is the darkness of a spiritual Calvary which covers our souls with the soft shining of our beautiful Saviour.—*Faber.*

NARRATIVE OF CONVERSION AND HEALING.

BY E. P. M.

The following narrative may speak for itself without note or comment from me. I simply repeat it as I heard it from the lips of the subject of it who is now consecrated to mission work for Christ:

I was raised in luxury, ease, fashion and worldliness; the youngest, most indulged and perhaps selfish of the family. At 14 years of age I joined the Sunday school, but knew nothing of the Bible and learned

little there. Love for the world and what is called the "best society" was my all absorbing passion. To shine in the gay society which frequented our house, and dance with other gentlemen was my supreme delight. A few years in boarding school did me but little good. At 17 I returned from boarding school and entered a whirlpool of worldly society and vain amusements. Invitations, flatteries, dresses, diamonds, card parties, dancing, operas, etc., made up my life. Sometimes at church or at a funeral, serious thoughts came over me, but I quickly banished them, and continued the life of a butterfly.

My health failed under the nervous stress. The doctors gave stimulants and my gay companions said, "Don't think of your ails, but of society; one waltz will cure all." Sometimes a Christian would say something that stung me for a moment.

While out of town for my health a letter came, reporting a revival in our church, and asking me to come home and join the church. I came home, and with about twenty others, mostly young, I joined, because I was not required to give up anything, and I thought it would be better to have my name on the book. I knew nothing of regeneration and saw no radical difference between most of the church members and outsiders. I got no help from my pastor, nor from prayer and there was no change in my heart or life.

Before the next communion I was invited to a grand ball at Niagara Falls in honor of Gen. Grant. Conscience troubled me and I hesitated, but my sister pointed to my elegant ball dress and said, "You surely cannot hesitate." I yielded, went and danced until twelve o'clock on Saturday night and spent the following Sabbath at the hotel, reading novels and chatting with the young men. I afterward spoke to my pastor about

thus being absent from communion and he said, "It will teach you a lesson." After that I was more scrupulous in attendance upon ordinances; did not go to the theatre on prayer-meeting nights and taught in Sunday school. Indeed, for conscience sake I became a model in attendance upon church services. I was regarded as an exemplary church member. I went no farther in worldliness than most of the other young people and I was more faithful in attendance on the services of the church. I even did some fancy mission work.

But at length the stress and excitement of fashionable worldliness broke my health utterly down, I was an invalid for ten years. Many physicians treated me but I only grew worse and worse. My brain bordered on delirium; spinal irritation and a complication of other diseases brought me so low that for four years I could not see my own sister. At length I was able to go to Avon where I spent sixteen months, treated in part by a clairvoyant who scoffed at the religion of Christ. All remedies failed and I was given up to die.

Then I heard of a dear Christian "friend" in Rochester, Mrs. Isaac Willis, whose prayers for twenty years, had been the means of healing many of the sick. I laughed at first and so did father, but she came and in her I saw a woman "filled with the Holy Ghost." Her look searched me through and through. She talked of Christ and faith. I said, "I am a Christian. I have been a member of the church many years." But I saw something peculiar about her and said, "If any power on earth can save me it is that woman." My sister said yes. We plead with tears and she consented to take me, only I must give up every earthly prop, nurse, sister, medicine etc. I felt that death was near and that she could help me,

had a glimpse of myself and a longing for something better. I went home with her. She laid her hands on me, read from the word, and prayed. I was humbled and convicted of my dreadful hypocrisy as a professed follower of Christ. The Holy Spirit held up the mirror of truth before me; I was brought low and cried "God be merciful to me a sinner." I said to Mrs. W. "Don't say another word now, I cannot bear it." I thought there never was another such a sinner, but I found and trusted Jesus fully, to the joy and satisfaction of my heart. I then thought that as saving a soul was the greatest miracle, the Lord might heal my body, and I said "Lord if thou wilt." I opened the word and read of healing by faith and how Christ sent disciples both to teach and to heal, and took Christ at once for all my needs, body and soul. I trusted the Great Physician and began to "step out on the promises." I asked for strength to walk and eat and my healing began and progressed with my increase of faith. I prayed constantly and was conscious of increasing spiritual and physical life.

At length Mrs. W. said, "It is time for thee to go home to thy father's house." I had said I never would go home again, but after a struggle my will yielded. A friend went with me. A dispatch was sent to father but he could not believe it. It was a wonderful day. Mother had died in my absence. I leaned on Jesus. Father met me at the depot and received me in his arms. As we drew near the house the ninetyeth Psalm came very precious to me. To the surprise of all, as the carriage drew near the door, I sprang out of the carriage and went up to my old room, rejoicing in the Lord, laid down and slept like a child in its mother's arms. I was healed. Father came home from his office three times the next

day to be sure I was really well. I resolved to tell every one that Jesus had made me whole, and that he had spared me to live a consecrated life. I have been called fanatical and crazy. I was asked what medicine or doctor cured you. I only reply; The Great Physician has healed me, praise His name! I have trusted him ever since, now six years, for all the ills of both soul and body.

A RIVER TO CROSS.

There's always a river to cross;
Always an effort to make,
If there's anything good to win,
Any rich prize to take.
Yonder's the food we crave,
Yonder the charming scene;
But deep and wide, with a troubled tide,
Is the river that lies between.

For the treasures of precious worth
We must patiently dig and dive;
For the places we long to fill
We must push and struggle and strive;
And always and everywhere
We'll find in our course
Thorns for the feet, and trials to meet,
And a difficult river to cross.

The rougher the way that we take,
The stouter the heart and the nerve;
The stones in our path we break,
Nor e'er from our impulse swerve;
For the glory we hope to win,
Our labors we count no loss;
'Tis folly to pause and murmur because
Of the river we have to cross.

So, ready to do and dare,
Should we in our places stand,
Fulfilling the Master's will,
Fulfilling the soul's demand;
For though a- the mountains high
The billows may rear and toss,
They'll not overwhelm, if the Lord's at the helm
When the difficult river we cross.
—Congregationalist

CONTENT.

BY MRS. HARRIET WARNER DE QUA.

It is enough, it is enough:
The King is with me, and he stoops to soothe
The heart that trusts him, and the places rough
His feet but touch, and lo! the path is smooth.

A stranger in a strange, sad land,
With sin and sorrow thronging far and wide,
With but this mission, albeit high and grand,
To hand the bread he breaks on either side.

What if they scorn me as I go?
They scorned him, too, aforetime, and my feet,
Quickened to new life, leap for joy, for so,
The blest soul-union is the more complete.

Rejoice, my soul, rejoice, and sing,
The crowned King whose glory lights the heaven,
Will not forget at his right hand to bring
One who loves much, because of much forgiven.
Rochester, N. Y.

TEMPTATION.

Satan's arrows fly thicker at times, but they strike upon my shield like spent shot, and fall harmless at my feet.

As the years roll by, their impact is more and more feeble, indicating that the vanquished foe is on the retreat, or, rather, that I am receding from his ambush, and nearing that sea of glass on which I shall exchange my shield for a harp of victory, forever beyond the reach of Satan's fiery darts. This waning of his power in temptation is the normal Christian experience at its best estate.

Abraham's greatest trial was in his old age, but it was from the Lord, and not from Satan. Job's grand duel with the tempter was in advanced life; but so unnatural was this conflict at this time that Satan could not approach the confirmed saint of Us till God had given him a special permit to pass the lines of "the angel of the Lord encamping round about him." After the devil's three-fold Waterloo defeat at the beginning of Christ's ministry, he left him "for a season." But none of the evangelists have chronicled the renewed attack. Is it not because the assault was so feeble that none of them noticed it? Did not the sword of Apollyon so faintly fall on the helmet of Jesus that the clash was heard by none of the twelve, not even by John, who leaned upon his bosom?

In Bunyan's Pilgrim the terrific combats with Satan all occur early in the journey. By and by Christian reaches a land where these have entirely ceased, and "Doubting Castle is clear out of sight."—*Mile Stone Papers.*

—Now as I have given myself away, I am no longer my own, but all the Lord's.

GOING FORWARD.

BY MRS. T. S. HUTTON.

"He brought us out from thence that he might bring us in."—Deut. vi: 23.

These words so full of meaning were spoken by Moses to the children of Israel just before they entered the promised land.

They had been "brought out" of bondage of the severest kind, but had not yet been "brought in" to possess the land promised to their fathers.

We who are children of God were once in bondage. We were sold under sin, and were idolaters, worshipping at the shrine of selfish and earthly delights. Sometimes we felt our chains, and then again we comforted ourselves with our idols. God, by his Holy Spirit, proposed liberty to our captive spirits. He offered us not only freedom from the bondage of sin, but a lot among the sanctified. The conditions were such that we had to leave our idols. As the children of Israel were required to separate themselves from the nations about them and to be a peculiar people, so were we required to "come out from the world and be separate." And not until we are saved from the spirit of the world in all its different forms, are we prepared to enjoy God in all his fullness.

The children of Israel were brought into many straitened places that God might manifest his special care over them, and that his name should be glorified by their wonderful deliverances.

'Tis not enough for us that we are saved from inbred sin. There is a work that must be carried on daily. 1 Cor. xv: 31. And God who created us knows best how this can be done. It was necessary that the children of Israel should have all the discipline they received those forty years in the wilderness. God gave

them the land of promise just as soon as he could *trust* them. It is necessary also that *we* be brought into places that will disclose to us our weakness and our natural infirmities that we may have no confidence in the flesh, and that we may trust God more completely.

Our enemies are strong but God is true. "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass."—Josh. xxi: 45.

Praise his name! His promises are "Yea and amen to every one that believeth.

If we think that when we get the blessing of holiness we have about all there is for us, it will be unto us according to our faith, and we shall become terribly stunted in our growth.

The taking of Jericho and Ai by the children of Israel were but the beginnings of victory. If they had stopped there, God's promises could not have been fulfilled to them, and they probably would have been driven back into the wilderness again or have been slain by the hand of their enemies.

It is just as necessary that Christians in these days go on in their experience.

The land is full of giants, but our Joshua is a man of war. He can "bring us in," bless his name. There is much land to be possessed. Ye who have been saved from sin, look for resurrection power on your bodies that will heal all your diseases and make you prepared to *live* and *work* for God.

We are living in the same dispensation that the disciples were in when the people thronged them, that by their faith and touch they might be healed. O how much beneath her privilege the Christian church of to-day is living! But Jesus is come, bless his name. And he is received, and believed in by a few, and he has promised growth in the kingdom.

EFFECTS OF THE BIBLE UPON
MEN.

I conclude that this Book has in it the very breath of God, from the effect it produces upon men. There are men who study philosophy, astronomy, geology, geography, and mathematics, but did you ever hear a man say, "I was an out-cast, a wretched inebriate, a disgrace to my race, and a nuisance in the world, until I began to study mathematics, and learned the multiplication table, and then turned my attention to geology, got me a little hammer, and knocked off the corners of the rocks and studied the formation of the earth; but since that time I have been happy as the day is long; I feel like singing all the time; my soul is full of triumph and peace; and health and blessing have come to my desolate home once more." Did you ever hear a man ascribe his redemption and salvation from intemperance and sin and vice to the multiplication table, or the science of mathematics or geology? But I can bring you, not one man, or two, or ten, but men by the thousand who will tell you, "I was wretched; I was lost; I broke my poor old mother's heart: I beggared my family; my wife was broken-hearted and dejected; my children fled from the sound of their father's footsteps; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that Book!" And he will tell you the very word which fastened on his soul. It may be it was, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" perhaps it was; "Behold the Lamb of God, that taketh away the sin of the world;" it may have been, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He can tell you what the very word was which saved his soul.

And since that word entered his heart, he will tell you that hope has dawned upon his vision; that joy has inspired his heart; and that his mouth is filled with grateful song. He will tell you that the blush of health has come back to his poor wife's faded cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes: that his children run to meet him when he comes; that there is bread on his table, fire on his hearth, and comfort in his dwelling. He will tell you all that, and he will tell you that this Book has done the work. Now, this Book is working just such miracles, and is doing it every day. If you have any other book that will do such work as this, bring it along. The work needs to be done; if you have the book that will do it, for heaven's sake bring it out. But for the present, while we are waiting for you, as we know this book *will* do the work, we propose to use it until we can get something better.

What we need most is the Book itself. It is its own best witness and defender. Christians sometimes try to defend the word of God. It seems like half a dozen poodle dogs trying to defend a lion in its cage; the best thing for us to do is to slip the bars and let the lion out, and he will defend himself! And the best thing for us to do is to bring out the word of God, and let "the sword of the Spirit" prove its own power, as it pierces "even to the dividing asunder of soul and spirit."

Suppose, for example, all the good people of this town should try the Bible, say for a single year. Suppose you start to-night, and say, "We have heard about that Book, and now we will begin and practice its teachings just one year." What would be the result? There would be no lying, no stealing, no selling rum, no getting drunk, no tattling,

no mischief making, no gossiping, no vice or debauchery. Every man would be a good man, every woman a good woman; every man would be a good husband, father, or brother every woman a good wife, mother, or sister; every one in the community would be peaceable; there would be no brawls, no quarrels, no fights, no lawsuits; lawyers would almost starve to death; doctors would have light practice, and plenty of time to hoe their gardens; courts would be useless, jails and lockups empty, almshouses cleaned out of their inmates, except a few old stagers left over from the past generation; taxes would be reduced three-fourths, hard times would trouble nobody—all would be well dressed and all cared for; and presently the news would go abroad, and we should hear in Boston, "What wonderful times they are having up there in old Spencer. The people have gone to living according to the Bible." The news would get into all the local papers, the Springfield papers, the Boston papers, the New York papers. The telegraph wires would be kept hot with the news; they would hear of it in Cleveland, in Cincinnati, in Chicago, in St. Louis, in New Bedford and Fall River and Portland; and the reporters would start off to investigate. Many would be inquiring, "Are there any houses to let in Spencer? any to sell? any building lots? any farms for sale?" Capitalists would come here. One man from Boston would say, "I am going to move to Spencer. I am sick of the noise and hurry of the city, and I want to live in a place where I can bring up my children, and not have them go to perdition." There would be a general rush from all quarters to Spencer. It would raise the price of real estate twenty-five per cent. in six months; taxes would come down, property would go up, and good people from far and near would

want to move in town, and nobody who was worth having there would want to move out. And this would be the direct result of reading and *obeying this Book*. Now, if a book will do that for a community, what kind of a book is it? Is such a book the Lord's book or the devil's book? It seems to me that a book which will do such work as that, must be the book of God, inspired by the very breath of the Almighty.—*Inspiration of the Bible, by H. L. Hastings.*

EXPERIENCE.

OF MARY A. STEARNS.

As I am deprived of meeting with the real people of God, I will relate a little of my experience hoping it may be a help to some one and glorify God. I have great peace in serving my heavenly Master, glory be to his name. I am on the way to heaven to day Hallelujah! I feel blessed while I write. When I was but a small child, I felt the need of being a Christian, and I had my secret prayers unknown to any one but God and myself, my parents at that time not enjoying religion. When I was about fifteen I made a start to get religion. I think the Lord did convert my soul, but the enemy took the advantage of me, trying to make me ashamed, because I got blessed and shouted praises to God, and I gave up trying to serve God. But the good Lord followed me by his Spirit. When I was twenty-one, my health being poor I was not able to meet with the people of God. I then promised the Lord if ever I got able to attend meeting I would give my heart to Him. I did so, praise the Lord. As they had just started a series of meetings where I then was, I went; and when the invitation was given for sinners to come to the altar, I did not wait for any to go first. I went as my mind was made

up to serve God the rest of my days. So it is, yet. I felt it a duty to have family prayers, and I took up that cross, and O! how God blessed my soul. And so I lived on trying to obey the Lord; and sometimes I felt I was the Lord's, and then I would hear good old saints tell some great experience of what the Lord had done for them then I would doubt, and think perhaps I never knew what religion was, but still I was bound not to give up. Finally I made up my mind if there was anything more for me I would have it. As I was a member of the M. E. Church and at that time there was a camp meeting in the town of Plymouth, I attended it, and there in one of the tents in the morning at family prayers, my soul was sanctified wholly. O! what glory filled my soul and what power I felt through my entire being such as I never experienced before! I sank out of self into Christ, and felt that I was wholly given up to the Lord to do his will in all things. From that time I have never had a doubt but I was the Lord's, soul and body. Glory to his name, forever! To-day I feel the blood applied to my heart. I am his, soul, body, and spirit to do all he requires of me.

THE BEATITUDES.

BY R. GILBERT.

The poor in spirit blest shall be;
 For such the heavenly kingdom's free:
 And blessed they who deeply mourn,
 For comfort to their hearts is borne.
 And blessed too, the humble meek,
 Earth they receive, while heaven they seek;
 Who hunger, thirst for righteousness,
 Shall soon be filled, for God can bless.
 The merciful of tender heart
 Shall mercy gain—a glorious part.
 The holy, pure in heart and life,
 See God beyond the vale of strife.
 Peace makers, quelling angry strife,
 God's children are in heavenly life.
 They, who are persecuted here,
 Are greatly blest—in heaven appear.
 How blest are ye whom men revile,
 Reproaches cast on you awhile;
 Who falsely charge—exceptions take—
 Your names cast out for Jesus' sake.
 Rejoice and be exceeding glad,
 Tho' raves the world with terror clad:
 A great reward's in heaven for you,
 Who walk in light—a holy few.
 'Twas thus the prophets met their fate;
 Then went to God—a heavenly state.

A CHRIST-BEARER.

Among the many legends of the early Christian Church, there is scarcely one more beautiful and useful than that of Christopher, the giant saint. His form in the pictures is that of a man of huge proportions, with a long pole in his hands, and walking through the flood, bearing a child on his shoulder.

The story of the ages is, that weary of the world and sin, he went into the wilderness and dwelt in a cave near a rapid stream, and spent his life in ferrying travellers across it, taking them on his back, and steadying his steps with a pole in his hand. By such a life of self-denying, humble labor, he hoped to win the pardon of sin, and that peace of mind which he had never found in the world he forsook for the solitude of the desert. Many and weary was the burden he had borne, and hard the struggle he had with the waves. But the billows were more peaceful around him than within him, for his was a soul that, like the sea, was forever tossed and "casting up mire and dirt." The penance of fasting, or of toil, brought no relief to his burdened spirit. The river washed no stains of guilt from his heart. Whoever came to the bank of the raging stream found him willing to bear them over, and the heavier the burden, the more swollen the torrent, and the greater the danger, the more willing was he to brave the perils of the way, and land the traveller safe on the other side. And when they came to the shore beyond where he had his shelter, he saw them approaching or heard their call, and went after them, so ready was he to do the work, he had set himself to do.

It was his own work, and was a good work, but it did not help him in working out his salvation.

One night he was asleep in his

lonely cave. It was a dark and stormy night, and the river raged within its banks, and not a star lighted the gloom of the desert. Above the roar of the waters, and the howling of the winds, he heard a cry of distress.

It came from the other side. And it was a child's voice. He had never heard the voice before, nor one like unto it. He listened, and this is what he heard: "Come and take me across the river."

He was, for the first time in his desert life unwilling to leave his bed on the ground, and go out into the darkness and storm and rushing stream. But into his hardening heart there came the child's small voice, soft as a flute, but piercing to the dividing asunder of the soul and spirit, and this is what entered his ear:

"Take my yoke upon you and learn of me, and you shall find rest to your soul."

Strange were these words to the great saint, who spurned every yoke, and would not learn of any, least of all of one who spake as a child.

But a new power pulled at his heart strings, and he rose up with a strong purpose to obey the call. It was only a child, he was sure of that, and the work would be nothing to the loads he had often carried across. He would be doing no great good to bear a little child, and it would not be much of a loss if it remained on the other side or perished in the stream. But he would go and take it up, and bear it, in prompt obedience to the voice that he heard continually:

"Come, come, for my locks are wet with the rain, and the night winds are cold; come, come."

Out in the wild storm he went, and down into the deep and dangerous river; and on the other side, when he had gained the bank, he found standing there a child of wondrous beauty, stretching out his

hands and still calling to him:

"Come, come take me on your shoulder—my yoke is easy and my burden is light."

Around the brow of this speaking babe was a halo, as if his head were crowned with shining stars. The giant stood for a moment filled with awe, and then kneeling at the child's feet, and being yet too high for him to sit upon his shoulders, he prostrated himself before him, beseeching him to throw his arms about his neck, and cling fast while he would bear him safely through the waves.

The storm had risen yet more fiercely, and the night was darker and the dangers of the way more frightful. His staff lost its hold in the stony bed of the river. And now and then the struggling saint, just ready to be swept away, would hear a soft voice whispering in his ear:

"Fear thou not, for I am with thee, be not dismayed; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

And in the storm without and the fiercer storm within his soul, these words, "My righteousness," fell upon his spirit like a calm when the tempest is overpast. Whose righteousness? The saint had been going about to establish his own; he would have given his life-blood to cleanse his soul; but he had found no rest; and now, now, just as he was plunging into a deeper flood, and the current was too strong for his stalwart arm and staff, he heard the same child-voice from the lips that touched his ear, saying:

"When thou passeth through the waters I will be with thee, and through the rivers, they shall not overflow thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."

And then he knew it was the Lord! The Holy Child, Jesus! He

had taken him into his arms, set him upon his shoulders, bowed his neck to his service, and with willing heart and tender love had yielded to his yoke. The child was now his Saviour. Cheerfully and in triumph he trod the way over, for now he had found the Lord. "The Lord my Righteousness." Not my own good works, but the Lord. I took him and he proved my salvation.

Into the saint's cave the child went, and there made himself and his salvation known to the giant, who, in saving another had found a Saviour. And the child gave him a new name, Christopher, which means Christ-Bearer. Like the parables of the sweet gospels, some of these old legends have precious truths in them. When you are thinking much of the birth and child-life of the blessed Saviour, it is well to remember what is taught in this ancient story.

It is ours to put on Christ. We may bear about in our body even the dying of our Lord Jesus, and so also his life will be manifest in us. When we bear the burdens of others, for his sake, we are somewhat like him who took the load of our sins on himself. To do good even to one of the least of his children is to do it unto him. And by and by, when we come to walk through the last cold waves, Christ himself will be our bearer, his staff will stay our steps, till we tread the shining shore beyond.—*N. Y. Observer.*

—Consider how much more you often suffer from your anger or grief, than from the very things for which you are angry and grieved.

—Those who defer their gifts to their death bed do as good as to say, "Lord, I will give thee something when I can keep it no longer." Happy is the man who is his own executor.—*Bishop Hall.*

—Oftentimes nothing but adversity will do for us. "I spake unto thee in thy prosperity, but thou saidst, I will not hear; this hath been thy manner from thy youth, that thou obeyedst not my voice." We need to be stripped of every earthly portion that we may seek entirely our portion in Jehovah himself. We need to be turned out of a home on earth that we may seek a home in heaven. Earth's music is too seducing, and takes away our relish for the new song. God must either hush it or take us apart into a desert place that we may no longer be led captive by it, but may have our ear open only to the heavenly melody. We cannot be trusted with too full a cup, or too pleasant a resting-place. We abuse everything that God has given us, and prove ourselves not trustworthy as to any one of them. Some, God cannot trust with health; they need sickness to keep them low and make them walk softly all their days. They need spare diet, lest the flesh would get the mastery. Others he cannot trust with prosperity; they need adversity to humble them, lest, like Jeshurun, they should wax "fat and kick." Others he cannot trust with riches; they must be kept poor, lest covetousness should spring up and pierce them through with sorrows. Others he cannot trust with friends; they make idols of them, they give their hearts to them; and this interferes with the claims of Jehovah to have us altogether as his own.—*Bonar.*

—Faith without repentance is not faith, but presumption; like a ship, all sail and no ballast, that tipped over with every blast. And repentance without faith is not repentance, but despair, like a ship all ballast and no sail, which sinketh of her own weight.—*Sanderson.*

EFFECTS OF THE BAPTISM OF THE HOLY GHOST.

BY MRS. H. E. HAYDEN.

The baptism of the Holy Ghost is spoken of in both the Old and New Testaments. There is a great difference, however, between the baptism received by the Jewish church, and the baptism which the Christian church should receive. David said of the descent of the Holy Spirit upon the Jewish church, "He shall come down like rain upon the mown grass." But when Peter stood up on the day of Pentecost in Jerusalem to defend the strange manifestations accompanying the baptism of the Spirit, he says, "This is that which was spoken of by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy."—Acts ii: 16, 17, 18.

If a man is out in the rain, even if it rains quite hard, he will pay very little attention to it; but if some one should suddenly pour a pail of water on his head, there would be some emotion, some physical demonstration. Just so it is with the outpouring of the Spirit. It is very seldom that one is baptized with the Holy Ghost so quietly that there is not some outward demonstration visible to others. The ordinary manifestations of the Spirit are; exhorting, shouting, falling, laughing, and leaping for joy. All these different manifestations were undoubtedly seen on the day of Pentecost. When Peter stood up in behalf of his brethren and sisters, it was not to defend them for exhorting in all the different languages which they

spoke. That people should talk was a matter well understood by all; but it was the peculiar manifestations accompanying this first baptism of the Holy Ghost upon the Christian church which called forth his defense. While many no doubt were baptized for exhortation; some probably shouted the high praises of the Redeemer; some fell under the powerful baptism and lay like dead men; some laughed with holy joy, while others leaped for joy, like the man who was healed by Peter at the gate called beautiful. Peter's defense was, "These are not drunken as ye suppose, seeing it is but the third hour of the day (9 o'clock in the morning). The reason the people thought the disciples were drunken was, many fell and lay prostrate on the floor as though they were drunk. Peter told them it was not the effects of wine, but they were filled with the Spirit.

Perhaps some caviler will ask, How do you know that these different manifestations accompany the baptism of the Spirit? I answer, I know by experience as well as by the Word of God. It is no wonder that men were amazed when on the day of Pentecost, for the first time in the world's history, strong men fell and lay prostrate under the outpouring of the Spirit. It is our privilege to have such scenes so common in the Christian church as to excite neither astonishment nor criticism.

When I first received the baptism of the Holy Ghost I was praying for it; and God had put in my heart a weeping, wrestling spirit. When it came, my sensations were so peculiar that I said what is this? The Spirit answered; "This is the baptism of the Holy Ghost; it is what you have been seeking." My physical strength was nearly taken away, and by turns I shouted the high praises of God and laughed with holy joy.

David understood this peculiar experience when he wrote, "Then

was our mouth filled with laughter and our tongue with singing."—Ps. cxxvi: 2. Here we see king David coupled singing and holy laughter together. To some critics this laughter in church might seem highly improper, and they will say, "Let all things be done decently and in order." Yes, so I say; but God's order is always decent and right whether it appears so to men or not. Sometimes a perfect tornado of God's power passes over a large congregation of his children; and for the time being nothing should be done only to yield to its influence. When the hurricane has passed there are no dead bodies and no broken limbs: but the sons and daughters of God are like giants refreshed with new wine; strong to fight the battles of the Lord and oppose sin and evil everywhere—O Lord! help thy children to understand the deep things of God! There is nothing that honors God more than to shout his praise when we are so led by the Spirit. I was educated among the Presbyterians; but when a new baptism of the Spirit rests upon me, and the very words are given me by which to praise my Redeemer, all my staid Presbyterianism leaves me; and, quick as thought, I raise my hands and with a loud voice give glory to God.

The Bible says, "there is a time to dance." This text is sometimes used in defense of modern dancing. But the time for God's children to dance, is when they are so filled with the Spirit that they are unable to stand still. Once at a camp meeting the Holy Spirit rested upon me in such power that I was compelled to leap for joy. Having been blessed with all these different outward manifestations of the Spirit, I feel prepared to defend them. I have seen some of the most intelligent, best educated, and deeply pious men and women of the United States fall under the power of God, or dance

for joy. On one occasion I saw five or six ministers baptized in the pulpit at once. They clapped their hands and stamped their feet in ecstasy; and praised God who gives such gifts unto men. It is true that persons who wish to have others think them very pious may counterfeit these manifestations; but that is no argument at all against the real presence and power of the Spirit of God.

Dear brethren and sisters; It is a great thing to be so baptized with the Holy Ghost that we are "filled with all the fullness of God." As Christians, we should be very careful not to criticise, but look to the Lord for all the purity and power that his word promises.

There was one peculiarity about the baptism on the day of Pentecost that we notice. Cloven tongues of fire sat upon the heads of each. Why was this? The like has never been repeated since that day. It was to convince the doubting, unbelieving Jews. For many centuries previous, a light had represented to them the immediate presence of God. From the moment that they started from the land of Egypt, a pillar of cloud by day, and a pillar of fire by night had led them in all their journeyings. When the tabernacle was pitched, this symbol rested on the tabernacle. Night and day it was there representing that God dwelt in their midst. When they were to travel it rose up and went before them. Whenever Moses, or the high priest entered the holy of holies in the tabernacle, the Shekinah or bright light of glory, was seen on the mercy-seat beneath the wings of the cherubim. It was the same in Solomon's temple. When the high priest wished to inquire of God for the people, he put on the ephod, or short coat, and if God would answer his questions in the affirmative, bright rays of light would dart from the twelve stones on the breastplate

in the ephod. (The breastplate was a square piece of white linen with twelve precious stones circled with gold set in it and the names of the twelve sons of Jacob engraven on them. This breastplate is fastened to the ephod by rings of gold and strips of blue lace. The cloven tongues of fire were the connecting link between the Jewish church and the Christian church.

SABBATHS OF REST.

I recollect hearing Lord Shaftesbury speak in London, of attending a costermonger's Exhibition of the donkeys with which they drag about their little barrows of provisions and merchandise. He said there were fifty donkeys exhibited, looking as sleek and beautiful as if they had come out of the Queen's stables; and the men told him, without his asking them, every one of these donkeys had each week, twenty-four consecutive hours of rest, and, as a consequence, they could travel thirty miles a day, with their loads, for six days in a week, while donkeys which were driven seven days in the week, could not travel more than fifteen miles a day.

Of course the skeptic would sneer at the idea that religion and divine revelation had anything to do with donkeys; or that donkeys had any concern in the law of God. But the Creator understood very well what was good for a donkey, and so he put the donkey into the commandment: "The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates." Deut. v. 14. The Lord well knew that a donkey would do more work in a

week if he worked six days, than he would if he worked seven days. He made provision that the donkey should have his weeeekly rest.

Whatever opinion men may hold concerning the perpetuity of sabbatic laws in the change of dispensations, man's physical constitution remains unchanged; and every law which has its foundation and justification in the nature of things, is worthy of the most careful and reverent consideration. They who violate the laws of existence must accept their penalties.

It is a curious fact that after a man has overworked and become wearied and exhausted, from the neglect of the appointed times of rest, when at last he is sinking under disease, and the frantic struggles of the powers of nature take the form of a fever, this same law of sevens manifests itself in the process of restoration. His fever runs seven days, and then turns; or if nature is not able to recover herself at that point, the struggle goes on for another seven days; and if the fever does not then turn, it must run another seven days. Fevers do not turn on the fourth, or fifth, or sixth day. All the doctors or skeptics in creation cannot make fevers turn, as a rule, except at the seventh day. This shows that the law of sevens is so wrought into the constitution of man, that he cannot escape its control. It is a part of himself; and whether he believes it or disregards it, he is still bound by this universal law. The human constitution is like an eight-day clock. It needs to be wound up regularly once a week, and the day of rest affords the opportunity of doing it. And any one who will study the constitution of mankind, will find that this law, dividing human life into periods of one, two, three, and four sevens of days, is a universal law, controlling human existence from its beginning to its end.—*Hastings*.

NOVELTIES AND ERRORS IN
MODERN HOLINESS TEACH-
INGS.

BY R. GILBERT.

Fashion has a controlling influence even in the religious world. Man's natural taste for novelty, however modified by science or religion, is a mental nature.

The love of novelty—when unrestrained by reason, or by revelation sometimes leads even true Christians to use new expressions, and novel phraseology, that not unfrequently introduce un-Scriptural ideas.

The great Wesleyan holiness reformation is no exception to the general rule; namely, that novelty is gradually changing the nomenclature, or terminology of holiness teaching. Were this all—the first and the last—we might care but little. But novelty—by a law of growth—goes on, and quite often culminates in downright heterodoxy. In this case it may introduce dogmas and practices unknown in early Methodism, and Scripturally unrecognized.

I am somewhat historically familiar with the origination of the Holiness Reformation at Oxford, Eng., and its subsequent development in Europe, and in America; and during a half century it has—like a moral panorama—passed under my observation.

The calm and unprejudiced reader, will please look at some of the comparative new things, that time has evolved. Wesley and his coadjutors used the terms "Christian Perfection," "Entire Sanctification," and "Perfect Love," to express the "second blessing." Some forty years past, the term, "Holiness" has been mainly used as a substitute. This change in the technical language of holiness literature, has led some to imagine, that there is not, properly speaking, any holiness in regeneration.

Again; the caprice of novelty has so thoroughly stereotyped the word "consecration" that one unfamiliar with the New Testament might easily suppose, that Peter on the day of Pentecost took this word for his text; and that he was eloquently delineating it, when the Spirit-fire flashed, and eliminated all sin; and also to suppose that the word is prominently stereotyped on each Scriptural page. Now what are the facts? The word "consecration" occurs but twice in the New Testament; and in neither place is it applied to man. Dr. Young's great Concordance gives the two Greek words rendered, "consecrated;" and he defines them. The two passages are; "A new and living way, which he hath consecrated [dedicated] for us, through the vail, that is to say his flesh." The other is; "The Son [Christ] who is consecrated [perfected] for evermore." The words in brackets, are the words substituted by the more correct New Version. In both these passages "consecrated" refers only to the Mediator; and so the word is not in its present accepted meaning in the New Testament; where used in the New Testament it does not apply to man generically. The old Methodists as has been said did not make a hobby use of the term "consecration," nor prevent its use. They were satisfied with Scriptural language—"Believe on the Lord Jesus Christ" "sanctified by faith," etc.

But the vital point of objection is the perverted use made of the term "consecration." Some suppose that "consecration" is wholly man's work; and some, are perplexed to know whether it is not the equivalent, or synonym of entire sanctification. But the climax of error is reached by those who assume, that when the seeker is himself conscious, that his "consecration" is complete, he has a right, and it is even his duty to assume, then or there, that he is fully sanctified, though in the ab-

sence of the testimony of the Holy Spirit. Doubtless thousands have prematurely assumed that their "consecration" is complete, and thus presumptuously they have retired un sanctified; yet fondly imagining themselves fully arrayed in the white robes of "Holiness to the Lord." I find nothing like this in early Methodism. The first I knew of it was its development by the late Mrs. Palmer.

This teaching has no Scripture precedent. The one hundred and twenty at Pentecost prayed ten continuous days. They did not assume that their "consecration was complete," and thus take it as granted, that they were already baptized, in advance of the testimony of the Spirit. No, no. They waited in faith until God decided their "consecration" was complete, and till he shed the holy fire upon them.

I do not find that Wesley made use of the word "consecration," to describe the preliminary of the heart for the "second blessing." That Wesley does not believe in the assumption of holiness, previous to the testimony of the Holy Spirit, is thus seen. In a sermon he says; "That this testimony of the Spirit of God must needs, in the very nature of things, be antecedent to the testimony of our own spirit, may appear from this single consideration, we must be holy in heart, and holy in life, before we can be conscious that we are so; before we can have the testimony of our own spirit, that we are inwardly and outwardly holy."

Dr. Peck's "Central Idea" is thoroughly Wesleyan. Twenty-five years ago, novelty and error had invaded holiness teaching, so that Dr. Peck found it necessary to expose them. Peck says; "Assuming that we are competent judges of our own mental states, in their relation to the claims of God, * * * or, perhaps, assuming that the conditions were met, some have claimed the ac-

complishment of the work, without farther evidence, than reliance upon their own assumed knowledge of the completeness of their consecration and the perfection of their faith. THIS IS FEARFUL PRESUMPTION." Again, Dr. Peck says; "To reason ourselves into the belief, that we are wholly sanctified, in the absence of this witness [of the Holy Spirit], would be perilous."

That faith precedes the blessing, and that we must not believe that we have it, until the Spirit so testifies, is thus shown by Dr. Peck: "until the reception of this inward witness, you have not believed the work accomplished." "There is a necessary distinction between the fact, and the condition of the fact. Faith in the blood that cleanses, is certainly antecedent to the fact of being cleansed, and a condition of it."

If the seeker of the "second blessing" is competent to know when he is fully "consecrated," and hence to assume his cleansing, before the Spirit testifies, then, also, is the seeker of justification competent to know when his repentance is complete; and it is his duty to assume that he is pardoned, before the Holy Spirit testifies it is done.

If we use the word "consecration" at all, we should mean all the moral preparation of heart and of mind that necessarily precedes Divine acceptance. Faith, in its fullness, embraces "consecration;" and there is no consecration without faith. "Consecration" is a God-man work—God works "in us," and, we work "out." When the Holy Spirit—not we ourselves—sees the "consecration" complete, then the "fire" is shed, and sin is eliminated. We dare not assume that we are cleansed, except it is an echo of the Spirit's voice. Dr. Peck clearly shows, that there are four consecutive steps; namely, first faith for cleansing; second, the Spirit cleanses; third, the testimony of the Spirit; and

then, not before, belief that the work is done. This is scriptural order—common-sense order—correct philosophy, and sound theology. The modern dogma, that we must believe that we already have a blessing, as a condition of its reception, is alike repulsive to reason and to Revelation.

Douss Station, Iowa.

LIGHT.

BY REV. J. OLNEY.

"Ye are the light of the world."
—Matt. v: 14.

God is the source of all the moral light in the world. Christ says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Take notice how this light is manifested. By good works. Christ is the light of the world. All who are born of the Spirit have spiritual light in them; but it is discerned only by the spiritual. For the natural man discerneth not the things of the Spirit. Christ compares his disciples to a city on a hill that cannot be hid. Men that have eyes can see. God holds the church responsible for the influence she exerts in the world. Christ's followers are living epistles read and known of all men.

The church of God, his blood-redeemed children, have a greater influence on the world around by their holy lives than by all they can say. There are plenty of costly churches in the world filled with rich and fashionable people who put on a sort of sanctity on the Sabbath day. But where, in all the week following, is that light so shining as God has required, to be seen by men? In their intercourse with the world, in their spirit and talk, in the company they select, in their example, in dress, and in dealing with others, can the world see that they are not of the

world. O how few, very few indeed, let their light so shine before men!

The trouble is a large share of church members have no spiritual life in them. Hence they have no power to resist the world, the flesh, and the devil. It is hard work to serve God when there is no internal moving power of the Holy Ghost. In the lack of the Spirit, the heart loves the world, its riches, its honors, and its pleasures. And to belong to a church, or to join the purest there is, will not give us power over the devil or the world. None but a blood-washed soul can persevere in good works that will shine on an ungodly world to attract to the cross. Those only who live under the blood can sing, and feel as they sing,

"Lord, obediently I'll go,
Gladly leaving all below;
Only thou my leader be,
And I still will follow thee."

HYMN.

BY MRS. H. WARNER REQUA.

He lives the Lord of earth and heaven,
Enthroned where loftiest seraphs bow,
Heaven's highest homage to him given,
Heaven's brightest glory crowns his brow.
He stood where surged the fiery flood
Of death and hell o'er Adam's race;
Quenching the torrent with his blood,
He purchased for the guilty, grace.

Death vanquished by his mighty power,
See heaven the wondrous victor own,
The crystal dome is riven, and more
Than Tabor's light is o'er him thrown.
The flaming clouds his chariot prove,
To bear him to the courts of day,
The Conqueror comes whose name is Love;
Ye everlasting gates, give way.

He lives, ye saints, behold your King
Throned glorious in effulgent light,
By his mysterious suffering
Made perfect in his saving might.
O, joy, to suffer here below,
'Then in his dazzling glory share:
O bliss to bear his cross, and know
That we with him a crown shall wear.

He lives, O sinner, lift thine eyes,
Hope's light is dawning in the sky,
Thy sin-atonng Sacrifice
Thy pardon holds, thou needst not die.
Thou needst not die, rejoice, and live,
No more thy helplessness deplore;
Thro' Christ 'tis justice to forgive,
Rejoice and live, to die no more.

'Tis greatly wise to talk with our past hours,
And ask what report they bore to heaven;
And how they might have borne more welcome
news.

—*Young's Night Thoughts.*

DR. MILLER'S DUCK STORY.

The late Dr. Miller, of Princeton, as all his students will remember, abounded in anecdotes, which he related to his class from year to year, to illustrate the points made in his lectures. One of them occurs to us, just now, as specially applicable to the new converts which have recently come into the churches within the bounds of our circulation.

A celebrated judge in Virginia was, in his earlier years, skeptical as to the truth of the Bible, and especially as to the reality of experimental religion. He had a favorite servant, who accompanied him in his travels around his circuit. As they passed from court house to court house, they frequently conversed on the subject of religion, the servant Harry, venturing at times to remonstrate with his master against his infidelity. As the judge had confidence in Harry's honesty and sincerity, he asked him a great many questions, as to how he felt and what he thought on various points. Amongst other things, Harry told his master that he was very often sorely tempted and tried by the devil. The judge asked Harry to explain to him how it happened that the devil attacked him (Harry,) who was so pious a man, so sorely, whilst he allowed himself, who was an infidel and a sinner, to pass unnoticed and untempted. Harry asked, "Are you right sure, master, that he does let you pass without troubling you?" "Certainly I am," replied the judge; "I have no dealings with h'm at all. I do not even so much as know that there is any such being in existence as the devil. If there is any such being, he never troubles me." "Well," said Harry, "I know that there is a devil, and that he tries me sorely at times."

A day or two afterwards, when the judge had gotten through his docket, he concluded to go on a

hunt for wild ducks on one of the streams which lay across his road homeward. Harry accompanied him. As they approached the river they espied a flock of ducks quietly floating on its surface. The judge stealthily crept up the bank and fired upon them, killing two or three and wounding as many others. He at once threw down his gun and made strenuous efforts with the aid of clubs and stones to secure the wounded ducks, whilst he permitted the dead ones to float on, for a time, unnoticed by him. Harry, as he sat on the seat of the carriage, watched his master's movements with deep interest, and when he returned said to him, "Massa, whilst you was a splashin' in de water after dem wounded ducks, and lettin' de dead ones float on, it jist come into my mind why it is dat de debil troubles me so much, whilst he lets you alone. You are like the dead ducks; he's sure he's got you safe. I'm like the wounded ones, trying to git away from him, and he's afraid I'll do it, so he makes all de fuss after me, and jist lets you float on down the stream. He knows he can get you any time; but he knows its now or never wid me. If you were to begin to flutter a little, and show signs like you were going to get away from him, he would make jist as big a splashing after you as he done after me."

The illustration struck the learned judge with great force, and led him to investigate the grounds of his skepticism, and through Harry's instrumentality, he was fully brought to sit with him at the feet of Jesus, and learn of him. The illustration is a homely one, but it sets forth a great truth in the experience of those who have set out in the Christian course. They must expect to be assailed by Satan as they were never before. If he fails of success in causing their fall by the use of one form of temptation, he will try another

He is a cunning old fox. He has tried so long, and had so much to do with men, that he is now an adept in devising means to ruin them, and make them as miserable and degraded as himself. Young Christians, therefore, should not think it strange concerning the fiery trials which are to try them, as though some strange thing had happened to them, when they are assailed in new, and to them, hitherto unknown methods of assault.

As long as the devil feels that sinners are safe, and he is sure to get them at last, he allows them to float on quietly upon an unruffled current; but the moment they attempt to throw off his yoke and to assert their independence of him, they must expect his wrath to wax exceeding hot, and his assaults to fall thick and fast upon their heads. They should not be ignorant of his devices. He goes about as a roaring lion, seeking whom he may devour.—*The Presbyterian Herald.*

APPEAL FOR THE JEWS.

BY MRS. M. H. PARKER.

The Spirit of the Lord is greatly exercising my mind about the conversion of the Jews to the Christian faith—gathering them into the “abundance of peace and truth” promised to them—the chosen people of God; the root of the tree in which the Gentiles are ingrafted. Is it not time they should obtain mercy through our mercy? Should not the prayers of the Gentiles be offered up to the God of Abraham, Isaac, and Jacob for their salvation? The salvation of God’s peculiar people, chosen from all the nations of the earth to receive from God himself the law by which the Gentiles live; the people whose sons were the prophets; through whom the Holy Ghost gave us the precious promises; a people whose daughter became the

mother of the Saviour of the world. Is it not time the Gentiles should “awake out of sleep” and be “working while it is day” for the salvation of our Jewish brethren? So many, alas! at this day neither Jew nor Gentile.

“For I would not, brethren, that ye should be ignorant of this mystery, (lest ye be wise in your own conceits) that blindness in part has happened to Israel until the fullness of the Gentiles be come in.”

“For as ye in times past have not believed God, yet now have obtained mercy, through their unbelief, even so have these also not now believed, that through your mercy they also may obtain mercy.”

To the God of all power unto salvation, I plead their cause; I plead by the blood of the everlasting Covenant, by the groanings of the Holy Ghost, that the God of truth, wisdom, and power, will raise up among his children workers for the deliverance of the Jews.

“Fear not, for I am with thee. I will bring thy seed from the east; I will gather thee from the the west; I will say to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth.”

So be it, Lord Jesus. Come quickly. Amen.

—The prayer, “I thank thee, O God, that I am not as others,” is a delusion. The self-congratulatory soul really meant to say, “I thank myself that I am not as others.”

—We are to be Christ’s body; the eyes by which he would see the needs of the world; the mouth by which he would speak his truth to the world; the hand by which he would heal the miseries of the world as its friend and Saviour.—*Jas. F. Clark.*

THE MATERIAL FOR MARTYRS.

C. P. DOW.

In the times of the Netherland persecutions, a dignified inquisitor said to a poor school-master under arrest for Bible reading and Christian labor; "Do you love your life, and your wife, and your children, and will you not recant for all these?"

Weighty arguments for recantation, surely! Weak faith would have yielded. Time-serving religion would not have stood such a test. How many of the church-goers of the present day would sooner lose life, wife, and children, than recant, abjure, and renounce their protestantism? Some would, perhaps, but many more would not. Such a test would develop the material used in the make-up of martyrs. Some would stand such a test—the few—not the many.

May God spare us the trial, but if it must come, give us the unearthly strength required. Peter verily thought he would not deny Christ, but the trial came, and he did.

So the trial came to the persecuted school-master, and we have his answer, and it is worth pondering—remembering. "God knows," he replied, "that were the earth a globe of gold, and the stars all pearls, and they my own, I would give them all to have my wife and children with me, though I must live on bread and water and in bondage; yet neither for life, nor children, nor wife, nor earth of gold, nor stars of pearl, can I renounce Jesus my Redeemer."

He saw that to renounce what he believed to be gospel truth, would be to renounce Christ and eternal life through him. His was a wise decision. Did it move the hard heart of the inquisitor? Nay! The next and final appeal was to the "rack" and its cruel tortures, which

he endured until death ended his sufferings.

Better to lose the eye, the hand—better that one of our members perish, than that our being perish. So Jesus taught. Matt. 5: 29. Oh how fearful a thing to perish in the fire of Gehenna.

—St. John the Evangelist speaks majestically, with very simple words; as when he says, "In the beginning was the word."

See with what simple words he describes God the Creator, and all the creatures; as with a flash of lightning.

If a philosopher and a man of learning had undertaken to write of such things, how would he have gone round about with wondrous, swelling, high-sounding words, magnificent but obscure, *de ente et essentia*, of self existence, and divine and heavenly powers, so that one could have understood nothing. Never were simpler words; yet under such simplicity he says all.

Every word in him is worth an hundred-weight; as when he writes, "He came into a city of Samaria called Sychar, and spoke to a woman;" and, "The Father honor-eth the Son."

They are indeed, in appearance, slumbering words; but when one wakes them up, and unveils them, and earnestly meditates on them, they are found indeed worthy.

RISEN.

Risen with Christ, my glori-ous Head,
Holiness now is the pathway I tread,
Beautiful thought as I walk therein,
He that is dead is free from sin.

Living with Christ, he dieth no more,
Following Christ who goeth before;
I am from bondage utterly freed,
Reckoning Self to be dead indeed.

Living for Christ, my members I yield,
Servants of Righteousness evermore sealed;
Not under law—I'm now under grace,
Sin is dethroned and Christ takes its place.

Growing in Christ,—no more shall be named
Sinful things whereof I'm ashamed
Fruit unto holiness now I will bear,
Life everlasting, the end, I shall share.

IF ANY MAN SIN.

Some when they find that they have sinned, get discouraged and give up their hope of retaining this experience. Satan rushes in upon their mind with all sorts of perversions of truth, and disconsolate suggestions, robs them of faith and lacerates their spirits in the most painful manner. Sometimes they hold on to the blessing instead of the Blessor, and because the blessing has momentarily been forfeited, they think that the Blessor has forever gone. God is so jealous, He will allow no one to make a holiness idol out of the blessing of holiness; hence, some lose the blessing, by failing to steadily embrace the Blessor. Some think that a condition of heart-purity brings a species of infallibility; then if they sin, they jump to the conclusion that they never had it, and that all confessors of purity are deceived. Others say, if they commit one sin they are liable to commit a hundred more, and what is the use of trying to walk the highway. Others consent to surrender the life of holiness, thinking they will be safe on some low plane that admits of some sinning. Some one way and some another lose their sword and shield, and after having once entered the cleansing fountain, are entangled again in the bitter bondage of skepticism or discouragement.

A second class is formed of those who sin after their sanctification, and are then tempted of Satan to so theorize and explain it away as not to deeply and penitently admit that it was a real sin. They think if they admit the reality of their sinning, that they must abandon a life of holiness. While thus debating with self, on the one hand feeling that they cannot give up the great pearl of sanctification, and on the other, not willing to deeply mortify self by frankly admitting the sin; at this

point the devil comes as an angel of light, in the guise of a profound theologian, and proposes to so explain the Bible, and so palliate or explain away the sin, as to make it and sanctification agree with each other. He will endeavor to enroll the sin as only an infirmity; if it is too glaring for that, he will suggest the theory that we are sanctified only up to our knowledge, that there is an unfathomable amount of depravity in us, and that sanctification consists only in wiping it away as fast as it comes to view; or he may introduce the abominable wolf in sheep's skin, doctrine of imputed holiness, and blandly convince the poor soul, that it may be full of sin and yet so covered over with the holiness of Jesus that God takes no account of the sin. I verily believe, that the miserable heresy of imputed holiness was invented at this point to lull the conscience of somebody who had sinned and was trying to cling to a state of unimpaired holiness. Will not this explain why it is that so many who confess to being purified, sooner or later, fly the plain old track, and adopt some error that either cripples or destroys their experience and usefulness? Satan gets them to accept a theology of his framing, in which a little sin and much holiness can somehow be packed together in the same bundle.

The third class of such as commit sin after their sanctification, are they that take the Scripture way of admitting to self and God the whole sad fact of evil, and by self-renunciation and faith return speedily to their infinite Owner and Healer. They follow the example of Noah, Moses, David and Hezekiah. They know both the strictness and the unmeasured sweep of Divine grace. They will not let failures discourage them, nor will they take any theory of holiness which tolerates sin.—
White Robes.

EDITORIAL.

GOOD MANNERS.

Christianity has its doctrines to be believed, its grace to be experienced, and its precepts to be obeyed. Each is important. The three combined in due proportion in any person render him a Christian. A preponderance of the one cannot take the place of the others. Common sugar is composed of certain definite proportions of carbon, hydrogen and oxygen. Omit either of these ingredients and you have something else entirely different from sugar in its nature and uses. So, one may believe the doctrines of Christianity and still be a mere natural man. His hopes of Heaven are no better than those of a decent infidel. He may believe the doctrines and experience the grace; but if he neglects to obey the precepts he becomes an enthusiast or a fanatic. If he endeavors to obey its precepts without the inward grace he becomes a pharisee. The great mistake that many make is to take a part of Christianity for the whole.

By good manners is meant the habitual right way of acting and speaking in the presence of others. Generally it makes a good impression upon those present and contributes to their peace, comfort and happiness.

To exhibit good manners at all times and under all circumstances one must be free from selfishness, and must have a sincere respect for the rights and feelings of others. There may be studied imitations without it. Polished manners are not always good manners. They may be found in connection with a corrupt heart. But to conduct one's self in a becoming way at all times one must "love his neighbor as himself."

The best summary for good manners is found—not in any books on "Manners"—but in our Lord's direction: "Therefore all things whatsoever ye

would that men should do to you, do ye even so to them; for this is the law and the prophets." Mat. vii: 12. St. Paul amplifies it, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think of these things." Phil. iv. 8.

Bad manners are a trial to men and offensive to God. One does not like to have around a person of positively bad manners, no matter how useful he may be in some respects. The children of Israel, after leaving Egypt, acted so badly that God would not bring them into the promised land. So, still, many do not take up their abode in the Canaan of Perfect Love because of their bad manners. Their estimate of their own importance is too apparent.

Good manners promote one's usefulness, happiness and prosperity. If he works for others they secure to him employment and promotion. Other things being equal, a well-behaved person is always preferred. Many a successful person owes his start in life to the respect and fidelity with which he served his employers. He who has an ungracious reply to whatsoever is said to him, who expresses his opinions with the positiveness of infallibility is often surprised at seeing inferior men of modest demeanor getting the start of him in the race of life.

To cultivate good manners you must keep good company. You may be sound in the faith, have a good experience, and may conduct yourself with propriety, but if you needlessly associate with the ungodly you will lose the life and power of godliness and gradually fall into the ways of those around you. "Be not deceived, evil communications corrupt good manners. You may think that you are proof against the insidious influence of bad company, but you will find yourself mis-

taken. Many years ago a heathen philosopher wrote, "Know this—thou must not keep company with the wicked, but converse always with good men. With such eat, drink and associate. Please those that have the greatest virtue. From good men thou mayest learn good things : but if thou keep company with the wicked, thou wilt lose even the intelligence which thou possesseth."

You cannot mingle freely even in the best worldly society without losing your simplicity and purity of manners.

Refined flattery and polished insincerity will gradually undermine your faith. You will acquire a love of being flattered even when you know it is insincere.

The Psalmist of necessity had much to do with public men. Yet he saw the value of good manners and good company, "I will behave myself wisely in a perfect way. A froward heart shall depart from me. I will not know a wicked person." Ps. ci. 2, 4.

HOSPITALITY.

Hospitality is the practice of entertaining guests, without reward, and with a liberal and friendly spirit. The word is of Latin origin and comes from *hospes*, a stranger, a guest.

This is a natural virtue. Layard, the great traveler who discovered and explored the ruins of Babylon and Ninevah says, "I have found hospitality as universal as the face of man." It is practiced by the rudest and most uncultivated nations.

Hospitality is a Christian virtue. It is enjoined by positive precepts. "Be not forgetful to entertain strangers." Heb. xiii: 2. Make this a matter of thought. Be considerate about it. If you know that a stranger has come among you do not take it for granted that some one has looked after him; do not forget to see that he is taken care of. Let it not be confined to the ministry. "Use hospitality one to another without grudging."

I Pet. iv: 8. Be quite as ready to entertain others as you are to be entertained. Preachers are to bestow as well as receive hospitality. "A bishop must be given to hospitality." I Tim. iii: 2. A bishop must be "a lover of hospitality." Titus i: 7.

Thus the Bible enjoins hospitality by plain precepts, as well as by the general spirit of its teachings and by numerous examples.

Wheresoever a Christian spirit prevails among a people there abounds the spirit of hospitality. Among the early Christians it prevailed to its fullest extent. Those who had means cared for the destitute. "Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." Acts iv. 34, 35.

Where there is a lack of hospitality there is a lack of the Spirit of Christ. Selfishness prevails, though it may be so refined as to be disguised. A want of hospitality is an unerring indication of a backslidden church. If missionaries of the Gospel, on their way to heathen lands, are obliged to go to boarding houses in a city full of churches, especially of their own denomination, it is a sure indication that the members of these churches need to be converted to Christ. Nothing is more clearly taught in the New Testament than that Christians must love one another. Where there is a true love of the brethren, and an ability to entertain them there is a willingness, nay, a readiness to do it.

Hospitality may be abused. We may be imposed upon by mere pretenders to piety. But if we have the Spirit of Christ we can generally find out in a short time if one in our company lacks it. Saints are the hardest class of people in the world to impose upon. But it is better to

be imposed upon sometimes than to be lacking in Christian charity. A close, unsympathetic, suspicious spirit is the very opposite of that which characterizes a Christian.

BIOGRAPHICAL.

REV. THOMAS BUCKLEY of the Genesee Conference of the Free Methodist church, departed this life, of typhoid pneumonia, in Ransomville, N. Y. Feb. 8th, 1883 in the thirty-fourth year of his age. Our beloved brother was born in, or near the city of Dublin, Ireland, Oct. 31, 1849. He was converted at an early age, and felt clearly the call of God to preach the Gospel; failing to walk in the light, he lost the favor of God and fell into a backslidden state. During the year 1874 he came to this country, and in the month of March 1877 in a revival on the Allegany Circuit, conducted by Bro. A. A. Burgess, he, then far away by wicked works, renewed his covenant with God, and was clearly reclaimed. He recognized still, the call to the ministry, and very soon commenced holding meetings. In September 1878 he was received into the traveling connection of the Genesee Conference, and appointed to the Lockport and Pendleton Circuit, where he remained two years, at the close of which time, he was admitted into full membership in the Conference and appointed to the Akron and Town Line Circuit. In Sept. 1881 he was appointed to the Ransomville charge and reappointed to the same circuit in the following Sept., at which time, he was ordained Elder.

He was married to Miss Nettie O. Burgess, daughter of Rev. A. A. Burgess, Sept. 8th 1880. He was of a strong constitution, which, with his mental ability, and consecration to the cause of the Master, promised much of future usefulness. As a preacher he was clear, forcible, original, and oftentimes eloquent. Although his preaching at all times, was

more than ordinary, considering his experience in the work, and as the brethren on his last field of labor said they "never knew him to have a barren time" yet the development in this direction during the last few weeks of his labors was especially rapid; so much so, that it was remarked, that it seemed he was doing his last work. About two weeks previous to his death, he had a remarkable dream, in which it seems, his entrance through the "Pearly Gates," was prefigured. He thought he was at church, was much blessed in his own soul, while exhorting the people to greater earnestness in the work. After he sat down, he looked at the right side of the church, and there sat fifty young ladies; they all looked so nice. In a moment, they all arose with one impulse, threw up their hands and shouted Hallelujah! Praise the Lord! Just then the power of the Lord came on him, he sprang up, and raised his hands and shouted Amen! Glory! Glory! Glory! and was carried toward the ceiling, when he awoke in that ecstatic state. At the last prayer-meeting he attended he testified that he was "packed up and ready" that Jesus saved to the uttermost. He exhorted the people to definiteness in Christian experience. His last illness was brief, but death found him ready. Many were the expressions of his confidence in God, that fell from his lips during his sickness and of the triumph that filled his soul in the hour of death. The funeral services which were very largely attended, were held at the Free Methodist church, in Ransomville, on Sabbath Feb., 11, and we laid away the manly form, to await the "resurrection of the just" on whom, "the second death hath no power."

A. H. BENNETT.

SISTER L. C. EDLER, who was one of the first to identify herself with our work and principles in these parts, has passed away. She died in this city on Wednes-

day, April 4th, and was buried on Thursday. Services were conducted at the residence of her sister, Mrs. Geo. L. Nichols, where she died, by the Rev. Dr. Storrs, and at the Free Methodist church by the pastor.

She had been sick about three months. When taken ill she did not feel satisfied with her spiritual state, but after renewing her consecration, God was mercifully pleased to give her fresh tokens of his favor, and for a number of weeks preceding her death she seemed to be enabled to exercise implicit trust in Christ.

Of her early life we have learned but little. She was not given to talk much about herself, unless as she talked of God's dealings with her; nor of her connections unless as she solicited prayer in their behalf, or asked some one to go and talk with them on the subject of their soul's salvation. We understand she was the child of wealthy parents, that she received a liberal education, that she was considered a gifted and accomplished young lady,—accomplished especially in the art of music, having finished her education in Germany; that she was exceedingly gay and fond of dress, that she married a wealthy gentleman, who a few years later lost his fortune through a financial crash, which indirectly led to her conversion. After definite conviction, and a severe struggle, she yielded to the claims of God, and obtained a satisfactory evidence of pardon and personal acceptance through Christ.

This was the turning point in her life. Her social standing, early advantages, mental culture, and endowments both natural and acquired, were such, that she might have pursued a course vastly different to that which she adopted, had she been minded to make a figure in the world, rather than make pilgrimage to the skies. But she heard a voice which mere worldlings never hear, and caught a glimpse of a prize which they never see;

and hence she was content to turn from the earthly to the heavenly, and sing.

"Vain, delusive world adieu,
With all of creature good.
Only Jesus I pursue,
Who bought me with His blood "

A new life had now sprung up within her. A new spirit animated her. New motives actuated, and new affections grew within her. New hopes inspired and new fears possessed her. New sources of enjoyment allured, and new responsibilities pressed her. God, His word, His work, was now the all engrossing subject of thought, theme of conversation, and end to which all the energies of her being were consecrated. As a result, fashionable life now not only lost its charms, but became very uncongenial to her feelings. Through the cross of Christ she was crucified unto the world and the world was crucified unto her. And hence perhaps it was no less of necessity than by choice that she separated herself from it—or that it separated itself from her—more and more. She learned from experience and observation as well as from the Word of God, that, "Not many wise men after the flesh, not many mighty, not many noble, are called," and also that "God hath chosen the poor of this world rich in faith and heirs of the Kingdom, which he hath promised to them that love Him." And finding it difficult indeed to live a life of entire devotion to God, and do the work of a missionary among the wealthy classes; and that the common people were more accessible, as well as more susceptible to gospel influences, and more heartily devoted to God when saved, she chose her field of labor, and cast her lot among them, that she might both help and be helped by them in turn. Some seem to think she might have done more good had she remained in that circle where she moved. God knoweth. But surely it is refreshing in these days, when almost every one aspires to reach

the top round of the social ladder, to find one who, for what she conceived to be a higher spiritual good—dared on all earthly good to look down—thus in some measure at least imitating the example of Him, who though he was rich, yet for our sakes became poor.

Much of her time, for many years as a voluntary missionary—was given to seeking out the erring and the careless, and leading them to the Lamb of God that taketh away the sin of the world. She was not content merely to get them into the church, but aimed to help them clear through to Christ. Said a sister, the other day, who feels more indebted to her than, perhaps, to any other human being for spiritual help; "She was at home with any one, who enjoyed salvation, however poor or humble." Yes, she was a King's daughter and she delighted to recognize the princely birth and bearing of the Father's children, even though for the present she found them disguised under the garb of poverty, being well apprized that royal robes, and kingly state awaits every one of them.

She was benevolent according to her ability. She could not give much, but what little she could, she gave regularly and systematically. For a number of years she paid a certain amount weekly to the support of the gospel.

She valued the EARNEST CHRISTIAN very highly, and was in the habit of subscribing for it for some minister from year to year. One of her last acts was to send it to a minister in New York in whom she felt a deep interest.

She was always ready to confess a fault, and was thoroughly in earnest to get right, if by any means she had let go her hold on God.

May the Lord enable those of us who are left to imitate her self-denying example, for the good of others, and especially, her humility of mind, and childlike simplicity of spirit.

GEO. EAKINS.

Brooklyn N. Y.

REVIVALS.

FROM OLIVET, DAKOTA, Bro. D. W. Cook writes: The work of God is prospering with us out here this year. A number have been converted at Providence and some accessions to the society.

At Olivet the work has been in the church largely. Some backsliders have been reclaimed and restored to their former place in the church, and are doing well, and the work in general is taking a better form. Oh! for a baptism of fire here as it has never been seen. We are looking up for it, and expect salvation. At Sioux Falls the work is prospering. Bro. Coffee labored hard and long in that meeting and preached between 30 and 40 times, and the Lord blessed his labors there.

NORTH IOWA DIST. Minn. and North Iowa Con.: God is with us on our district. Thus far the quarterly meetings have been times of blessing. About 45 have been saved and sanctified during the forty-two meetings held and we are looking to God for victory here in Osage. May God send the endowment on us.

We ask all readers of the EARNEST CHRISTIAN to pray for us. We believe in, and are pushing forward old fashioned salvation with all our might. Glory to God!

VIVIAN A. DAKE,

Leader of Pentecost Band No. 2.

CORRESPONDENCE.

Dear Brother Roberts I have been a constant reader of the EARNEST CHRISTIAN from its first publication, and have always highly appreciated it as a pure Christian work, but I have never valued it more highly than of late, as I realize the great need there is of holding up the true light of holiness unto the Lord, such as destroys sin, purifies humanity, and exalts Christ.

While listening to a sermon preached by a professedly gospel minister, in which he taught the people that Christians possessed both a sinful, and a holy nature, and that these must contend one with the other until death, that we should keep the standard of holiness unto the Lord before us, but that we never could attain unto it in this life and, looked out upon an intelligent congregation who apparently received it as Bible teaching, my heart was stirred within me.

He also said, that Christians were not understood by the world, because sometimes they were so good, and sometimes they were so bad, as the elements of good or evil predominated, and that this must continue until we were free from this mortal body.

I thought, how such teachings dishonors Christ, grieves the Holy Spirit, misleads souls, and peoples hell. Every one that has the light of God's truth on his soul, should let it shine; every one that has an experience that the carnal mind is destroyed, and that, "Where sin abounded, grace does much more abound" should give their testimony to the power of the cleansing blood.

I bid you God speed, in your work, and may the EARNEST CHRISTIAN'S leaves carry light to many darkened minds, and souls through them be re-proved of sin, and led into the paths of holiness unto God and heaven.

Our Jesus lives to save his people from their sins, and to "redeem them from all iniquity, and purify unto himself a peculiar people zealous of good works."

We want holiness unto the Lord written on our banners, experienced in our souls, exemplified in our lives, burning in our testimonies, proclaimed from our pulpits, and teeming from our presses.

The salvation of our Jesus, is perfect and complete, unto all obedient, believing souls, bless his name.

MRS. JANETTE OSMUN.

LITERARY NOTICES.

WHITE ROBES by Rev. Geo. D. Watson is the title of a neat volume of 160 pages comprising thirty essays upon as many different phases of holiness and experience. The separate chapters were originally written for publication in various holiness periodicals, and consequently each forms a complete tract in itself.

There is nothing like an effort at a systematic treatise. The book on that very account is easily read and as it will fit the pocket it can readily be carried about and give employment to leisure moments while waiting for the cars, or between intervals of work, otherwise not so well employed perhaps. You will be sure to find that in the book that will pay for the price of the book. Price 50 cents Address Rev. G. D. Watson, Newport; Ky.

"The St. Charles Camp-Meeting. By Rev. J. G. Terrill, embodying its history and general sermons by leading ministers with some practical suggestions concerning Camp-Meeting management."

Advance sheets of this book have been sent us. The nature of the book is clearly indicated by its title. The subject is one full of interest. Bro. Terrill is well qualified to write upon the subject he has chosen. He was himself a chief actor in the scenes he so graphically describes, although his modesty and humility constrain him to keep himself out of sight as far as possible.

The publisher is doing his part well and we bespeak for the book a wide circulation. It will be a valuable contribution to the history of stirring events which have been greatly misrepresented and misunderstood. Address

T. B. ARNOLD, Chicago.

NEW SUBSCRIBERS.—We want two thousand to begin with the July number. Please send us one or more.