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CHURCH ORGANIZATIONS.

BY THE EDITOR.

Should there be an outward, visible organization of the disciples of Christ? Or, should each believer stand alone in his individual character?

As some really conscientious Christians are perplexed over this question we propose to look at it in the light of Scripture and of reason.

1. God has always had a visibly organized church. The constitution of the Jewish church was framed according to God's specific directions.

2. The Christian church was from the first regularly organized. Wherever two or more individuals act together and each has his allotted duties to perform for the benefit of the whole, there is an organization. Every family, school, business establishment, town, county, state, republic, or kingdom is an organization.

All *living* beings are organized. A stone is not organized. Each particle of matter of which it is composed performs the same function that every other particle in it performs. A tree is organized. The leaves—though they are humble and out of sight are essential to the life

of the tree. They hold it in position. They eat the food furnished by the earth which makes it grow. The leaves drink in nutriment from the air, and sun, and also furnish a beautiful covering. The trunk supports the leaves and forms the connection between them and the roots. It is composed of tissues through which the sap circulates from root to leaf. The bark protects the whole, and is a repository of the peculiar juices which the tree manufactures. When any of the parts permanently refuse to perform their appropriate functions the tree dies.

At the opening of his ministry Christ began to visibly organize his church. "And he goeth up into a mountain, and he calleth unto him whom he would : and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." Mark iii. 13, 14. Here were some set apart to perform duties that did not pertain alike to all. That is, there was an organization, simple but real, and adapted to the wants of the case. As the church grew he made its organization more complex. "And he gave some, apostles;

and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iv. 11-13. Here are five different officers, each with his peculiar duties to perform, but all laboring to produce the same blessed result. There was no confusion. One did not feel jealous and envious because his work was more humble than that of some of the others.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." I Cor. xii. 28. Here are eight different classes of workers spoken of as being in the church. They are there by the appointment of God. And this is to be a permanent arrangement. *God hath set some in the church.* The word here translated "hath set" is the same word in the original commonly translated "ordained." Here are parts arranged to perform their respective functions for the benefit of the whole,—a complete organization.

The church is called a body. "And gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. i. 22, 23. See also Col. i. 24. But a body is a visible organization.

It is called a commonwealth or state. "That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise." Eph. ii. 12-19. But a state is an organization.

Thus it is clearly demonstrated that the Church of Christ is a visible, organized body.

3. It is clearly the will of God that this church should be divided into sects, or sections, or divisions.

(1) The Jewish church was so constituted. It had its twelve tribes. It might just as well have been organized into one individual body from Jacob, as into twelve divisions—a tribe from each of his sons. But God chose the latter mode. Each had its own standard, its own officers, and its own regulations.

Besides this, God made provision for at least one sect, the members of which might belong to the several tribes. "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord." Num. vi. 2.

(2.) The Christian church itself is but a sect of the Abrahamic church. "Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. iii. 7. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven." Heb. xii. 22. This teaches that God's church is one in all ages. So Paul was said by the Jews to belong to a sect. "We have found

this man * * a ringleader of the sect of the Nazarenes." Acts. xxiv. 5. "But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." Acts xxviii.

22. Paul admitted the imputation that Christianity was a sect, and that he belonged to it.

3. The division of the Christian church into sects tends to promote its unity and efficiency. In a large army some fight on land, some on water; some on horseback some on foot. Were they to go into battle all mixed up together they would easily be defeated; but by having each class of warriors by itself, under its proper officers, and all co-operating under an efficient head, they come out victorious. So in the Christian church if Paul wishes to order the battle in one way, and Barnabas in another, let each choose his helpers and go out as the Lord leads and each shall return rejoicing in the trophies he has won.

We can cordially unite with the Friends in endeavoring to persuade people to be governed by the strictest integrity in their dealings with mankind. With them we would walk with God in all lowliness and simplicity. But we cannot see the force of the logic by which they would do away with Baptism; or defend their custom of sitting in a room with their friends, with their hats on.

The Baptists have done a great work in extending Christ's Kingdom among men. We are in the fullest sympathy with them in their

efforts to lead men to die unto sin and rise to newness of life. But their arguments to prove that baptism should be performed by immersion only, and that none but those who have been immersed should be admitted to the Lord's Supper, do not appear to us to be scriptural.

Now what is to be done in such cases? Such questions might easily have been settled by the Bible but they are not. If these had been settled, other differences of opinion would arise from time to time. Men can readily agree about that to which they are indifferent. But when they are deeply interested, conscientious men must often necessarily differ. It is impossible for them always to see things alike. Live things never agree in every particular.

The true course is that which is generally pursued. When Christians cannot, in conscience, agree with those with whom they are associated, in matters of primary importance, they should separate from them. If they cannot find any with whom they can conscientiously agree they should form a new sect—as the Protestants, Baptists, Friends, Methodists and others have done. This should never be effected unless it becomes strictly necessary.

Those who are in different sects can labor in harmony to try and get men to be holy in heart and in life.

Bigotry is never more intolerant than when it is directed against those who belong to its own communion. The Jews crucified Christ, a Jew, when the Romans would have

honorably discharged him. The Papists kindled the fires of the inquisition to torture Papists who differed from them.

One may belong to a sect without being sectarian. The most unrelenting sectarians are among the advocates of no-sect principles.

4. The division of the Christian church into sects tends to promote its purity. They reform each other. Christianity exists in its most corrupt forms where there are no sects. The Armenian, the Greek and the Roman churches are noted examples.

The Protestants reformed the Roman Catholic church by coming out from it, as they could not have done by remaining in it. So did the Methodists the Church of England. When the Free Methodist church was organized, men insisted upon Bible Holiness in the M. E. Church at the risk of their church standing. A few years afterward a Presiding Elder said at a Free Methodist Camp Meeting that he had come fifty miles to thank the Free Methodists for the privilege he had of preaching holiness in the M. E. Church without being molested.

OBJECTIONS. 1. It is objected to Church organizations that "As they prosper they become proud and worldly." But this is true of every individual. Generally it will be found that in a revival those who attempt to stand alone fall back into the world and become like it sooner than those who unite with a visible church even though it be a worldly one. Whitfield's work was extensive and thorough—but it did not stand

because he did not organize. But little remained of it after the lapse of a few years but its history and glorious traditions.

2. "By joining the church we lose our freedom." This depends upon the church with which one unites. "Where the Spirit of the Lord is there is liberty." If you find that in any church you cannot be free in Christ then you should leave it. A child of God should never consent to be in bondage. But liberty is not license. Self-will is not gospel freedom. The church of Christ was not designed to abridge the liberty of Christians, but to protect it and give it suitable scope and exercise. If being filled with the Spirit splits the church then it ought to be split. If a church is in danger of becoming a charnel-house, full of dead men's bones, there should be a resurrection. God is the head of his church.

God is not the God of the dead but of the living. Mat. xxii. 32.

PATIENCE.

WHEN my heart is sore within
Through a hope of joy deferred,
When I cannot conquer sin
Or my heart weak pride is stirred,
Mix for me the needful cup,
Watch me till I drink it up.

If this stubborn will be mine
Will not bow itself to Thee,
And I struggle and repine
At the yoke imposed on me,
Do not let me have my way;
Kindly, firmly, say me nay.

And if patience may not come,
But through pain, and toil, and strife;
If it be denied to some
Till the evening of their life,
Let me suffer what I may,
Still for patience will I pray.

Patience, Lord, is all I ask.
Only give me rest in Thee!
Here is strength for every task,
This the life of liberty!
As we trust Thee here below,
Will our weight of glory grow.

THE STRENGTH OF WEAKNESS.

Human strength is weakness. Before adversity, or affliction, or passion, it fails and disappoints our trust. And the greater our confidence the greater our disappointment. When we feel strong we are weak. When we think we stand, we are to take heed lest we fall. Peter, boasting of his fidelity and love was weak. Peter, weeping bitterly was taking hold on strength.

"When I am weak then am I strong." That which causes us to trust in ourselves is a source of weakness. That which drives us to the Lord, points out the path of strength. Without Christ, men can do nothing; opposed to him they are as chaff before the whirlwind. Every hope fails when we trust in the might of our arm, or the strength of our own right hand. The pinnacles of our own self-confidence are the slippery places whence we slide to dangerous falls; and every effort and struggle but accelerates our downfall and completes our ruin; and it is only when we turn in brokenness of spirit to the Lord, that we find help, and strength, and salvation.

The plea that prevails before the Lord, is not innocence, but penitence; not strength, but weakness; not riches, but poverty; not fulness, but hunger, misery, wretchedness, and rags.

It is by these clasping hands that we take hold upon the Eternal Arm it is when we lie prone and helpless in the dust, that this arm is reached down to take hold on us. The plea of ruin awakes the might of the Redeemer. The cry of the lost brings the Almighty Saviour nigh. The sobs of the wretched prodigal find their answer in such mercy, plenty, and bounty, that the obedient son is envious at the greater favor shown to him who had naught to commend

him but his ruin and his need. Here then is the strength of weakness and many a soul has found rest by boldly venturing to the throne of grace.

An English minister named Teller was preaching from the text, "Let him take hold of thy strength that he may make peace with me; and he shall make peace with me." Isa. 27 : 5. Said he on commencing his discourse :

"I can convey the meaning of this passage so that every one may understand it by relating what took place in my own family within a few days. One of my little children had committed a fault, for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms and burst into tears. I could have sooner cut off my arm than have then struck him for his fault he had taken hold of my strength, and made peace with me."

Thus, oh, burdened, wearied, wayward, sinful soul, may you find strength and peace. "Your strength is to sit still;"—to fling yourself before the Saviour's throne and accept the mercy that he longs to give.—*Zion's Watchman.*

—Why should we be afraid of causes of sorrow, when, if we hold fast our integrity and faith in God, they are only the birth-throes of everlasting consolation and deep and ever-enduring joys otherwise impossible.—*Mahan.*

—The sense and comfort and strength of that life which Christ gives are received by faith, and these are according as faith is. If faith be weak, so are they, as it grows, so do they.—*Romainé.*

OUR COMPANY.

BY MRS. D. A. CATTON.

What shall it be to all eternity? We learn from the Holy Scriptures, that no unclean thing can ever enter the kingdom of heaven. It is a place where the redeemed—of every kindred and nation,—those who have been washed in the blood of Jesus, will forever dwell. The just and the unjust abide together here; they live in the same families, and eat at the same tables. They attend the same places of worship, and listen to the same sermons.

But at the great and final day, a separation will be made between them. To the righteous it will be said:—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and they will go into life eternal; while to the wicked the Judge will say, "Depart from me ye cursed, into everlasting fire prepared for the devil and his angels."

Who could eternally endure such company?

A minister was sent for to visit a criminal, confined in a jail. The sheriff accompanied him to the cell, and then went out, locking the door behind him. After remaining in the cell as long as he wished to, he gave the signal that he desired the door opened, and received this answer—"The sheriff has been called to hasten away on the train, and has taken the key with him, and will not return in several hours."

The minister stood in silence, and looked about on his surroundings.—There he was shut in with two murderers, and four other desperately wicked prisoners, for the time being, with *no way of escape*, and what could he do?

He said for a few moments his condition seemed to be unendurable; and then came this thought.—"If I cannot endure the society of mur-

derers, robbers, and the vilest of earth for a few hours, here in time, what will it be to dwell *forever* with them in the regions of hopeless despair."

Who, who can answer the question?

—The tongues of men and angels want proper words to express the sweetness and glory with which the Son of God visits the soul that cannot rest without Him. This blessedness is not to be described, but enjoyed. It is to be "written, not with ink, but with the Spirit of the living God, *not on paper or tables of stone, but in the fleshly tables of the heart.*" May the Lord Himself explain the mystery, by giving you to eat of the hidden manna, and bestow on you the new name which no man knows save he that receiveth it, "the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory."

—Fletcher

DO NOT STUMBLE.

Courage, brother, do not stumble
Though thy path be dark as night,
There's a star to guide the humble,
"Trust in God, and do the right."

Let the road be rough and dreary,
And its end far out of sight;
Foot it bravely, strong or weary,
"Trust in God, and do the right."

Perish policy and cunning,
Perish all that fears the light;
Whether losing, whether winning,
"Trust in God, and do the right."

Trust no party, sect or faction,
Trust no leaders in the fight,
But in every word and action
"Trust in God, and do the right."

Simple rule, and safest guiding
Inward peace and inward might,
Star upon our path abiding,
"Trust in God, and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man and look above thee,
"Trust in God, and do the right."

—Norman Macleod.

—Never part without loving words to think of during your absence. It may be that you will not meet again in life.—Richter.

A SKETCH.

MRS. HARRIET PRANGNELL CANTELS.

BY JOSEPH GOODWIN TERRILL.

In the fall of 1859 during a meeting held by Rev. J. W. Redfield and myself, in Ogle Co., Illinois, I became acquainted with the subject of this sketch.

She was born in Merston, Isle of Wight, England, June 3, 1830. She was the daughter of Mathew and Mary Prangnell, and grand daughter of Mary Prangnell, the "decent looking woman" spoken of by Leigh Richmond in his *Dairyman's Daughter*, who superintended the funeral arrangements of Elizabeth. When but a child, Mrs. Cantels went to live with her grandmother. When twenty-one years of age she was married to James Cantels, an itinerant Methodist preacher. At this time she was a member of the Methodist Society, and continued such with her husband, until the organization of the Bible Christians when they united with them. In 1854 they sailed from Portsmouth to America and settled for the time in Cleveland, Ohio. In about a year he died, and soon after she followed her sons Alfred and James and their families to Ashton, Lee County, Illinois. Here she lived for twenty-seven years. Last fall she removed to Turner's Junction, Du Page Co. On the death of Alfred's wife February 27, 1883, with whom she was then living, she removed to Evanston, Cook County, to the home of her son-in-law Henry Blanchard, where she died May 15, at the age of 82 years 10 months and 21 days.

She was of a family of eight children, of whom but one is now living. Mr. Mathew Henry Prangnell, of Ardrishag, Scotland. She was the mother of five children, five of whom, Alfred, James, Frank, Harriet and Fanny are now living.

She was a woman of extraordinary intelligence, of extensive reading, and remarkable memory. Converted when a child, connected closely with the history of the *Dairyman's Daughter*, which has been published in more than two hundred languages, and connected with the stirring events that originated the denomination called the Bible Christians, and this united with her natural capabilities, made her a very interesting character. Her life extending over so much of the history of Methodism in England and America, made her one of those almost sacred links of the past to the present, and made her testimony with respect to the church of great weight. Her personal appearance, her intense interest in religious matters, her quiet, unobtrusive manner, the simple style, yet scrupulous neatness of her home, her economy in temporal affairs, her strict integrity in all things, and her love for the word of God, gave such a complete picture of the best phase of early English Methodism, that her memory is worthy of record in the annals of to-day.

Her living with her grandmother, when Mr. Richmond's tract was published, and hearing the criticisms upon it, of those who knew the facts, made her an excellent authority upon the subject. It is not out of place to call attention to them in this article. Either from ignorance of the facts, or from not caring to make them known, Mr. Richmond did not state that Elizabeth Walbridge and her family were Methodists. He was evidently mistaken in regard to her religious history also. The history given below is corroborated by a small volume, published in England, by a Methodist preacher who took especial pains to look up the facts.

It seems that Elizabeth was on her way to her father's from her place of service one Sunday after-

noon, when she stopped at an open air meeting, where she heard a Methodist local preacher, for the first time. The truth spoken was so impressed upon her that it led to her conversion, and her uniting with the Methodist class. She was soon followed by her father and his family. Her brother Robert became a useful local preacher. The grandmother of Mrs. Cantels was the leader of the class.

Mr. Richmond's allusion to her as "a decent looking woman," is a historical tribute to the plainness, simplicity and modesty of the early Methodist women. That this woman was one of more than ordinary character, there is good evidence. It is related of her that at the time of her conversion, and uniting with the Methodists, she was much opposed by her husband. One day as he saw her getting ready to go to meeting, he forbade her. But she proceeded with her preparations just the same as though all was peace. When she started, he met her in the road, with his scythe. He threatened to cut her down with it if she proceeded. She passed on without a word of harshness, trusting in the Lord. At the close of the service that day she had the pleasure of finding him on his knees, seeking for mercy. He had followed her to the place, overcome by a sense of his sinfulness. He was soon converted and walked hand in hand with her in the way to heaven.

It is also said of her that on one occasion when Robert Walbridge had failed in his sermon, that she arose and helped him out. Robert was a shoemaker, and in allusion to his trade, the people used to say "Granny Prangnell heel-pieced the sermon for him."

Those who have read the *Dairyman's Daughter*, could but have been impressed with the beautiful simplicity of her character, and that of those who made up the congrega-

tion at the funeral. It was under such influences, and such traditions, and usages that Mrs. Cantels was reared. And when in 1860 the circumstances and influences that called the Free Methodist church into existence she recognized, the features of the old time simplicity and spirituality and power, and cast her lot among us.

I shall never forget the scene when I received her into the church. The Discipline had just appeared. The conditions of membership were new to many. Some hesitated. She did not. To every question she responded in the affirmative with a shout of glory to God. Thus she became a Free Methodist.

What a treat it has been for me, many times, to visit her humble home and converse with her of divine things. The past winter she has been ripening for heaven. Only two weeks before the death of her daughter-in-law, I visited her. How triumphant she was. Mrs. Alfred Cantels was smitten with paralysis on Sunday afternoon. She never spoke again. The day before she died, the Rev. Mr. Needham called to see them, and had prayer. During this season the room was made vocal with the mother's praise to God. On Thursday the smitten one passed away. Though mother Cantels was wonderfully sustained, yet she seemed to hasten toward the grave from that time. Mr. Needham was providentially at Evanston the day before the summons came for her. Her shouts of glory, the pleasure with which she looked forward to her release, told of her triumph. She prayed earnestly that those of her family yet unsaved might be brought to Christ.

I went to Evanston on Thursday May 17th, and found only the tabernacle,—Mother Cantels was gone. A simple service at the house on Friday, of singing "The home of the Soul," a few words of Scripture, a

prayer, a brief sketch of her life, and we took her to the cemetery in Turner's Junction, and laid her body away until the resurrection morning.

HELP GIVE.

BY W. W. DICKSON.

"Once upon a midnight dreary
While I pondered weak and weary"
Over many a word of promise
Found alone in sacred lore ;
Suddenly with weight oppressing,
Came a sense of sin distressing
Till I felt, my guilt confessing
As I never felt before ;
"Only this and nothing more."

"Nothing more" below above it
Though my inmost soul did covet
Many things the like of which
Were prophesied in days of yore,
Conscious of a life of madness
Yet to me no ray of gladness
Came to break the midnight sadness,
Sadness of my spirit sore,
"Only this and nothing more."

Sin within me, sin around me,
Bands with which my guilt had bound me
All throughout my mortal being,
Sinful to the very core,
Lost to every holy feeling,
Death eternal o'er me stealing,
Fell despair my spirit sealing
Closing mercy's open door,
Only sin and nothing more.

By the storm of wrath enshrouded
All my future life beclouded,
Surging waves relentless beating
All along the dreary shore,
Suddenly there came at midnight
To my vision morning sunlight,
Starting all my spirit upright
Bursting open mercy's door,
Only this, Nay, something more.

More abundant came a blessing,
As with tender love carressing,
Unseen arms around me pressing
Till I sank upon the floor,
Till my blinded soul came seeing
Wondering at the unseen Being
Who had sent the darkness fleeing
All along the stormy shore ;
Only this, Nay something more.

Something ; Oh, that I could tell thee
Child of sorrow, what befell me,
How my weary spirit quickly
Flew from out its prison door,
How the unseen still is near me,
With his holy love to cheer me,
Ready when I call to hear me,
Giving from his bounteous store
All I need forevermore.

—Phillipsburg, March 30, 1883.

—Two or three believers make a church where they are gathered together in the name of Christ's divinity.—*Romaine.*

MY MOTHER.

BY MRS. M. F. LA DUE.

I wish to speak of her as a Christian lady, and as a *Methodist* minister's wife. My earliest remembrances of her, are associated with all I ever knew of the purest and best on earth. She was the angel of the house, and as I recall the songs of Zion she sang so sweetly about her work, and the music of her sweet voice in prayer as she often knelt and prayed with me alone, till I felt that God was looking all through me, I do not wonder that I grew up to love prayer; and that my young heart at the age of six used to glow with love for that Jesus she worshiped, every time she spoke his name. She trained me in the way I "should go." I can see her in memory as she often stood up to exhort in the congregation, a model of Christian simplicity. A small, neat figure, dressed in the gray or quiet drab, close cottage bonnet lined with white such as the early Methodist's wore, and the neat shawl of the same color, bound as Quakers wore them. Her face, cast in nature's most delicate mould, scarce needed the pure white background of her bonnet-lining and the few simple folds of mull or lace at the throat, to make you feel the joyous light of those soft gray eyes; and the rich tones of her voice belonged to one of God's *real* saints. You felt you were in the presence of no common person. Praise God! her *life deepened* the first impressions she gave you. No one ever doubted but she *lived* right. I *knew* she did. As a true Christian mother, I remember how she watched over my *soul*. The first lesson was to *fear* God, to keep his law. I dared not speak his name only with the deepest reverence. In our home, no person was an inmate of the house unless they conformed to its laws;

to kneel at family prayer, and attend service with us if possible on Sabbath, and never to give or receive visits on the Sabbath. As children we were always at home on Saturday evenings and prepared for the Sabbath. As a Christian after God's pattern, my mother never approved of promiscuous visiting in irreligious families, we were kept mostly among our own people, that we might more easily be kept from evil associates.

And again, mother never bought us any ornaments for our person. She did not accept them even as presents, and never bought a scrap for her children. Oh! how I have praised God a thousand times that my parents helped me in this one way to lay a foundation for the life of self denial that lies at the bottom of every genuine Christian experience.

Here let me pause and speak of some antecedents to such a holy life. Thousands *talk* of holiness, and seek holiness, and *profess* holiness, but how many ever lay the *foundation* of "righteousness and true holiness."

Mother had been truly converted, born again, under the labors of that thorough man of God, Rev. Charles G. Finney, while attending a boarding school in Utica. The daughter of a wealthy physician of some eminence in Oneida Co., N. Y., she had received all the advantages that careful parents in that position could give. None surpassed her in elegance and refinement of manners. The eldest daughter of Dr. Lenas Hutchinson, a deacon in the Presbyterian church withal, she was admitted to the best society and at that time, 1820, was the life of the gayest circles, and drew around her such admirers as Albert Barnes, John Dempster and their equals. Finney's searching preaching probed her heart to the bottom, she saw and felt herself a sinner. She looked at herself not as an amiable creature too good to be lost, a "pet" in

society but as one lost, undone, for whom there was no hope but to repent of her sins, and forever *abandon* them. She *yielded* to God's claims, and was most gloriously saved in her room, so that she often said, "heaven was let down to earth, and she seemed to be in the presence of God, very near his throne, and saw him place the white robe upon her." She at once gave evidence of her new birth. Fashionable society had lost all its charms, gay dress became a loathing—she had entered *better* society, and adopted a robe belonging to her new relations with heaven and earth. She had excelled in worldly charms, now she aspired to excel in winning souls to Jesus. With undying love for them she went from house to house, among high and low, warning all to repent.

She would ask to speak in Presbyterian churches, and the eloquence and *power* of her exhortations bore down all opposition for a time.

This was a heavy blow to her father, who was not yet saved from love of honor. The pride of his home was becoming a Methodist indeed, what should he do? He sent her to Albany, into the family of a relative, Wm. B. Sprague, where the counsel of Dr. Nott and others, it was hoped would cure Mary of these *extreme* notions! But she had tasted the *everlasting* glory, how could she be satisfied with less? All the world could not persuade her, she was "carrying religion too far." One day a young student said to her, "Miss Hutchinson are you humble enough? are you willing to be damned in order to be saved." She promptly answered "no," and turning to Dr. Nott asked if *he* thought it necessary, he answered, "No, Mary I do not." All was to no purpose. She found an opportunity to return home, but was so great a trial to her family that she chose to spend a few months in Whitesboro, with a

Methodist friend, where she soon learned the millinery business and made many of the cottage hats worn by Methodist ladies in those days.

Soon after this, she became acquainted with Rev. J. H. Wallace, of Black River conference, and they were married. She accepted the toil and privations of an itinerant life, as no one can, that is not saved from the love of the world. Her zeal and labors were untiring, her example without fault, and many were saved; for she won them, she loved the work! No move was too long, no sacrifice too great. She never complained of the old houses to be cleaned and remodeled, or that we sometimes had to live up stairs, where the wood and water had to be carried up long flights of stairs. She was often sick, but we heard no murmurs. As I sat by her bedside the day before she died, one year ago the Spirit spoke these words to my heart, "*she took the narrow way when it cost something.*" Her memory is blessed. To *me* she was a model Christian lady, a model minister's wife. Peace to her ashes!

LIVING FIRE.

When John, in the Apocalypse, saw the Lamb on the throne, before that throne were the seven lamps of fire burning, "Which are the seven spirits of God sent forth into all the earth"; and it is only by waiting before that throne of grace that we become imbued with the holy fire; but he who waits there long and believingly, will imbibe that fire, and come forth from his communion with God bearing tokens of where he has been. For the individual believer, and above all, for every laborer in the Lord's vineyard, the only way to gain spiritual power is by secret waiting at the throne of God, for the Baptism of the Holy Spirit. Every moment spent in real

prayer is a moment spent in refreshing the fire of God within the soul. This fire cannot be simulated; nothing else will produce its effects. No more can the means of obtaining it be feigned. Nothing but the Lord's own appointed means, nothing but "waiting at the throne," nothing but keeping the heart under "the eyes of the Lamb," to be again and again penetrated by His Spirit, can put the soul into that condition in which it is a meet instrument to impart the light and power of God to other men. If thou wouldst have thy soul surcharged with the fire of God, so that those who come nigh thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire, to the throne of God and of the Lamb, and shut thyself out from the world, that cold world which so swiftly steals our fire away. Enter into thy closet and shut to thy door, and there isolated "before the throne," await the baptism. Then the fire shall fill thee, and when thou comest forth, holy power will attend thee, and thou shalt labour, not in thine own strength, but "with demonstration of the Spirit and with power."—*The Tongue of Fire.*

—If God be the teacher, no matter who the scholar is; if God be the workman, no matter what the material is; if God be the guardian no matter what the enemies are. Nothing is too rugged for his skill, or too hard for his power.—*Charnock.*

—What I have done is worthy of nothing but silence and forgetfulness; but what God has done for me is worthy of everlasting and thankful memory.—*Bishop Hall.*

—Trust the promise. God will make good the performance.—*Toplady.*

"PREACH THE WORD."

The brethren who are engaged in the ministry of the Word have often to say to themselves: "Yesterday I was preaching, and all was so cold and lifeless; there seemed not to be the least impression produced through my ministry; there seemed to be no blessing at all." Well, you may be right in what you state; but you can follow up by prayer the ministry of the Word. The office of the Holy Ghost is to bring to remembrance the words you have ministered, and after months and years, the blessing may come. We should always, as servants of Christ, believe that these great things can be obtained through the instrumentality of prayer. I am weak, very weak in myself, but "I can do all things through Christ which strengtheneth me." I can do nothing alone, but I can do everything through the power of the Holy Ghost. Oh, what great things, beloved, should we not do in this latter part of the nineteenth century! But, because we expect little, therefore we get little. If we have been praying and looking out for great things, we ought to expect great things, and not be discouraged because the blessing is not at once sent. We may have to wait on God for months, or even years, but we will find our waiting has not been in vain.

A deeply important point in preaching is the opening up of the Scriptures and exposition of the word. I have found the blessedness of it in my own experience of fifty years. When I first began to preach in my own country, I used to write out my sermons, and then deliver them from memory. When I was preaching to uneducated congregations in villages, I would expound, but nothing was done on principle till afterwards, when I learned the truth more clearly. When I came

to England, then from principle I began expository ministry. I took one verse, two or three verses, a short psalm, or half a psalm, or, as the case might be, I went through a chapter or a whole epistle perhaps, and I found I obtained great blessing to my own soul; but the greatest blessing came to those to whom I ministered. When I first began my ministry in England fifty years ago, I came to a congregation where scarcely any had Bibles in their hands; but four weeks after, when the text was announced, hundreds of Bibles were opened; and that was not all—it created a love of the Word in the hearts of the hearers. And still more, the exposition was connected in their memories with the Word, and they could better retain what they had been hearing, because a few words from the text reminded them of what had been said. Then I found the parents conversing with the children on what they had heard. So I found an increased love of the Word of God.

Just a few words more. The grand point is; Christ is to be preached. We have a blessed example in Whitfield, in Wesley, and others, and in modern days our beloved brother Moody and many more. There will always be an attraction in the ministry of the word where Christ is preached. We cannot too simply set forth the truth. If you will make inquiry you will find even in educated congregations that there are a number of persons unable to take in that which is not expressed in the most simple way; therefore the language cannot be too simple. But Christ is to be preached, whether it is liked or not liked. We have to be faithful to our Master. God grant we may be all encouraged to give ourselves thoroughly to the Lord. Our lot is cast in times most remarkable. We

have wonderful opportunities of honoring and glorifying God. The Lord grant that we may be able to do so; and if we have done it in a little measure, let us seek to add to it fifty or a hundred times.—*George Muller.*

FAITH CURE.

BY REV. T. S. LADUE.

A difference of opinion obtains in respect to the faith cures now exciting attention. Some hold that these cures, in every instance, can be explained by natural causes, especially by the psychological power of the mind,—“The desires, imagination and will,—not over the body.” The power of the mind in this direction is remarkable. Intense joy has been known to utterly prostrate the physical system, and even to take life; and the same has occurred with agonizing grief, and with terror. Persons languishing in sickness excited by some extraordinary demand, have arisen from their beds and gone about hard work, health improving from that hour until fully confirmed. There seems to be some well authenticated cases of cripples and others troubled with serious chronic complaints, being made whole under circumstances which preclude Divine influence.

This cure has been abused. Some have carried the laying on of hands upon affected parts, into indecency, and vileness, others have exalted this faith above that necessary to the salvation of the soul, neglecting the soul for the body. Others have contended that all should have this, and that those who do not are seriously if not fatally lacking. Others have professed to exercise it and declared themselves or others cured, when the disease soon raged with greater violence or death demonstrated the sooner, and reproach came upon God's cause.

This is a matter that must be conducted with exceeding care, with deep humility, and complete subordination to the one great end the salvation of the soul, James says “the prayers of faith shall save the sick.” This means the “gift of faith” specially imparted, and not the “grace of faith” which all must have to be saved. Those that can use this gift in some cases cannot in all but only as the Spirit indicates. Paul could not believe the thorn out of his flesh, nor believe away Timothy's stomach disorder and often infirmities, although he had believed the dead to life. Many of the most pious and useful never had this faith, and we may assert never could have it. The above view explains the fallacy of the infidel Tyndal's sneering proposal to test the virtue of prayer and the virtue of medical means upon the sick in a hospital.

The possession of this faith is not an infallible mark of uncommon depth of spiritual experience, nor of grace to win souls. Some who really seem to possess it are not remarkable for unworldliness and the spiritual mind, Paul intimates that the gift of tongues was not always attended with discretion, and that the whole list of “the best gifts,” while to be coveted, were less “excellent” than “charity.”

Before presuming to exercise this faith be sure you have it. The Spirit distributes as He wills, and if He distributes this to you Divine assurance will go with it. To illustrate, a brother prayed for one sick abed. The more he prayed for a present cure the more the Spirit gave access. He felt the power of the Holy Ghost gathering upon him. Soon the sick man shouted, “I am healed,” and arose and went to work. Again he prayed for a brother, of far deeper experience and greater benefit to the church. All supplication for a cure was dried up;

but in praying that the brother might have a triumphant departing the glory of God was felt. He was assured that the one sick would soon die, as he did and in triumph.

This brother was severely afflicted with rheumatism, contracted in the army. He could have no faith for a cure. Prayers, strong desire, and will did not avail. After some months he was directed to a point of neglected consecration. When that was made good, immediately faith sprang up, and the pain was gone. A few days after it returned worse than ever. The Spirit whispered "this is of the devil, he can tempt with disease or imitate it." The pain was resisted as of the devil. In a moment it was gone, and has not been felt in the least since. Mark, Satan can afflict the body, as in the case of Job. He can beget pain in the flesh similar to disease, as he can a feeling in or around the sanctified heart similar to carnal nature.

An infant child of this brother was sick, concerning whom the Lord had given clear promise that he should live and do good in the world; but in spite of all faith he grew worse. The condition of cure was no medicine nor doctor, but reliance alone on God. Men raged, devils raged, oh! how faith was tried. The faith of the wife failed in the crisis of the mortal struggle. Said she, "suppose he should die, what effect will it have on the cause?" The question was repeated. He answered, "that child cannot die." Instantly he seemed as great and strong as the whole Rocky Mountains; as though he was incorporated all through Deity, and Deity all through him. He felt that the Eternal Himself could be torn from His Throne as soon as that child be taken by death, if his faith remained firm, "Well," said the agonized mother, "he is dying now." He gasped, his jaw fell and eyes grew

fixed. The father fell on his knees, blanching like snow as the power of God rested on him, and said, "bring him to me." He laid his hands on his head, and plead the promise. The mother lost her strength. In three minutes the child was sitting up, and looking around with a smile. To-day, after more than twenty years, he is a large and vigorous young man, feeling "woe is me if I preach not the Gospel."

The supernaturalness of this faith cure is questioned because it has in no case since apostolic days raised the dead and brought sight to one born blind. The present lack of faith in the church may explain this. Jesus could not do many *mighty* works in a certain place because of their unbelief. He did do some mighty works, but lack of faith limited the full display of His power.

Many of the ablest expositors agree that the scriptures cannot be construed as circumscribing miracles to Apostolic times; but rather indicate that through all ages "these signs shall follow them that believe."

Faith cure is miraculous in so far as it comes from an unusual and direct exercise of Divine power independent of curative means employed by man. It is independent of any desire, imagination or will energy in man, only so far as these culminate in faith, and are fixed upon Christ alone as the Healer.

The most positive testimony of the Holy Spirit is given to this cure, in the consciousness of the subject, by the direct Divine assurance which goes with it. And often a peace and joy which the one who experiences it knows to be unearthly, superhuman and Divine.

A spirit of consecration attends this cure on the part of the one healed. The spiritual faculties are remarkably quickened. The fruits of the Spirit are brought forth in greater abundance and richness.

The trouble is that many of those

who reason against the supernaturalness of this cure, know nothing of any distinct touch or witness of the Spirit in any phase of experience, therefore they cannot comprehend evidence based upon this, so they are utterly confused in their premises and conclusions. In this thing they are "the natural man who receiveth not the things of the Spirit of God; for they are foolishness"—unscientific—"unto him."

SUBJECTION.

BY MARIA E. CLARK.

"Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. xiii. 7.

Disobedience is a prominent feature in the picture of those perilous times which the apostle Paul portrays. II Tim. iii. Judging from the tendency there is in men to throw off restraint, one may reasonably infer that the present age is the fulfillment of that prophecy. With not a few a disposition to trample upon law and order seems all-prevailing. Parental authority is disregarded, the laws of our land are trodden under foot; and divine government is set at naught in manifold ways. One has well said that "Honor is the nursery of the state." Since so little attention is paid to home government is it any wonder that our penitentiaries and state-prisons are filled and that so many are sent to the gallows? Let due attention be paid to order in our houses and the beneficial effect will be seen in the state, and few will be the means requisite for the punishment of criminals.

That man upon the gallows, came there, not by one desperate leap from innocence; but as there are, literally, steps which lead from the

foot of the gallows to the place where he now stands, so there were steps which lead from his young life to the moral position he now occupies, the first of which doubtless may have been "disobedience to parents." Let the barriers of parental authority be trodden down and sin has become sufficiently strong to defy any of the "powers that be." Although those who have arrived at this state may not continue their reckless course against other authorities, for the want, perchance, of sufficient daring or because of self interest; yet the principle of right alone is not strong enough to restrain them. If for those to whom we are bound by the ties of nature and tenderest affection we no longer cherish that love and esteem which would lead us to regard their wishes, what principle within can lead us to regard the high authorities who sustain to us relations far more remote.

"Honor thy father and thy mother." is God's own law, holy and just; and fearful are the consequences to those who disregard his word. "Whoso curseth his father or his mother his lamp shall be put out in obscure darkness."

Much is said in the Word of God in regard to this most important subject. "Train up a child in the way he should go and when he is old he will not depart from it."

It is evident, since so much depends upon early training, that in a great measure responsibility rests with those whose duty it is to bear rule over the young. Those who shirk this responsibility are thereby sowing thorns and briars for their path in after years. How must those parents feel, whose son goes out into the world a reckless young man, a curse to himself and to mankind, when they know that the principal cause of his sinful course may be traced to their own door? Could indulgent parents but know before-

hand the result of looseness in home government, not a few would be induced to strengthen the fortifications against it. "Every effect must have its cause"—and what greater cause than the one here referred to can account for the disregard, on the part of so many, of the above list? God bless those who have dealt scripturally and faithfully with their children and trained them in the way of obedience and honor. Need I say God bless them? They are already blessed; for the smiles of Him whom they thus honor are upon them and peace and happiness reign in their dwelling. How sacredly should parental authority be regarded, especially when it is founded by God-given wisdom and prayer, "Children obey your parents in all things for this is well pleasing unto the Lord."

How tenderly touching the example of submission and obedience in the life of our Saviour who so sacredly regarded his mother as to care for her temporal interests in that terrible hour of untold agony when in submission to the will of God the Father he bore the sins of the world! It is through obedience that we are reconciled to God and become joint heirs with Christ. It is not reasonable to suppose that those who have learned to obey earthly parents will, thereby, be enabled to more readily bow in subjection to the will of their Heavenly Father? But to learn the way of obedience is not the sole benefit derived from judicious home-discipline. By it the will is subdued which if left to itself uncontrolled would, in time, become stubborn and inexorable. The passions of the heart, naturally so prone to evil, under no restraint, would rush madly on in their sinward course. The longer and the more ardently one pursue the paths of sin the greater must be the effort to retrace his steps.

"My son keep thy father's com-

mandments and forsake not the law of thy mother! Bind them continually upon thine heart and tie them about thy neck, where thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee: For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. Prov. vi. 20-23.

Mentor, Ohio.

"KEEP ME WHITE."

Blessed Jesus, Thou art mine,
All I have is wholly Thine;
Thou dost dwell within my heart,
Thou dost reign in every part;
Blessed Jesus, keep me white,
Keep me walking in the light.

I'm safe within the fold,
All my cares on Thee are rolled,
I enjoy the sweetest rest,
For I am leaning on Thy breast:
Blessed Jesus, keep me white,
Keep me walking in the light.

'Tis the happiest place to be,
In the heavenlies with Thee;
I have found the highest seat,
For I'm sitting at Thy feet:
Blessed Jesus, keep me white,
Keep me walking in the light.

Humbly at Thy feet I bow,
Put Thy yoke upon me now;
Keep me trusting on Thy arm,
Free from sin, and safe from harm:
Blessed Jesus, keep me white,
Keep me walking in the light.

Precious Jesus, day by day,
Keep me in the holy way;
Keep my mind in perfect peace;
Every day my faith increase:
Blessed Jesus, keep me white,
Keep me walking in the light.

H. D'ARCY CHAMPNEY.

—In studying the word of God, digest it under these two heads; either as removing some obstructions that keep God and thee asunder, or as supplying some uniting power to bring God and thee together.—*Cecil.*

—It takes a lifetime to build a character; it only takes one moment to destroy one. How sensitive is righteousness, how resentful is the spirit of purity nobleness!—*Joseph Parker.*

A CALL TO PREACH.

BY REV. J. G. TERRILL.

What constitutes a call to the Christian Ministry?

Judging by what is seen, many persons have made a sad mistake in going into the ministry. The question of the nature of the Call is, therefore, one of the most important that can engage the attention of the church. A calling that has to do with the souls of men must ever outrank all others. Because of the responsibility of the office it should be entered upon by none without grave consideration; nor should the church consent to its being assumed by doubtful persons. The lack of assurance with regard to the certainty of the call, is fatal to that confidence and strength of effort in a minister that is essential to success. The lack of assurance in the church, as to the certainty of a minister's call, is fatal to that co-operation on the part of the church that is essential to the highest degree of success.

There are different notions current, as to what constitutes a call. Some hold that the church is competent to call a person to the ministry, provided it select those of sufficient talent, culture, and piety. Some hold that the candidate may choose for himself, as he would choose the law or medicine, or any other profession. Others hold that a divine call is necessary and sufficient, and that the church is under obligation to accept of all who feel they are thus called. Others still, hold that the divine call is necessary, but is to be supplemented by the call of the church.

The Bible is our text book on all such subjects, and by it must all our notions stand or fall.

The Scriptures that treat of this subject are as follows:

"God hath set in the church first apostles, secondarily prophets, thirdly teachers."

"And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, * * * for the work of the ministry."

"And he calleth unto him whom he would, and they came unto him. And he ordained twelve that they should be with him, and that he might send them forth to preach."

"He called unto him his disciples and of them he chose twelve whom he named apostles."

"Ye have not chosen me, but I have chosen you."

"For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me: yea, woe is me if I preach not the gospel. For if I do this willingly I have a reward: but if against my will, a dispensation of the gospel is committed unto me."

"No man taketh this honor unto himself, but he that is called of God as was Aaron."

"But when it pleased God who separated me from my mother's womb, and called me by his grace to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood."

"Wherefore, O King Agrippa. I was not disobedient unto the heavenly vision."

Korah, Dathan and Abiram were destroyed, and Uzziah the king was smitten with leprosy, for attempting the priestly office uncalled of God. The ancient people of God, were commanded to put to death any who attempted the prophetic office without the divine call.

From these Scriptures we derive the following truths:

1. God calls whom *he* wills to the different offices of the ministry.
2. That call is made known to the candidate by God himself.

3. The call is to a specific work. It is not: "Do this or some other useful work, but do this or suffer woe."

But has the church no voice in regard to the matter? The Scriptures that treat of this are as follows:

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass. * * * the prophet hath spoken presumptuously."

"Beware of false prophets. Ye shall know them by their fruits."

"I have chosen you, and ordained you, that ye should go forth and bring forth fruit and that your fruit should remain."

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

"As they ministered to the Lord, and fasted, the Holy Ghost said. Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid hands on them, they sent them away."

"It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ: we have sent therefore Judas and Silas, who shall also tell you the same things by mouth."

"Lay hands suddenly on no man."

These Scriptures teach:—

1. That the church is to recognize the call of the ministry.
2. That the test by which she is to judge of their call, is their fruit.
3. And that it is with holy carefulness she is to consider each case.

But what is the fruit by which the church is to judge?

A genuine Christian experience

gives a desire to labor for the salvation of souls. This becomes manifest by attempts at the work. If the call is to be an exhorter, the tendency of the mind, and of the labor, will be to exhort. If the call is to preach, the tendency will be to preach.

Preaching is characteristic of the office of the apostle, the prophet, the evangelist, the pastor and the teacher. But each one of these has his own peculiar line of preaching. The apostle presses into new fields, carrying the new ideas, (or old ones resurrected), and presents them to the people. The prophet preaches experience, as by inspiration. The evangelist is an awakening *aggelos*, or messenger who comes to arouse the conscience and crowd the will to a decision. The pastor takes care of the converted, trains them for usefulness and protects them from the dangers that beset them. The teacher guides them in the study of the word. The helps, are those useful ones who are ever ready to assist wherever needed. The governments, are they who rule, the executive element of the church.

As the Holy Spirit broods over the church, drawing out the minds and hearts of the membership, the thoughts and feelings of those peculiarly moved towards these offices, sooner or later discover themselves.

The divine call brings with it a sense of responsibility for souls, and a constant pressure toward the work of saving them. This sense of responsibility is often so strong that were it not for the "woe is me if I preach not the gospel," the task would never be undertaken. The pressure of the call leads to attempting the work before the call of the church. The church as a rule is dependent upon some demonstration of the divine call before it can recognize it. It is not a good

demonstration of the divine call, to ask for recognition by the church. When the church sees the spirit of labor, the divine help in the labor, and the good fruit of the labor, she can then feel free to recognize the call.

This applies to each of the sacred offices. In an itinerant ministry there is room for all of these. The evangelist may be appointed to a charge, and during his term may do his peculiar work, and then be followed by a "government" to organize the new accessions in to the church, or a pastor to nourish and train them.

When one would step out of the itinerant ranks to do the especial work of an evangelist, there should be special manifestations of his call to such a work. If the church does not recognize it, he should take it for granted that he is mistaken, or that the call has not been sufficiently demonstrated.

The following shows the wisdom of Mr. Wesley in his dealing with this question.

"How shall we try those who profess to be moved by the Holy Ghost to preach ?

1. Let the following questions be asked: Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?

2. Have they gifts, as well as grace, for the work? Have they in some tolerable degree, a clear, sound understanding, in the things of God; a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily and clearly?

3. Have they fruit? Are any truly convinced of sin and converted to God by their preaching?

As long as these three marks concur in any one, we believe he is called of God to preach. These we re-

ceive as sufficient proof that he is moved by the Holy Ghost."

HEAVENWARD.

BY HENRIETTA E. NUZZY.

A little longer pilgrim, must thou press thy journey on,
The evening shadows lengthen, and full soon the night will come,
Soon will thy toilsome labor, and soon all thy heartache cease.
Soon change thy toil for resting, where to all is joy and peace.

The upward way thou lovest, and thou would'st not weary be,
Yet toward the distant hills of home, thine eyes look longingly!
Thine ear would catch the music of the heavenly voices clear,
Which flood with melody that land, the land without a tear,

Sometimes the veil doth kindly lift, and then thine eye doth see,
The white robed throng in heaven, where they chant triumphantly.
Thine heart leaps forth with gladness, and thine eye runs o'er with tears,
And this glimpse of future glory, gives thee strength for coming years.

For the coming years bring sorrows, with their trials fierce and deep,
And temptations rudest billows, around my soul will sweep,
Thou must take thy way to Calvary, Gethseme's sorrows share,
Be not affrighted pilgrim, thou wilt find thy Saviour there.

For through this vale of sorrows drear, thy Lord before thee passed,
His soul was bowed with suffering, as reed by tempest blast.
The cup He drank was bitter, and the shame He felt was sore,
But "thy will be done," He murmured, and the world's sins meekly bore.

Upon the dreadful cross He hung, with spear-thrust in His side,
From which the blood and water flowed, a healing, cleansing tide.
'Twas finished all, the debt was paid, which set thy chained soul free,
And now in words of love, He saith, come pilgrim "follow me."

Then press on pilgrim joyously, the journey will soon be done,
The pains of earth will be forgot in joys of heaven won.
The great White Throne with Jesus thou forevermore shalt share,
A palm of victory in thy hand, a crown thy glory there.

Then sweetly on thy tuneful lips, this joyous song thou'lt raise,
To Him who hath redeemed us, be dominion, glory, praise;
From all our sins He washed us, in His own most precious blood,
And by the love He bore us, made us kings and priests to God.

—"The in-reigning of perfect love is an experimental heaven."

THE WORD OF GOD.

BY B. W. JARNAGAN.

It was necessary in the Divine economy, not only that God should give His Spirit to man, but that His will should be revealed for our guide, comfort, growth in grace, and knowledge of God in Christ Jesus. Hence, holy men were inspired to write His will, from Moses down through the ages, to St. John the Divine; and there is perfect harmony existing between all the sacred writers, which alone, proves that the *word* originated from or in God. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." II Pet. 1: 21.

Not by any mere man, but by the holy men of God—devoted to Him, and set apart by Him for that purpose, spake, and wrote, being moved—literally carried; they were purely passive therein."

Wesley's comment. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The blessed word is a great help, and very precious to every one that abides in Christ. All these believe that God will require a strict account from each person.

They keep the commandments, because they love God. We are to take heed to all scripture; many think that the new Testament is all that is necessary, and that the old is done away with. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 13: 4.

Again:—"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the

world are come." I Cor. 10: 11.

Our Saviour, and the apostles frequently referred to the law, and the Prophets; plainly showing that by the word shall all men be judged. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Mat. 5: 17, 18.

"It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mat. 4: 4.

Peter, the apostle, in his discourse at the house of Cornelius, says:—"To Him (Jesus,) give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10: 43. "And Paul as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scripture, opening and alleging that Christ must needs have suffered, and risen from the dead." Acts, 17: 2, 3. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art my son, this day have I begotten thee." Acts 13: 32, 33.

Dear reader, do you love the Father, and His Son Jesus Christ? If so, you prize the Bible above all other books.

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." Ps. 119: 103.

—Some lives are like footprints on the hard rock, enduring forever; and some are like a footprint in the sand, to be erased by the coming tide.

A GREAT LIE.

BY GENERAL J. W. PHELPS.

Free Masonry, as it now exists in the United States, is a great national lie. It is a lie told by a whole people to both God and man. Every honest man who votes for it stultifies himself, injures the cause of the Republic, and does himself no good.

Let loose upon the people, its capacity for hurt is in proportion to its magnitude. Our people, instead of trying to oppose it and stop its ravages, draw aside and let it pass. So they are left free to make money, they care little what future harm the Lodge may do.

Under a republican government it is the duty of every one to stop the progress of a lie, for that form of government cannot subsist, as a despotism may do, on lies. What then must we think of a republican people who allow the machinery of their government to be run by a great, constant, perpetual lie? In the pursuit of gain they leave the management of their religious, political and educational affairs to the Lodge. The greatest danger that state and the church has to fear, is that it is to be allowed to take quiet possession of the citadel and to hold it.

The time has been when, in the exceeding folly of men, a golden calf was set up in place of the Almighty; but never has there been exhibited a more transcendent folly than this of installing the Masonic Lodge amidst the Christian society of the United States. It is relatively a far greater backward step than was the setting up of the Egyptian calf amidst the Mosaic institutions of Sinai.

A lie when sent forth from but only one evil tongue is capable of immeasurable harm to a neighborhood, to a village, or to a nation. What then, is not the evil power of

a great lie secretly and deliberately uttered and repeated by a whole nation to itself and to the universe?

But although men know this, and know that a future reckoning must inevitably come when the consequences of this wicked though triumphant lie must be met by the nation; yet when it approaches them personally amidst their money-making work, they yield to its power; draw a deferential hoodwink over their own eyes; salute it with respect as it passes, and turn to their money-making again. Yea, they would even stain their own doorposts with innocent blood while this Passover of the Devil goes on upon its wicked work.

Can a nation's interests be identified with a lie? The time was when lying politicians identified the interests of cotton-growing with the interests of politics and with slavery. But since the abolition of slavery the interests of cotton-growing, instead of suffering diminution, have very greatly increased. Yet how much blood and treasure has not that slavery-lie cost the nation? It has not cost the nation so much as this Lodge-lie will if it is allowed to go on. If your voters still continue to identify the interests of the Lodge with the nation's interests, and deem it a glory to the nation that its officers shall be one and the same with the officers of the Lodge, and that Lodge-government is as excellent as it is cheap and easy, let them be assured that they are attributing a moral value and a saving grace to a monstrous lie.

I have often said that from the beginning I have prayed the Lord that he would send me neither dream nor vision, nor angel. But I have entreated also, with earnest prayer, that he would give me the true and sure understanding of the Holy Scriptures.—*Luther.*

EDITORIAL.

CAMP-MEETINGS.

A Camp-meeting should be held for one object—the salvation of souls. If this is kept steadily in view there will be but little difficulty in making the best arrangements to secure the end. In this, as in other things our Saviour's words apply. "If thine eye be single, thy whole body shall be full of light." If the one purpose in getting up and in attending a Camp-meeting is to do good and to get good, then every thing will be done with reference to its tendency to secure this result.

1. We shall go where we shall get the most light. We all need help. There are so many blessings that Christ has purchased for us that we never yet have claimed, that if any can stir us up to take possession of a greater portion of our inheritance we should, as far as possible, put ourselves under their influence.

We grow in grace as we lose our selfishness. No blessing will do us much lasting good that does not make us more considerate of others and less selfish and worldly. To go to a pleasure resort to have a "good time" in visiting, boating, bathing and feasting under the pretense of worshipping God is solemn mockery. It is publishing, by deed, that Christianity is a failure—that it cannot meet the wants of the soul, but in order to make its votaries happy it must call in the assistance of worldly pleasures. God does not approve of such gatherings. "The calling of assemblies I cannot away with: it is iniquity even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me: I am weary to bear them." Isa. I: 13, 14. These gatherings for pleasure, under the garb of Christianity will yet come to grief. The love for sensual enjoyment which these meetings cherish

and foster will break through the restraint necessary to make them respectable, and will bring them to an end. But while they last they do an incalculable amount of harm. They are the means of deceiving thousands. Many are induced to profess religion who are not even scripturally awakened. The world is brought into the church to such an extent that it becomes the controlling element. It dictates as to the preaching and the singing. It puts bands upon the saints and lets the spirit of evil loose among the people. It corrupts Christianity while it appears to spread it. Worship in groves became so abominable in olden times that God commanded his people to exterminate it utterly. "But ye shall destroy their altars, break their images and cut down their groves." Ex. xxxiv. 13.

We have once or twice been with the saints to hold meeting on grounds on which the people were wont to meet for social pleasure and listen to the advocates of fashionable Christianity, but we found the people so bent on being entertained that it seemed impossible to get them under conviction. It appears to be a waste of time and means to hold a religious Camp-meeting in such a community.

2. If we would get all the good we can from a Camp-meeting we must avoid everything narrow and selfish in our arrangements. We should not merely care for ourselves where we can do so, but care for others also. "There is that scattereth and increaseth." There are other ministries to which saints are called beside the ministry of the word. "In how many things he ministered unto me at Ephesus, thou knowest very well." I Tim. I, 18. "For God is not unrighteous to forget your work and labors of love, which ye have showed toward his name, in that ye have ministered to the saints and do minister." Heb. vi 10.

Take a tent. Have a spare bed—a spare seat at your table. Take the children, if you can consistently. Try and get as many saved as you can. Give yourself up to do all the good you can and as far as possible to all men.

3. Be much given to prayer. A loss of the spirit of prayer implies a loss of spiritual power. That the work of God may be carried on deep and thorough, there must be some who can wrestle and prevail in prayer. It may be wearisome to the flesh, but it is a work which God blesses both to ourselves and others.

The day is fast passing, the night cometh, let us work while we may. And that we may work more efficiently and successfully, let us get all the grace that God has for us. There is still much land to be possessed—still heights and depths of divine love to be explored—still a degree of humility and meekness for us to which we have not yet attained—and let us use all our opportunities to the best advantage.

J. ANDERSON CAMBURN, the subject of this sketch, was born in Waretown, N. J., where he died April 8th, 1883, in the 24th year of his age. He was a young man possessed of some excellent traits of character—strictly honest, and very industrious, though the son of religious parents and doubtless of many prayers, he made no open profession of faith in Christ until a short time before his departure. His last sickness was of short duration, he seemed to be conscious that the end was near and was heard to say, "Meet me in heaven." He leaves a wife and two children to mourn his loss, may they meet again to part no more. The funeral sermon was preached in the Waretown M. E. Church by his pastor on the 12th, from a text selected by the widow—John 14: 1-2.

Waretown, N. J. May 12, 1883.

CHRISTIAN EDUCATION.

How shall we induce our children to become Christians? Solomon says, "Train up a child in the way he should go and when he is old he will not depart from it." Evidently the wise man regarded habit as no less powerful to influence the moral faculties than to control the physical nature. There is much more in the force of training than parents are apt to think as they, disappointed and saddened, consider the folly of a wayward child.

Let a child be trained to regular attendance upon public worship through the days of youth to manhood, and a habit of church going is formed that is not at once easily broken off. It will influence that person to continue a regular attendant upon church worship and an observer to some extent of the Sabbath; so that much is gained from his influence to the whole community. A child that is taught to pray, and encouraged to continue the custom of prayer before retiring and upon arising will have a reverence for his Maker that the prayerless will be a stranger to. To such a one it will be less difficult to break fellowship with the world and come out on the side of Christ than it will be for the scoffer, the profane the avowedly irreligious. He is accustomed, though without the witness of sins forgiven, to call upon Christ and in the hour of need he will instinctively look for help to the God of his fathers.

A great mistake is made by those parents who allow their children to grow up without being taught and accustomed to pray. The Christian education cannot be begun too early nor continued too long. Here is where many make a mistake; they begin early but, when the child is ten or twelve years of age, they cease to attend so closely to the religious training. If it was good for your boy

when nine years of age to pray, why is it not good for him at ten years? Is he any the less in need of the restraints of the gospel of Christ? What, think you, will be the influence upon the child if he continue his habits of prayer through to his fifteenth, eighteenth, or twentieth year? Will he not be more accessible to the truth? More open to conviction! More thoughtful of God? Very many through carelessness, or for a still more criminal reason, because of unwillingness to be at the trouble and pains to make the necessary effort, allow their children to grow up freed from all the restraints of Christian duty. The children are allowed to be absent for trivial reasons, or merely from choice from family worship, from Sabbath school, from church service, and with little or no opposition to form worldly associations, to contract evil habits; the parents fondly hoping that they may be converted, and then a right life ensue. Such a case of neglect you may think extreme yet several cases come at once to mind.

The error these people make is in presuming upon the conversion of their children, an event which their course of training (or rather neglect) has done so little to help, so much to hinder. The effect upon the children is not only visible in their habits and associates, both of which wield powerful influences, but also in their mental attitude towards Christianity. Seeing the neglect of the parents they come to regard all performance of christian duty as a perfunctory service, something done because it is the expected thing—the fitting thing for persons in their position in the church and in society to do, rather than as being of vital importance in any way.

It is very desirable that every incentive to christian life should be thrown around the children. You may not expect a christian boy to be more than a boy. Years and manhood will bring much

that his youth forbade to him. Wisdom, courage and strength will increase with every year of christian service. I am convinced that many children who are converted clearly fail to continue steadfast for lack of encouragement and support. The boy or girl of ten or fourteen years is converted clearly. He may be the only one of a number of brothers and sisters who is leading a christian life. At once the child is thrown into a child-world, separate in spirit—yet with the tastes and desires of a child strong within. It must have child company; without it, it becomes prematurely old. It is watched and criticised closely by its brothers and sisters. It often has to stand alone and face much ridicule for its conscientious course and no relief from its associates. At home father and mother may help much to guard the tender plant that it be not bruised, but at school it stands alone. Small wonder, indeed, if it fall and wither under the ungenial influence of school life. Here is one reason for schools that are decidedly and avowedly christian in their influence and management. They bring together the young people who are christians and so form a community of young people in which the prevailing sentiment is christian, where the weak feel the support that comes from a strong public opinion and the knowledge that the influence of authority is behind them to aid and sustain.

It is a great step towards permanency of christian character to keep a youth from his fifteenth year to his twentieth in the way of truth. While young he is easily influenced to become a christian. Encouraged and helped to continue his trust in Christ and to persevere in christian life till his twentieth year, he now steps out into life avowedly a christian with all the strength of christian associations and habits about him. He is free from worldly snares and habits. He is

not now likely to depart from the way.

Our schools at North Chili, N. Y., Evansville, Wis., and Spring Arbor, Mich., are doing much to encourage the young to become Christians, and to continue in christian life. They were founded in prayer and are conducted in prayer. They offer to all the help of a Christian family or society. Avail yourselves of the advantages they offer you for placing your children at school under wholesome, healthy, religious influences. Do your part at home first. Begin early with christian training. Continue it as long as the child remains under your roof, follow him as he goes from home by your prayers and your letters. Give him every possible help of christian society offered by christian schools, and you shall know the wise man to be true.—“when he is old he will not depart from it.”

A FALSE ISSUE.

It is common for those who advocate a bad cause to misstate the question at issue. They represent themselves as opposing what is not advocated by the other side, and as advocating what is not questioned. Thus the Jews professed to be only doing their duty as loyal citizens, in opposing the Saviour, saying “We found this fellow perverting the nation and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.” Luke xxiii. 2. And of Paul they said, “We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes: who also hath gone about to profane the temple.” Acts xxiv. 5.

In the days of anti-slavery the northern advocates of slaveholding represented themselves as opposing the inter-marriage of blacks and whites. Say a word against slavery and they asked. “Do

you want your daughter to marry a negro?”

Those who oppose holiness represent themselves as opposing fanaticism, bigotry, intolerance, and spiritual pride. “Do you think *you* are perfect” they seem to consider as settling the question.

So in the temperance cause respectable papers in opposing the PROHIBITION movement do it under the pretense of opposing “sumptuary laws.” They suppose that many of their readers do not know what “sumptuary laws” are, but will conclude they are something very dreadful. Such writers well know that no one advocates the enactment of such laws.

A “sumptuary law” is a law to prevent extravagance in living—in banquets, in dress and other personal expenditures. Such laws were common in ancient times.

Zaleucus, the Locrian legislator, 450 years B. C., enacted that no woman should be attended in the street by more than one maid servant unless she were drunk; or should wear gold or embroidered apparel unless she intended to act unchastely.

The old Romans appointed censors to superintend the public and private morals. These punished all persons guilty of luxurious living.

Sumptuary laws were in favor in England from the time of Edward III. down to the Reformation. Statute 10. Edward III. c 3. says that “Through the excessive and over costly meats which the people of this realm have used more than elsewhere, many mischiefs have happened; for the great men by these excesses have been sore grieved, and the lesser people, who only endeavor to imitate the great ones in such sorts of meat, are much impoverished.” This Statute enacts that “No man, of whatever condition or estate, shall be allowed more than two courses at dinner or supper, or more than two kinds of food in each

course, except on the principal festivals of the year when three courses at the utmost are to be allowed." "All who did not enjoy a free estate of one hundred pounds per annum were prohibited from wearing furs, skins or silk, and the use of foreign cloth was allowed to the royal family alone."

Such are "sumptuary laws," and it is an insult to the intelligence of the people for a respectable paper to assert that those who advocate the prohibition of the sale of ardent spirits are in favor of sumptuary laws.

The principle of prohibition is well established. No one questions that it is right to prohibit by law the sale of articles which are detrimental to the health and welfare of the people who use them. Tainted or diseased meat, decaying vegetables, unwholesome fruit are thrown out of the markets and the vendors fined. No one complains of such laws as "sumptuary."

Generally in civilized States the masses of the people are prohibited by law from selling ardent spirits as a beverage. The right to do this is unquestioned. How then can it be wrong to make this general prohibition universal? Why should a concession be made to a few that is denied to the many? Why can it be wrong to forbid one man out of a thousand to do that which the nine hundred and ninety nine are already forbidden to do? To grant a license is to concede the right to prohibit. The expediency of prohibition must be apparent to every thoughtful person. Who will undertake to show that more harm would result from the sale of meats unsuitable for food than does result from the sale of intoxicating liquors? A few might die—but there is no probability that the number would bear any proportion to the number who are now killed by strong drink. They would die without disgrace. Their food might make them sick but it would not

make them lift their hands against wife and children. It would not imperil the soul. Use then all your influences, as Christians and as citizens, in favor of prohibiting by law the sale of ardent spirits as a beverage. "For this ye know that no drunkard hath any inheritance in the Kingdom of God."

A FALSE VIEW.

Many are hoping to be saved because they belong to the Church. This is a vain hope. The best church in the world never did and never can save a single soul. A house furnishes shelter. A good house affords many conveniences for living. But the most convenient house ever constructed cannot of itself preserve life. People may starve in a palace. Unless they eat they die. Thousands are dying spiritually in great and grand churches. *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* Jno. vi. 53. But in too many instances church members are fed on history or philosophy falsely so called, and never are made partakers of the Divine nature. They are intensely human. Joining the church is made to take the place of being converted; and human culture often exceedingly superficial—is a substitute for growth in grace. People need not go out of a church to find the direct route to hell. Pride is never sanctified by the forms of religion. It is as offensive to God in a preacher as in an actor—in the church as in the theatre.

Are you converted and become a little child in humility and simplicity? If not, then you have yet to learn the very first lesson in the science of salvation. Listening to sermons, paying pew rents and going to sacraments are only helping to confirm you in a hope that has no scriptural foundation. *You must be born again.*

DEATH IN A CHURCH.

On Saturday evening the 26th of May as we were praying at the opening of a meeting in the Free Methodist church at Brooklyn, N. Y., there was a slight commotion in a part of the congregation. An aged gentleman, as he came into church kneeled at his seat to pray. As he arose he fell back on his seat insensible. Friends came around him, a doctor soon stood over him, doing all he could to restore animation, but all to no purpose, he passed away as calmly as the setting sun, without a struggle or a groan. He had been subject to a disease of the heart, and this was doubtless the cause of his death.

Gulliford was his his name. He was the father of Sister E. H. Winchester. For many years he had been a Christian and only a few days before his sudden departure, testified to his readiness to go when God should call.

If death must come, which comes to all, at what more desirable time could it be met than that in which it visited our aged brother. The close of life came to him at the close of the day and the close of the week at the ripe age of eighty-three years. To him was answered the prayer of Wesley.

"My body with my charge lay down
And cease at once to work and live."

What a warning to us to be also ready. Death comes at all times, in all places, to all ages. We should live in constant readiness to exchange worlds.

DEATH ON THE BRIDGE.

We crossed the Brooklyn Bridge on Monday the 28th of May. It is about a mile long and is a wonderful feat of engineering skill. The view from the bridge, of the harbor dotted with vessels from all maritime nations, and of the two cities is grand and imposing.

The bridge was thronged with people

of many different nationalities, going in opposite directions. There were men with pipes in their mouths and mothers with babes in their arms. They were there from Europe, Asia and Africa. The next day but one after we crossed it there was a panic among the throng crossing the bridge. Many were trodden under foot, over twenty were killed and many more wounded.

We are safe only in the arms of Infinite Love. Death may be lurking near us in our moments of apparently the greatest security.

Reader, would, in your case, instant death be instant glory? Have you already passed from death unto life? If not, make no delay. The first work to be attended to is the work of the greatest importance, making your peace with God. Unsaved man, to-morrow is not yours. God *commandeth you now to repent.*

CORRESPONDENCE.

DEAR BRO. ROBERTS.—Meeting has just closed at Toccoa—ten conversions two sanctifications. Praise God that he could use such instruments as we are. It makes us feel like hiding our faces in dust. Thank you, dear Brother, for the lot of tracts you sent me.—Lord grant that they may flee from the one "hell" and gain the other "Heaven." Brother Roberts pray that these tracts may be a power in God's hands. May God bless you and your "Labor of Love" is the prayer of your brother in II. Thessalonians, 5-23. S. M. WILLIS.

LOVE FEAST.

SALVATION in the Lord! I am made to rejoice through the Spirit as I write what I know to be my experience in the Lord.

We have a right to claim what justly belongs to us, I claim a complete salva-

tion in the Lord, I have the Lord's word for it. "Work out your salvation with fear and trembling" I realize deep in my heart salvation true and great. I claim the witness of the Spirit. "As many as are led by the Spirit of God they are the sons of God. I know his Spirit sweetly leads me. The Lord is precious, very precious to my soul." I am earnestly engaged in doing a good work in the name of Jesus. The Lord employs me to work out the salvation of my soul. He has done for me a complete work. We should be complete in the Lord. I know that I have come to just the appointed place the blessed Saviour called me to come to. I heard his voice and glorified his name that he has prepared a way for his believing ones. I give God the glory for what he has done for my soul. Once I was a sinner but now I am saved from all my sins—made every whit whole—saved by grace—saved just now. This and nothing short of this satisfies my soul, "If we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness." John 1-9. This is my experience in the Lord. This I know to be the living truth. "But if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." Jno. 1-7.

This I know to be my own experience in the Lord. I have a perfect right to claim what justly belongs to me. I have washed my robe in the precious blood of the Lamb. It is without spot or blemish or stain or wrinkle. Glory be to his name! I am now at liberty to serve God, Liberty is stamped in upon my heart. I never was truly converted to the Lord until I came to the Free Methodist church to which I now belong. I formerly belonged to the so-called Christian church twenty-four years. I have consecrated all to the Lord—all I have soul, spirit and body, all remains upon the altar, there to remain forever Amen.

MRS. M. POOR.—I am trusting in God, my Father, I have sweet communion with Jesus my elder brother am drinking at the fountain that was opened for sin and uncleanness and find that by drinking, and watching and praying and keeping low at Jesus feet, that the blood keeps me clean, Oh! Praise God forever. I love the clean way the cross-bearing way as never before, it is a satisfying way. Praise the Lord!

I do bless God that he ever led me to seek this way, and that he enabled me to give up myself and all to him. I am naturally so weak and easily discouraged that my life would have lacked much of the joy I find in having the help and strength of God to aid me, but now streams of love and peace come flooding my soul while doing duty in his service. Bless his name.

Oak Hill, Clay Co., Kansas.

MARY WEED.—A few months since the Lord talked to me something like this. Now if you really think I am able to take you through all your trials, and everything you think is so hard you have to go through with, give me your heart and hand anew. I want you to settle this matter once and forever. For I had been so fearful afraid to trust my little all in his hands. I said I believe you are able, and Oh, how he took me and dressed me all up in a clean white robe and made to feel I was all his own. And such rest as I have had since that time none but the blood washed can know.

MRS. JANETTE OSMUN.—Twenty years ago last February God for Christ's sake cleansed my heart from all unrighteousness, and all of these years he has kept me by his power, and enabled me to perfect holiness in the fear of God. To-day I magnify the grace that saves me to the uttermost, and my soul does live, and more, and rest, in the will divine. *Rose, N. Y.*