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THE

Earnest Christian

AND GOLDEN RULE.

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No. 1

STAND FAST.

SERMON BY THE EDITOR.

"For now we live if ye stand fast in the Lord."
I Thess. iii. 8.

I. The Apostle expresses the deep concern which he felt for the steadfastness of the Church of the Thessalonians.

Thessalonica was formerly the capital of Macedonia. It is still an important commercial town.

In obedience to a call made to the Apostle in a vision of the night, (Acts xvi. 9, 10) he went to Macedonia to preach the Gospel. After visiting several other cities he came to Thessalonica. Here was a synagogue of the Jews and for three Sabbaths Paul went in and preached Christ. Some of the Jews, a large number of Greeks, and many leading women of the city were converted. Though the unbelieving Jews, the formalists of the day, stirred up bitter persecution, crying "These that have turned the world upside down have come hither also," and drove Paul and Silas out of the city, yet a church was firmly established. A few years later the Apostle addressed to them the epistle from which the text is taken, which is supposed to be the first

epistle, in order of time, which Paul wrote. He speaks of their piety in the highest terms. Of the genuineness of their conversion he had no doubts. He sent Timothy to look after them and from him received a most favorable report of their spiritual state. His care for them did not cease when they became well established members of the church; but he felt a deep concern for their final salvation. He could stand persecution, but he felt as if it would kill him to have his converts backslide. It was not a reputation as a successful revivalist that he was seeking to establish; but he was laboring to lead souls to Heaven.

Here is the difference between a selfish preacher and a saved preacher. A selfish preacher feels most anxiety for that which affects his revenue or his reputation. A saved preacher feels most concern for that which affects the salvation of souls. Bunyan says "If any of these who were awakened by my ministry did, after that, fall back, (as sometimes too many did) I can truly say, their loss hath been more to me, than if my own children, begotten of my own body, had been going to their graves. I think verily I may speak it without any

offence to the Lord, nothing has gone so near me as that, unless it was the fear of the loss of the salvation of my own soul." A preacher who feels no solicitude for those who, under his care, or converted through his labors, go astray, has good reason to fear that he himself is backslidden from God. He who abandons the care of souls because he can make more money at something else has no care for souls. To desert our post, because the world allures, is as damning as to flee when danger threatens. "But he that is an hireling, and not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep." John x. 12, 13.

2. What is it to *stand fast in the Lord*? This implies much more than simply maintaining a reputable profession of Christianity. Many are satisfied with observing the outward forms and morals which a professor of religion is generally expected to observe. But a backslider can do that. So can one who has never been converted. One may belong to the church and be zealous for its prosperity and yet not belong to Christ. *To be in the Lord*, is to have him dwelling in the heart. It is to be born of the Holy Ghost. It is to be a new creature. It is to become a partaker of the Divine nature. The closest relations with which we are acquainted are employed to impress us with the

truth that to be a Christian is much more than to believe the doctrines, practice the rites and live according to the morals of Christianity "I am the vine, ye are the branches." Jno. xv. 5. This expresses more than mere dependence; it sets forth oneness of nature. "For we are members of his body, of his flesh, and of his bones." Eph. v. 30. We know of no stronger language that can be employed to show that one cannot be a disciple of Christ unless in his measure, he has is the disposition, the love, the self-sacrificing spirit, in short the nature which Christ had. *To stand fast in the Lord* is to remain steadfast in this spirit, never giving place to the carnal nature, never allowing Satan to gain the mastery over us. It is to never permit anything to come between us and the Lord. It is to live in the Spirit and to walk in the Spirit. It is to be proof against the allurements of pleasure, the seduction of the world and the worst that persecution can do against us.

3. The importance of standing fast in the Lord is seen; (1.) From the many exhortations to it found in the Scriptures. "So stand fast in the Lord, my dearly beloved." Phil. iv. 1. "Stand fast therefore in the liberty wherewith Christ hath made us free." Gal. v. 1. "Wherefore let him that thinketh he standeth take heed lest he fall." I Cor. xi. 12.

(2.) Our own salvation depends upon it. The Scriptures clearly teach that one may have a sound religious experience and yet fall

away and lose his soul. The idea conveyed in some of the popular revival-hymns of the day, that if one is converted he will certainly be saved at last is thoroughly unscriptural. God declares, "When I shall say to the righteous, that he shall surely live : if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered : but for his iniquity that he hath committed, he shall die for it. Ezek. xxxiii. 13. God says this to the truly righteous, not to hypocritical pretenders.

No one can question but that the experience of St. Paul was genuine, scriptural and deep. "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." I Cor. ix. 27. It is plain that the Apostle makes the final salvation of his soul depend upon his own conduct.

The conditions are the same to us. We believe in the omnipotence of grace. But grace is given to those who seek it and to those who improve upon it when given. If we would gain Heaven we must not be moved about by popular influences, or yield to the struggling of inward temptation. We are safe only as we stand fast in the Lord. While we do this we are secure. If we drift away into formalism or liberalism we get upon a down hill road which ends in eternal death.

(3.) The prosperity of the cause of God is greatly affected by it. But for the backsliding of Christians the world would soon be con-

verted to Christ. To many who made a promising beginning the words of the Apostle may be applied "Ye did run well for a season." Alas, in many cases how short the season !

These who fail to stand in the Lord are among the hardest to be reached, especially if they keep up their profession. Accustomed to stifle their convictions they cease to be controlled by them. Conscience loses its authority. Expediency governs. Their light becomes darkness. Their candlestick is removed out of its place. They know not that they are "wretched and miserable, and poor and blind and naked." They feel satisfied with themselves, and affect pity for those who in reality stand fast in the Lord. They tear down the cause they once built up. They surrender to the enemies of the cross the strong holds they once defended. They scatter more than they ever gathered.

Their influence is to the effect that there is nothing in Christianity, but an empty form. If they abandon the principles they professed to hold sacred when they were evidently most in earnest, who shall believe them when everything indicates that they are not sincere? A leading paper in describing one of these preachers who had given up his convictions for salary said, "One on first hearing him is impressed with his evident insincerity, and every time he hears him the deeper the impression becomes." People who think for themselves are not affected by such examples, but com-

paratively few think for themselves. Many are ready to say, when one who is zealous for the truth gives up its advocacy for worldly advantages, "I told you there was nothing in it." Thus those who fail to stand fast in the Lord do an incalculable amount of harm.

4. How may we stand fast in the Lord? (1.) To be determined is the main thing. "Where there is a will there is a way" is true in spiritual matters. Paul would never have "fought the good fight" had he not been determined. Irresolution begets inaction, and leads to death. A Christian character is never created by circumstances. Every branch in the vine stays there, not because other branches do, but because it has an individual connection with it. From the branch it derives life for itself. To stand fast in the Lord, our union with him must be just as personal as if we stood there alone.

(2.) We must go on in our experience and constantly strive to get nearer the Lord. In every planetary body which revolves around the sun, there is a constant tendency to fly off into space. This is overcome by the attraction which steadily draws it toward the sun. Wherever we go, there are influences at work which tend to draw us away from God. They must be counteracted by a constant drawing toward Him or we go far astray. Grace is compared to water. Be an open vessel ever so tight, water, exposed to the air, evaporates. Like riches, it takes to itself wings and flies away. Our

hearts are open, and the sun of prosperity and the troublesome winds carry off the grace and leave us empty unless we are constantly receiving fresh supplies. We have need to pray, with a double meaning "Give us this day our daily bread."

(3.) If overtaken in a fault, or mistaken in our judgment, we must be ready to confess it. Holiness in men does not imply infallibility. If others think we have been wrong we should candidly look at it and see if we have not been. If in anything we can, in conscience, confess, we should frankly do it. A self-justifying spirit rapidly grows into a Pharisæic spirit. The tree stands longest whose roots strike deepest. Confessing our faults both evidences and augments our humility.

(4.) We must faithfully try to meet any duty or responsibility that God in His Providence lays upon us. A ship without ballast soon goes down. God's burdens are ballast to the soul. Many a one is shipwrecked because he refuses the freight God offers.

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.

—There is always something great in that man against whom the world exclaims, at whom every one throws a stone, and on whose character all attempt to fix a thousand crimes, without being able to prove one.—*Selected.*

DEATH TO SIN.

"That we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."

This death unto sin, and this new life unto righteousness, denote the sanctification of the soul "by the renewing of the Holy Spirit." The "spiritually minded" man is made, through the grace of God, a "partaker of the Divine nature." He has received a new principle, whereby his lusts and corruptions are mortified, crucified, and slain. The right hand that offended is cut off; the right eye that offended is plucked out. He delights in the law of God; he feels a strong desire, and makes strenuous efforts, to conform himself, in heart and life, to its holy requirements. Made free from the dominion and condemning power of sin, he still needs, however, the aid of the Holy Spirit, to crucify the old man; to live soberly, righteously, and godly, in this present evil world; to die to sins, and live unto righteousness. In the court of heaven, he is justified by the righteousness of Christ; but before men, he is justified by his own righteousness. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." Be as a candle, not under a bushel, but on a candlestick, enlightening all around you. Paul to the Ephesians says, that Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. God hath not called us to uncleanness but unto holiness. "Let us, therefore cleanse ourselves from all filthiness"—from all manner of pollution—"of the flesh and spirit, perfecting holiness in the fear of God." For it is written, "Be

ye holy, for I am holy;" holy in all manner of conversation; holy in all stations, relations, and conditions of life—as husbands and wives, parents and children, masters and servants; and this always, and in all places—at home and abroad, in private and in public, in prosperity and adversity. Our conversation should be such as becometh the nature and requirements of the gospel of Christ. Forgetting the things that are behind, we should be ever pressing forward towards those things that are before—not as though we had already attained, either were already perfect; but making perfection our mark; for we know not yet what we shall be, but one thing we do know—that when he shall appear, we shall be like him! Then, and not till then, shall we be satisfied, when we awake in his likeness. We must be conformed to the image of God's Son in this world, otherwise we cannot have the enjoyment of him in the world to come. We must have the spirit of Christ, to love righteousness, and to hate iniquity. We must imitate his example in zeal and activity, doing our Father's work while the day lasts. Die to sin, we must. "For if ye live after the flesh, ye shall die, but if ye through the spirit do mortify the deeds of the body, ye shall live." Mortify therefore your members which are upon the earth. Put off the old man with all his deceitful lusts, and put on the new man, which, after God, is created in righteousness and true holiness. Abstain from those fleshly lusts that war against the soul; always keeping in mind, that they that are Christ's have crucified the flesh, with the affections and lusts. To die to sin, implies a perfect hatred of it, deep sorrow and contrition on account of it, and a constant desire and effort to forsake it. We should conscientiously use all the means of grace, and depend entirely upon the grace of God, as that by which alone

we can obtain a victory—final and complete,—over all our enemies, the flesh, the world, and the devil. Be sober, be vigilant, because your adversary, the devil, as a roaring lion goeth about, seeking whom he may devour. Good reason have you to pray without ceasing, that you may be made strong in the Lord, and in the power of his might. You must put on the whole armor of God, that you may be able to stand against the wiles of the devil. Your loins must be girt about with truth. The breast-plate of righteousness you must wear. Your heart must be protected by the shield of faith, and your feet shod with the preparation of the gospel of peace. Forget not the helmet of salvation, nor the sword of the Spirit, nor to write often to the King—directing to the care of Jesus, that your petitions may not fail—"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." As ye formerly yielded your members servants to uncleanness, even so now yield your members servants of righteousness unto holiness. Live unto righteousness. Yield yourselves up unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Conform to his revealed will, and keep an eye single to his glory in the performance of every duty.

To produce in his people this happy change, was the end of Messiah's sufferings. But this was not all, for the apostle adds,—“By whose stripes ye were healed.” Divine philosophy! supernatural science! transcending all original conception of men and angels! Who could ever have dreamed of healing by his stripes, soundness by his wounds, pleasure by his pains, and life eternal by his death! We are afflicted by the old inveterate plague of sin, but there is balm in Gilead, and a

Physician there. His blood alone can cure the malady, and that is infallible. All the way from Bethlehem to Calvary, he was employed in preparing his materia medica. The Gospel is the great store house of this precious preparation. It is always full; it is always free; and the sign over its entrance is—"Able to save to the uttermost." The Holy Spirit is continually making the application, and all who come are cured.—*Christmas Evans.*

LEAD ME.

The way is dark, my Father. Cloud on cloud
Is gathering thickly o'er my head, and loud
The th'under roars above me. See, I stand
Like one bewildered. Father, take my hand,
And through the gloom lead safely home thy child.

The day goes fast, my Father, and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions; fears, a spectral band,
Enccompass me. O Father, take my hand,
And from the night lead up to light thy child.

The way is long, my Father, and my soul
Longs for the rest and quiet of the goal.
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand;
Quickly and straight lead to heaven's gate thy child.

The path is rough, my Father. Many a thorn
Has pierced me, and my weary feet, all torn
And bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my hand:
Then, safe and blest, lead up to rest thy child.

The throng is great, my Father. Many adoubt.
And fear and danger compass me about,
And foes oppress me sore. I cannot stand
Or go alone. O Father, take my hand,
And through the throng lead safe along thy child.

The cross is heavy, Father. I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand,
And, reaching down, lead to the crown thy child.

A HYMN.

BY REV. VIVIAN A. DAKE.

Jesus thy blood doth cleanse from sin,
Though red as scarlet dye,
Whiter than snow, without, within,
By faith I'm cleansed, e'en I.

My soul the inward fire doth feel,
That speaks my spirit free,
In me thy love thou dost reveal,
And naught remains but thee.

What need I more since I am thine?
Bought with thy precious blood,
Darkness dispelled by light divine,
And swallowed up in God.

Thy blood to feel, thy power to prove,
Ah this will not suffice!
Till all shall know thy perfect love,
The joys of paradise.

ARE YOU FULLY SANCTIFIED.

REV. A. ATWOOD.

I mean by this, are you made perfect in love? There is no more mystery in this than in pardon and the new birth. The one is a higher grace than the other, but both are by faith in Christ. Both are required in the Old Testament and in the New. "Thou shalt love the Lord thy God with all thy heart, and all thy soul, with all thy mind, and with all thy strength." The whole man, with all his energies, God demands. Not of ministers and official men only, but of every man. This first positive commandment of the law, on which all others depend, is less regarded by the great body of professing Christians than any of the prohibitory ones. This is strange but true, in all the world. No love is perfect that falls short of this greatest commandment, first uttered in thunder from Sinai, and subsequently, reissued from the lips of Jesus Christ Himself.

Yet those who try to obey it are lightly treated by their fellow Christians, as the holiness party, enthusiasts, and eyed askance as the harbingers of schism, and many evils to the Church of Christ. Some Christians, bearing different names, despise the doctrine of perfect love, and call it a Methodist notion, not sustained by the Divine oracles. Yet there it stands, as one of the ten commandments, called the greatest of the ten, by the Master, Christ Himself.

It is not only marvelous, it is monstrous. They not only neglect God's supreme law themselves but teach others to do the same, by saying, God's law cannot be kept. Let all such ministers hide their faces for very shame. Has God required of men what they cannot do, even though they use all the helps God

has furnished them? A divine drawing toward purity is felt by all men in all lands. A state of unrest, hunger, and thirst, for something not now enjoyed, is felt everywhere, in the Church and out of it. Why this is so, many may not know. Will such allow me to tell them? It is because they fail to love God with all their ransomed powers. They are not holy. Not conformed to God's image.

I will not urge the question with any, having furnished the law showing positive duty and possibility. It is as binding as "Thou shalt not kill or steal." One can be evaded as well as the other. "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength." Such teaching runs through all the Scriptures. Holiness is perfect love. We mean no more than this. God will accept of no less; if He did, He would set aside His own law, uttered amid the thunders of Mount Sinai, and declared by Christ to be the first commandment of the law, on which all the others depend. Do you wonder why we preach and lay so much stress upon it?

We dare not do otherwise. We work as those who expect to render an account of our stewardship, before the One who gave the law. The man who lives in an atmosphere of love, to both God and all men; with whom, anger, pride, lust, and a spirit of revenge is dead and no more exists, is a perfect man. Love can, will, and does cast out all these from the human heart. You can find living witnesses of the power of love in the heart to do all this. It is done by the Spirit as soon as faith claims Christ as a present Saviour. Out of self, into Christ, the only Saviour from all sin. If you seek this grace by works you fail of course, if by faith, the grace may be yours in a moment of time.

Now I am prepared to ask of all believers, Are you fully sanctified?

If you are not, who is in fault? You know God requires it. That you cannot deny, if you believe God's word. Perhaps you are not aware of the harm you are suffering by not being wholly the Lord's. You fail to work for others, because you don't feel like it. You believe in working for Christ, rejoice to see others doing good, but have not the feeling or faith to compel you to do much. And this is now the condition of thousands in all the Churches.

Perfect love in yourself and all believers would soon set them all to work in some way. A man or woman full of faith and love cannot well keep quiet. They will tell the story of grace in some way, an internal fire of zeal for God and the good of humanity, will keep them doing something. Idle hours are their most unhappy ones. You often wonder why you hear of so many meetings to promote holiness. You will never understand it, until you are made perfect in love yourself. Then you will wonder why there are so few, and you will want to be at every one within your reach.

Now you often fear that you were deceived, and are not truly born of God. Such temptations are not uncommon to the justified, but a full baptism of the Spirit, will raise you above these clouds of doubt and fear, and keep you joyful. One would think that itself or the expectation of it, would lead every believer to determine to seek a higher plane of Christian experience.

If all the ministers of all denominations were to seek and enjoy this blessed fullness of perfect love, most of the people would soon be converted. There can be no question of this. The pulpits would blaze with light and the fire of love. The Methodist Church has a better organization for Gospel work than any other. So I think at least. But it requires a deeper piety, both among

ministers and people, to carry it on more successfully than any other. And loss of deep, joyous piety will hurt us more than it could any other Church. How can our class meetings and love feasts live and attract in the absence of joyous love and satisfactory experience? I see not how.

You know, I know, all men know, that were all our bishops, presiding elders and pastors, wholly sanctified, what the state of the Church would be. It would be a burning bush, drawing all people, even the most degraded and sinful, to see the great sight. Witness the state of things in Jerusalem after the Spirit came in His fullness. Why not have similar baptisms now? Can you not answer the question without hesitation?

But to come back to my first inquiry, Are you fully sanctified? Do you answer, no? Why not? You believe in perfect love, as the privilege of all believers. The same matters that hinder you, hinder most others. You fear your fellows, are timid and shrink back, lest you suffer reproach. So do bishops, presiding elders, pastors, and leading officials.

So you aid the decline of spiritual life in the Church. By lack of joyous, flaming piety and burning love, you set the example to new converts, and they fall into line, and are mere ciphers in the Church during life. Why not strike out for a life of full consecration? Say, I am wholly the Lord's from this time till the close of life? Then you will leave a mark not easily blotted out.—*Christian Standard*.

—What men want is not talent, it is purpose; in other words, not the power to achieve, but will to labor. I believe that labor, judiciously and continuously applied becomes genius.—*Lytton*.

GOD'S HIDDEN ONES.

Anna was a widow of the tribe of Aser, who filled no place in the public eye, but in whom her little circle of friends had recognized and revered the spirit of prophecy from time to time. She had thus an obscure sphere of influence of her own. She was a figure familiar to the eyes of many in Jerusalem, whose piety led them to the morning sacrifices in the temple. Bowed down with the weight of fourscore years and four, her own house was not her home, even if she had a house she could call her own. The temple was her home. It was rarely that she left its hallowed precincts. Prayer was the work of her life. Herod most likely had never heard of her, but she was dear to God, and was known honorably to his servants. God has widows like her in all Christian cities.

Simeon was also worn out with age and watching. He had placed himself on the battlements of Zion, and while his eyes were filled with the sweet tears of prayer he was ever looking out for the Messiah that was to come. Good people knew him well, and they said of him that he was a just man, even and fair, striving for nothing, claiming no privileges, ready to give away, most careful to be prompt and full, and considerate and timely in all his dealings with others, giving no ground of complaint to any one, modest and self-possessed, attentive yet unobtrusive. Such was the character he bore among those of his religious fellow-citizens to whom he was known; but to the edification of his justice he added the beautiful and captivating example of the tenderest piety. Devotion was the very life of his soul. The gift of piety reigned in his heart. Like many holy persons, he had set his affections on what seemed like an earthly beatific vision. He must

see the Lord's Christ before he dies. He has cast his spiritual life in one mold. It was a life of desire, a life of watching, a life of long-delayed, but never-despondent waiting for the consolation of Israel. There is humble pertinacity about his prayer, which is to bend God's will to his own. It was revealed to him that his waiting had been a dear worship to God, and that he should see with his aged eyes the beauty of the Lord's Christ before he was called away from earth. He was, therefore, a haunter of the temple, for where should he be more likely to meet the Christ than there?

How God always gives more than he promises! Simeon did not only see the Christ, but was allowed to take him up in his arms, and, doubtless, to print a kiss of trembling reverence upon the Creator's human lips. How else could his lips have ever sung so beautiful a song—a song so sunset-like that one might believe all the beauty of all earth's beautiful evenings since creation had gone into it to fill it full of peace. He was old for a poet, but his age had not dried or drained his heart.

There is a little world of such souls as Simeon and Anna within the church; but it is deep down, and its inmates are seldom brought to the light. It is a subterranean world, the diamond-mine of the church, from whose depths a stone of wondrous luster is taken, now and then, to feed our faith, to reveal to us the abundant though hidden operations of grace, and to comfort us when the world's wickedness and our own depress us, by showing that God has pastures of his own under our very feet, where his glory feeds without our seeing it. So that, as sight goes for little in the world of faith, in nothing does it go for less than in the seeming evil of the world. Everywhere evil is undermined by good. It is only that

good is undermost ; and this is one of the supernatural conditions of God's presence. As much evil as we see, so much good, or more, we do know lies under it. Evil makes more show, and thus has a look of victory, while good is daily out-witting evil by simulating defeat. We must never think of the church without allowing largely for the extent of obscure piety, the sphere of hidden souls. We can form no intellectual judgment of the abundance of grace, of the number of the saved, or of the inward beauty of individual souls which is worth anything, unless we form our estimate in the light of prayer. Charity is the truest truth, and the judgments of charity are large. —*Faber.*

HINTS TO MOTHERS.

Nothing is more fascinating to a child than the plain, unvarnished narratives of the Bible, provided these are the first presented to him. I can not vouch for children who, from the earliest dawn of intelligence, are compelled to swallow large draughts of "Mother Goose." But if the story of Samuel, for instance, is read to a child—and do not judge me visionary if I say this may be done before three years, just as it stands recorded in I. Sam. iii.—watch his eyes, as he is evidently picturing to himself the child Samuel, his "little coat,"—the reading should begin with verses 18 and 19 of the previous chapter,—the good priest with his dim eyes, the little Samuel laying himself down to sleep, but rising with alacrity, running, when he hears himself called, then you may be sure he sees all these far more plainly than we whose minds are lumbered with so many other things. A little quiet talk afterwards about the story, adding no embellishments, but often referring to the open book and repeat-

ing from it the identical words here and there, will fasten the nail in a sure place. The very quaintness of the Scripture phraseology catches and holds the attention of a child. I have known a child of but three years to become so familiar with the last chapter of the Gospel by John, through the frequent hearing of it, as to notice the omission of a single word inadvertently left out ; and he was by no means a precocious child. He would call for it over and over again through the day, and never tire of it.

A little preparation is needed on the part of the mother in selecting passages, and connecting them if continuous. For instance, take the last chapter of Luke, commencing with the thirteenth verse, and read without any omissions till you come to the last two verses ; omit them, and substitute in their place Acts i : 9, last clause, reading on through verse twelve. No attempt at simplification will make the story more captivating. If you have never tried it, you will be astonished at the interest manifested after a few readings. Persevere, and you will find that the Bible is the Book of books to your child, and its words "sweeter also than honey and the honeycomb." And what better can you desire for him? Searching "the Scriptures" for this purpose, you will find sweeter morsels for your little ones than you at first imagine. In your daily reading note such passages, that you never may be at a loss. Note the story of Peter, in Acts xii. 1-19 ; Moses, in Exod. ii. 2-10 ; David, in I Sam. xvii ; the "holy child Jesus," Luke ii. 40-52, etc.

—Never esteem anything as profitable which can constrain thee either to break thy faith or to lose thy modesty.—*Marcus Aurelius Antoninus.*

THE WORD OF GOD.

BY B. W. JARNAGAN.

God's people abide by His word. With the Psalmist, they say: "Thy word is very pure: therefore thy servant loveth it." Ps. 119: 140; and, "Through thy precepts I get understanding; therefore I hate every false way." In the midst of fiery trials, they look up and cry out: "Consider mine affliction, and deliver me; for I do not forget thy law." "Many are my persecutors and my enemies; yet I do not decline from thy testimonies." And as they go on in this way, they can truthfully say:—"Thy word is a lamp unto my feet, and a light unto my path." "Jesus all the day long" is their "joy" and their "song." He is all in all to them. "He that hath my commandments, and keepeth them, he it is that loveth me." "He that loveth me not, keepeth not my sayings." Jno. 14: 21, 24.

We are living in an age of great darkness, spiritually speaking. The reason, or cause of this, is very plain to every saved person. The word of God is lightly esteemed by a vast number of ministers; also by the masses of professing Christians. The land is full of false prophets; these explain away that part of the word that condemns their ungodly deeds; such as visiting the theatre; and permitting their members to dress the same as the world, and to attend balls, and other places of amusement; whereas, they ought to declare "all the counsel of God," which would cause them to see that justifying grace would save them from all these things. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." II Cor. 5: 17 "For whatsoever is born of God overcometh the world." I Jno. 5: 4.

O, that the people would consider their ways, by taking heed to the word of God; and not listen any longer to false teachers; for, "If the blind lead the blind, both shall fall into the ditch." Matt. 15: 14. i. e.; into hell. "And there shall be like people, like priest: and I shall punish them for their wrongs, and reward them for their doings." Hosea 4: 9.

Many honest souls have been destroyed through the inattention of their pastor in not visiting them; and more than all by his light and trivial spirit. "Woe be unto the pastor's that destroy the sheep of my pasture! Saith the Lord." "Ye have scattered my flock, and driven them away, and have not visited them: behold I will visit upon you the evil of your doings, saith the Lord." "And I will set up shepherds over them, which shall feed them; and they shall fear no man, nor be dismayed, neither shall they be lacking, saith the Lord." Jer. 23: 1, 2, 4.

Praise God! The weeping prophet was weighed down on account of the unfaithfulness of his co workers. "Mine heart within me is broken because of the prophets; all my bones shake: I am like a drunken man and like a man whom wine hath overcome, because of the Lord, and because of the words of His holiness." "For the land is full of adulterers." "Their force is not right." "For both prophet and priest are profane." Jer. 23: 9, 10, 11.

The above is a true representation of a large portion of the ministers of the present day; for we are living in the "last days" when "sound doctrine" is dwelt upon but by very few preachers; hence the people have hewn to themselves "broken cisterns"; therefore, they will no longer "endure sound doctrine," but after their own lusts have

"heaped to themselves teachers, having itching ears"; and have turned "away their ears from the truth."

O, may all these ponder the words of our blessed Redeemer.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life; and few there be that find it." "Beware of false prophets." "Ye shall know them by their fruits." Math. 7: 13, 16.

And finally:—"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Jno. 12: 48.

THE HOLY SPIRIT'S DEPARTURE.

BY REV. E. P. MARVIN (PRESBYTERIAN)

In the early history of man's disobedience and apostacy, God solemnly warned him that his Spirit should not always strive with man. (Gen. 6: 3). This is one of the most solemn, mysterious and awful doctrines of revelation.

The Holy Spirit is the Executive of the Godhead; in action, influence, power—dealing with rebellious sinners; awakening conviction of sin, renewing, and leading to Christ. Sinners are savingly interested in the gospel—and redemption is applied only by the Holy Spirit accompanying the truth. But the Spirit sometimes, probably often, takes final leave of sinners before death. This fact is recorded several times in the Old Testament and also in the New. Three of the evangelists record our Saviour's awful account of this unpardonable sin. Several national and individual examples are

recorded, such as Cain, Ephraim, Pharaoh, Saul, and the great body of scribes and Pharisees in the time of Christ.

In this special dispensation of the Holy Spirit and unprecedented gospel light, we have fearful reason to believe, though, thank God, we do not certainly know it, that such cases are far more numerous than ever before. The moral insensibility, blindness, and unbelief that pervades so large a part of Christendom, can be fully accounted for in no other way. We cannot consider this solemn and silent departure of the Holy Spirit, which seals the doom of the soul, without the most profound awe. We know that when the sinner's resistance culminates in this "sin unto death," all possible means of grace are in vain. God's providential judgments and mercies may still continue to pass before the sinner; we may preach and pray and work for his salvation, but we blindly follow a forlorn hope.

Why does the Holy Spirit thus abandon a sinner in this life?

It is not because God takes pleasure in hastening his doom, nor because of any caprice, or partiality. No secret decree of reprobation necessitates or hastens this awful doom. No limitation of Christ's atonement or man's ability causes this catastrophe.

The Holy Spirit abandons men because they continue to "sin wilfully after they have received the knowledge of the truth," until their moral characters become hopelessly fixed. "Ephraim is joined to his idols" and therefore God "lets them alone." They are not lost because God forsakes them but God forsakes them because he sees that they are lost. He sends his word, his ambassadors, his Spirit and providences, employing every influence that can possibly affect a moral and an accountable being, until all the

arguements of infinite wisdom and goodness are exhausted. The moral susceptibilities of the conscience are worn out or paralyzed, and God judiciously abandons the self-destroyed soul.

It is perhaps of little use to unfold the experiences of a man thus marked for perdition, but there are certain danger signals or tokens of perdition, which precede this awful doom, which may be witnessed in time to save.

When men continually prosper in wickedness, they become self-secure and sinful unto death. The prosperity of fools destroys them. When repeated afflictions are sent and sinners are still stubborn and see no divine meaning in them, they are not far from perdition. Persons who wilfully and habitually neglect the sanctuary, and persistently shun gospel light, will ere long be given up of the Spirit. When men renounce essential doctrines in which they were early trained, especially "denying the Lord that bought them," they are under the spell of Satan's delusion and will soon "bring upon themselves swift destruction," if they are not already doomed. The fundamental truths of the gospel are so clear and so well evidenced that one early trained in them is usually abandoned of the Holy Spirit if he gives them up. Malignant cavilling at gospel truth, preachers, churches, and revivals evinces a bitter and severe controversy with God the Spirit, which is likely to end soon in the sequent self-destruction.

Probably most men in this gospel-flooded land, who grow old in impenitence are abandoned of the Spirit. How very few are converted in old age! Every year they are nearing the "dead line." A certain melancholy and morbid interest in salvation, accompanied with a fixed refusal to take any step that would

commit the soul to the terms of the gospel, often precedes the Spirit's final departure. These last exercises of emotional susceptibility are accompanied by a will almost wholly surrendered to Satan and set against submission to the gospel of Christ.

All persons who pass through genuine and powerful revivals of religion unsaved, and especially if unmoved, are in danger. All saving forces here are most intense and active, and it is a sealing "for glory or for shame."

These are a few of the monitory tokens that precede a sinner's living doom. And what is this awful "sin unto death." Specifically in the gospels, it was attributing the work of the Holy Spirit to the prince of devils—"blaspheming against the Holy Ghost. All direct sins against the Holy Ghost are peculiarly dangerous. In general, it may be no greater sin in itself than many others, but the last is the end of a series, the last drop that fills the cup of iniquity. A man may be conscious of his doom, like the self-willed king, Saul, or he may rise from peaceful slumber, like Samson, shorn of his locks and know not that his strength had departed from him. His anxious convictions may leave him while he is listening to a pressing message from God in the sanctuary. As he puts off the message till tomorrow and cries "peace" to himself the Spirit may depart and grant him the peace of perdition. Many seats in our sanctuaries might be marked by the finger of God with a red line to betoken this self-destruction of their occupants.

In this last dispensation of the grace of the Holy Spirit, resistance to the divine and only efficient messenger, is increasingly dangerous, and no doubt the individual fatality of it is increasingly common, though we may not identify these doomed men. God says: "My Spirit shall not always strive with man." He

gave the antediluvians one hundred and twenty years, but no one can tell how long or short this "space for repentance" may now be.

"How long may we go on in sin?
How long will God forbear?
Where does hope end and where begin,
The confines of despair?
An answer from the skies is sent,
Ye that from God depart:
While it is called 'to-day' repent
And harden not your heart?"

Lockport, N. Y.

A WONDERFUL DELIVERANCE.

Among the foot hills at the base of Pike's Peak is an immense deposit of gypsum. It is quarried and taken to a mill near by, where it is ground into plaster of paris. The vein dips at a slight angle into the hill, and after it had been worked for several months there was left an immense mass of overhanging rock, which was thought to be perfectly secure. On one day last fall several men were working under that long ledge of sloping rock. One of them was a praying man and an outspoken Christian. Something went wrong with his work. A profane man told him to swear at it if he wanted it to go right. Looking up he calmly replied, "No; praying is better than swearing. If I get into trouble and ask my heavenly Father to help me he will hear my prayer."

A few hours later those two men were at work under the ledge of rock, when some one shouted from above that the whole mass was giving way. The profane man jumped outward while the other jumped in toward the wall, when the great mass of rock fell with an awful crash. The one who jumped outward was caught by a rock falling on his leg. His companions failed to extricate him, and they started for town to summon help, supposing, of course, that the other man was crushed to death.

After they were gone the profane

man lay there alone, when suddenly he heard the voice of prayer issuing from the rocks. Said he afterward, "I never heard such a prayer in all my life." It was the prayer of a man, who, rescued from one terrible death, looked another calmly in the face. The great rock had broken in two just over his head, and in falling had left a cavity, where he was kept as in "the secret place of the Most High." At first he was stunned by the falling stones and clouds of dust, but recovering consciousness he found that the stones around him were loose, and that he was in a dark place where he could move about. Supposing that it would take days for his companions to remove the great rocks, and that he must die there, he resigned himself to his fate, and concluded to spend his time in prayer. In the dense darkness he poured out his soul to God. After praying for a while he began to look around to see if there was any chance of escape. He saw a little ray of light, and removing a few loose stones he discovered a passage way near the rock, just large enough for his body. Crawling painfully along for some rods, he soon appeared to his astonished companion, whom he succeeded in rescuing from the rock. By this time a crowd of men appeared on the spot, but there was no need of their services. The praying man again prayed. He knelt on the ground before those rough men and poured out his thanks to God for the wonderful deliverance.

Said one of them afterwards, "I am ashamed of myself that I did not go and kneel by his side."

This true incident has more than one moral, but our readers may draw them for themselves.—*Rev. R. T. Cross.*

In spiritual things moderation is a crime. — *Jay*

PREVAILING PRAYER.

There seems to be a tendency in human nature to reverse things. We direct a letter to a friend. We first write the friend's name, next the post-office, then the county, and last the state. The first thing the post-clerk wishes to know in forwarding it, is the state to which it is to go (last on the envelope). Then as it speeds toward its destination, the next inquiry of the postal service is for the particular county of that state, and, last of all, the post-master looks at the name or the individual to whom the letter is addressed. Thus, from first to last in our superscription we have reversed the natural order.

In the world of philosophical speculation men have always worked on this same principle, not only failing to arrive at the truth, but arriving at the very opposite error.

The faithful student of Holy Scripture will not fail to note this same fact in the history of the popular interpretation of many parts of Scripture. What is known as "Jacob's wrestlings" furnish an instance of this error, and at the same time affords an interesting study of prevailing prayer. The record is in Genesis xxxii.

The general representation is that Jacob wrestled with an angel and prevailed, and we are directed to Jacob as furnishing an example of prevailing prayer. But there is no such statement in the narrative, "a man wrestled with Jacob and prevailed not"—a very different thing indeed! In the Biblical account Jehovah is conquering Jacob and for awhile He does not succeed. The common idea seems to be that Jacob attempted to overcome Jehovah and succeeded.

A seeker of religion, or a Christian desiring some particular blessing, is urged to "wrestle with God

in prayer," and for his encouragement Jacob's success is brought to his mind. But Jacob as a wrestler had no thought of prayer, he was simply defending himself. It was Jehovah that was pressing the attack, and as yet He prevailed not. Why? Jacob's thigh had not yet been put out of joint. He was yet strong in his own strength and his own energy was employed in vigorously resisting Jehovah. He was exerting his power not to conquer Jehovah but to defend himself against Him. And so his wrestling with God is not an emblem of importunate prayer at all. Jehovah was conquering Jacob, and He did not prevail until He touched the hollow of his thigh. Then Jacob no longer resists. The wrestling is at an end. Jacob has a new nature now. He is no longer Jacob, "the supplanter," but Israel the Prince of God, a son of the King. Instead of resisting Jehovah he now clings to Him and awaits his blessing. "Israel" begins to pray. As a "prince," a son (not as "Jacob"), he has power with God and prevails. It is not until all wrestling has ceased and he is helpless before the Lord, not until resistance has given place to clinging, that he becomes to us an exemplar of trustful, persevering prayer.

Some of the teachings of this narrative are the following:

1. Jehovah sought Jacob for the purpose of making him one of God's princes. He took away his resistance and brought him into harmony with the will of God. It was thus that he prepared him for the blessing that came, at length, in answer to prayer. Thus with us. In order to prevailing prayer, all resistance to the will of God must, at the outset, be taken away. We must be brought to say, out of the depths of the heart, "not my will but Thine." There can be no real prayer so long

as there is wrestling between the divine will and the human will. If there is wrestling at all it is because the human will is resisting the will of God. This wrestling ceases when prayer "in the Holy Ghost" begins.

Many Christian people often mistake the wrestling of the two wills for importunate prayer. A sad mistake! The shrunken sinew marks the beginning of the trustful, prevailing prayer. Here is the failure of many sick people in taking medicines. They try to pray at the same time for God's healing power, but, after all, they are *not quite helpless*. The medicine is held in the hand as a kind of reserved power, and prayer is *little more than an experiment*. They are not utterly cast upon God—upon His bare arm alone. No wonder that such prayer is not heard, nor strange if medicines fail. All reliance upon man or thing must die, and the utterly helpless one look to God alone for help.

2. Recognize his utter weakness, his resistance subdued, clinging helplessly to Jehovah for His blessing, there now comes the test of his trust. Jehovah proposes to depart and leave Jacob again "alone." "Let me go for the day breaketh." This prince of God has taken hold on Jehovah with the grip of faith. Will he hold on even when it seems to be the divine will to leave him without the desired blessing, or will his faith grow weak and relax his hold? It must be tested, and like all faith that is "the gift of God," it will bear the test. "I will not let thee go except Thou bless me." This is not the expression of resistance to the divine will nor of a dictating spirit, but of God-given faith.

The faith that takes firm hold on God is probably always tested. This seems to be God's plan with us all, a plan that is full of divine wisdom and love, as are all His plans. The recognition of this truth would many times save us from yielding to the

temptation to look upon our faith as presumption, a temptation that Satan is never slow to present.

God's testing furnishes no evidence that we were wrong in the exercise of such faith, as we may be tempted to suppose, but, on the contrary, it is evidence of the fact that our faith is the gift of God and will be answered.

The testing time heralds the approaching day. When our faith is tried, tried by the weakness of our flesh, tried by the disparaging remarks of pulpit and press in regard to "the faith-cure" (unfortunate phrase)—tried in many ways, let us look up to catch the first ray of the dawning light, for be assured the day will not long delay its coming. The test itself proclaims "the day breaketh."

3. Jehovah having prevailed over Jacob, giving him a new nature, this prince, the son of the King, now prevails with Jehovah—he receives the desired blessing. But we must not overlook the method of his victory. Israel prevailed, not by wrestling with Jehovah, but by *simply clinging to Him!* "I will not let Thee go." O, dear reader, why do we not learn this lesson! It is the faith that shines in the darkness as in the light that God honors. The faith that, when tried, comes forth as gold is most precious to Him. "He that trusteth shall never be ashamed." "Though He slay me yet will I trust Him" brought health and prosperity to Job—not aggravation of disease and death.

Not wrestling but clinging brings the blessing of Jehovah. "And he halted upon his thigh." Henceforth he walked lame. Recognizing his weakness, he does not need strength. He has what is infinitely better—faith that identifies him with the Lord who strengthens him to do all things. Henceforth he walks by faith. —*Triumphs of faith.*

IMPORTUNATE PRAYER.

BY MRS. T. S. HUTTON.

"Prayer is the Christian's vital breath,
The Christian's native air :
His watchword at the gate of death,
He enters heaven with prayer."

Although prayer, as the poet says, is the Christian's "vital breath" and "native air," there are some things which we must contend for earnestly.

We read in the word of God of a faith that "obtained promises." The same kind of faith that "stopped the mouths of lions" is needed to obtain the promises left in the word of God for us, and it is our privilege to have it. We read in the word that some received not because they asked not, and others received not because they asked amiss." Again we read that "he that wavereth is like a wave of the sea driven by the wind and tossed, let not that man think he shall receive anything of God." It matters not how much we pray, if our faith wavers, we shall not receive anything. We must first be clearly persuaded by the Spirit and the word, that we are asking in accordance with the will of God, and then, however much withstood by Satan, or however much our faith may be tried in different ways, we can say "I will not let thee go except thou bless me." Glory to God, Bible faith brings results. A faith that gets discouraged because the answer is delayed is not the faith of the Bible. See what a miraculous deliverance was wrought out for Peter, because that prayer was made *without ceasing* of the Church unto God for him. If they had not thus besieged the throne of grace, doubtless he would have been martyred by Herod, as was James before him. But God in answer to prayer, sent his angel and delivered him from the "expectation of the Jews," thus glorifying his own name, strengthening the faith of the Church, and confounding the enemies of the

cross. God's children are so situated sometimes that they cannot do much active service for him, or what would seem to them like service. But thank God we never can be where we can not pray. The fervent effectual prayer of the righteous *availeth much*. Man judges by the sight of the eyes and the hearing of the ears, but God judges righteous judgment, and those who appear to men sometimes to be doing most for God are really doing the least, for God will be inquired of by the house of Israel to do these things for them. Then let us not be weary in well doing, for in due season we shall reap if we faint not.

TAKE THE RAGS OFF.

The Texas *Christian Advocate* says that "one of the funny things going the round of the papers is the proposal of the nervous old lady, who having some carpenter work done on her house, to tie some rags around the heads of the workman's hammers so they will make less noise, and so nobody will be disturbed. She thought she was making things pleasant, but the workmen were of the opinion that they could do more and better work with the rags off, and then the noise began again, to the old lady's great annoyance.

Many people are afraid of the racket that sometimes attends faithful preaching, either from the pulpit or the press. An earnest preacher often makes the hearts of the people quake as he denounces sin, and warns the sinner. The faithful minister often points out the popular vices of the day, and there is a racket in the gambling hell, and no small stir in the drinking saloon. The man of God must smite hard if the nails of truth are driven home and firmly clinched. Some people will not take it, and timid people will

be alarmed lest complaint will be heard against the church, and hard things will be said about the pulpit or religious press. But they must get used to it. The gospel was not designed to soothe people to sleep, but to wake them up. The preacher is not sent to please the world, but to point out its peril. God's word is a fire and a *hammer*, and this hammer needs no cushioning or padding; it is *designed* to strike hard blows, and to break in pieces the flinty rock. Hearts are hard and must be broken. Let every earnest workman take off the rags from his hammer-head, and strike mighty blows for God and for his truth.

MARVELLOUS FACTS.

"A certain Spaniard had a gold mine of very great value; but instead of working it in a proper manner, he contented himself with digging over the surface, and removing a little of the earth, but never went half deep enough to get the gold; so that although he was the owner of a gold mine, he lived and died poor, never having got so much from his mine as to keep him from poverty.

"Now the Bible is more valuable than a gold mine: and the truth it contains, that 'God so loved the world, that He gave His Only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life' (John iii. 16), is more precious than the choicest gold. If, then, we go deep enough into our Bibles to discover the Saviour of sinners, and to acknowledge Him as our Saviour, happy are we; but if we rest contented in reading the Bible without discovering this truth, we shall get no more profit from the Bible than the Spaniard got from his gold mine."

We once heard—our informant having a personal knowledge of the

facts we are about to state—we once heard, we say, of a very learned man, an eminent member of the legal profession, who always read, at least, one chapter each day in his Greek Testament. He lived to old age, and yet died in ignorance of the Saviour of sinners, lived and died a Unitarian. He had, all his life, been looking into "the perfect law of liberty," and yet died in ignorance of the "law of the Spirit of Life in Christ Jesus." He daily passed by the cross, and yet never discovered the Saviour that hung upon it.

What made the case of this man most marvellous, was the fact that, for a large portion of his life, he seemed to be passing very near the cross, and all believers, who knew him, wondered that his eyes were never opened to behold that cross, and believe in Him who died upon it. On some occasion he had heard sung that sweet hymn commencing with the words, "Not all the blood of beasts on Jewish altars slain," and never after wearied of hearing it sung. Whenever his daughters would sing to him at the piano, he would say, "Sing now that hymn, 'Not all the blood of beasts.'" Being possessed of great wealth, he often entertained great parties at his own house, and when singing occurred, he would always call for that hymn, and would weep like a child as he listened to it. It was always to him, "a very lovely song of one that hath a pleasant voice, and can play well on an instrument." Still, like many other great men of his day, and of other ages, he was a man of depraved morals, and to human appearance died as he had lived, without finding Him "who was manifested to take away his sins."

But, reader, we will show you a still greater marvel than this. We once knew a minister of the everlasting gospel, who had early been "convinced of sin, of righteousness,

and of judgment," who had been made to feel his need of a Saviour, and had found that Saviour in the Bible, and had accepted Him as his "Advocate with the Father." Yet that minister was for many years a diligent pupil of the Bible, reading it daily in the original languages, without discovering the soul-reviving truth which lies upon the surface of the sacred page, that in Christ the believer is "complete," and that Jesus has not only made atonement for our sins, but now lives to "baptize with the Holy Ghost," and then, with the Father, "make his abode" with all who "come unto God by Him." When he had found this new "pearl of great price," it seemed to him a most marvellous discovery. We have never held in high esteem his *natural* wisdom, or that of any other man, since that time. We have, however, placed an infinite value upon the inward illumination of the Spirit, who, when He is "inquired of to do these things for us," "opens our understanding, that we may understand the Scriptures," and "know the things that are freely given us of God." The most marvellous fact connected with this minister remains to be stated. When he went to his brethren in the ministry, who frankly confessed themselves groaning captives "under the law of sin and death," and who marvelled at the change which had occurred in all the visibilities of his life, when he went to these brethren and told them of "the riches of the glory of mystery" which the Spirit of God had "made manifest" unto him, "he appeared as one that mocked" to those brethren; and when he pressed the subject upon their regard, many of them became indignant, and would, had they possessed the power, have cast him out of the Ministry and Church of God, just as the people of Nazareth, where Christ

was brought up, after wondering at the "gracious words which proceeded out of His mouth," "sought to cast him down headlong from the brow of the hill on which their city was built." This minister "marvelled at the unbelief of those brethren." "Having obtained help from God," however, he has never ceased his testimony to the "unsearchable riches" of the mystery which God has made manifest to him, and he constantly marvels more and more at the results.

We once met with another fact, more marvellous than any of the above. We once knew an individual who had found in the Bible a full salvation revealed in Christ for him, and Christ Himself revealed there as ready to baptize him with the Holy Ghost, and thus, "fill him with all the fullness of God." Yet that individual has never set his whole heart and being upon the attainment of this ineffable fullness. Can you tell us, reader, who that individual is? Can you tell us, also, what are his prospects for eternity?

ASA MAHAN.

GEORGE WHITEFIELD.

In the grammar school of St. Mary de Crypt the future field-preacher first began to give evidence of that wonderful oratorical power in which it is scarcely too much to say that he yet stands unrivalled among men. His mother, with quick instinct, soon recognized in her thoughtful son a spirit by no means common, and eagerly embraced the opportunity which afterwards presented itself of sending him to Pembroke College, Oxford, which he entered in the capacity of a menial in 1732, in his seventeenth year. Here he became acquainted with John Wesley, who had entered the university twelve years before. This circumstance determined Whitefield's fu-

ture life. He was taken into the little society of "Methodists" whom Wesley had drawn about himself. Their life was one of extreme toil and severe self-discipline; and to such an extent did they endeavor, by fasting and prayer, to subdue and root out their natural appetites that one of their number actually died from the consequences of self-imposed austerities. Among these stern men Whitefield soon became noted for his singular piety and the severity of his self-discipline. In his own published account of his early life he has given to the world a minute and revolting detail of his mental conflicts and the manner of his conversion; and here, as elsewhere throughout his *Journals* and *Correspondence*, he has laid open his heart with an absolute lack of that pudicity which in more refined natures shrinks from public exposures of the most secret musings of the soul. Coming from the college walls while yet a boy, with little learning and less knowledge of human nature, he entered at once upon the wonderful ministry of which it is impossible to read, even at this day, without catching some of the spirit of that enthusiasm which everywhere he kindled in his hearers. The power of his oratory was of that nature of which it is impossible to give any accurate description in words. Dealing in topics of the most exalted character, he handled them with a familiarity suggestive of profound unconsciousness of their imposing majesty. With the ruined condition of man, the necessity of a new birth, heaven and hell, the majesty of God, death, the terrors of judgment, he was constantly employed. Never did orator understand so thoroughly the force of vehement and impassioned language, and the convincing power of dogmatic utterances. Driven from the pulpits of the Established Church, of which he had been ordained a

presbyter, he took his stand in the open air, on Moorfield or Kennington Common, or among the coal-mines of Cornwall, and poured forth his impassioned eloquence to the rabble host about him. Soon his audiences swelled to tens of thousands; yet the voice of the great preacher, unaided by walls or ceiling, penetrated to the very outskirts of those mighty throngs. Dr. Franklin, who heard him often, assures us that, by an actual computation, he could be well heard by an audience of thirty thousand. Yet many times his audiences far exceeded this number, and he himself tells us that on one occasion he preached to "near eighty thousand souls." Standing on a rising ground and looking over these vast multitudes, he spoke to them of death and the judgment to come in language such as had never been heard by English auditors. Warming by his theme, and encouraged by the rapt attention of his audience, he would burst forth into a seemingly uncontrollable torrent of violent eloquence, stamping loudly with his feet, beating upon the improvised pulpit before him, the veins of his neck and forehead swelling to an enormous size, till not unfrequently, overpowered by the rush of emotions, his voice was lost in a flood of tears. Indeed, it was seldom that he preached without weeping. Yet of this apparent weakness he took advantage with the skill of a master. "You blame me for weeping, but how can I help it when you will not weep for yourselves, though your immortal souls are on the verge of destruction, and, for aught I know, you are hearing your last sermon!" So violent were the emotions which his oratory sometimes stirred in himself that his hearers feared for his life, and when his sermons were ended, nature sought relief in fits of vomiting, in which were sometimes mingled discharges of blood. The few printed sermons

which have come down to us convey but a faint conception of his eloquence or the true secret of his power. There was language in every feature of his face, in every motion of his hands, in every expression of his searching eye, in every attitude of his graceful figure. What was written of a German reformer was much more applicable to him,—“Vividus vultus, vividi oculi, vividæ manus, denique omnia, vivida.”—*International Review*.

POWER OF HOLINESS.

Spiritual power is very great. *It takes hold of the throne of God, and opens the treasures of heaven. Physical power, intellectual power, are very great; but spiritual power is far above them. This is one of the highest privileges that we poor, sinful, unworthy mortals can have. It is based on holiness. Faith puts forth this power. But no one loving sin will have true faith in Christ. “Blessed are the pure in heart, for they shall see God”—be accepted, and have power with Him. “He that overcometh shall inherit all things,”—that is, the sanctified, having the victory over all sins, such have power with God. “If I regard iniquity in my heart, the Lord will not hear me”—if indulging sin, it is vain to expect prayer to be answered. Sinners sometimes in great danger have called upon God, and He has delivered them. There are exceptions, like the dying thief. Probably when they prayed their hearts turned to the Lord, repenting. Usually none but those with clean hands and pure hearts can draw near to God in prevailing power. I might mention various instances of this. I single out one, George Muller, the orphan house man. His power in prayer for many years is striking, undoubted. None can deny it. Whence this power? His

purity, his holiness of heart and life, bring him right near the Lord, into close oneness with Him. God is with him, and hears him. Of course there is no merit in holiness. Christ gives it all. “His blood cleanseth from all sin.” His is the entire praise and glory. We have cases in the Bible of great power with the Almighty for our encouragement and imitation. Moses stood between God and the sinning Israelites, and by his intercessions turned away God’s wrath from the people. Wonderful power! Elijah prayed, and overcame the law of nature, in withholding rain and then granting it abundantly. Amazing power! Apostles by their prayers could heal the sick, and even raise the dead. We have no right from Scripture or experience to limit these marvellous powers to early times. The same promise of the Lord is now as ever to the life of holiness and faith. The difficulty is, many professing Christians are not willing to enter into a life of full consecration to God. They cannot give up everything to Him. They are still carnal, worldly, selfish. Therefore their prayers are powerless. The giving of money and other charities to help Christ’s cause is very well; but there is something above these. We want men and women of entire holiness, sanctified to God, who know God, are known of Him, close in union with Him, whom He will hear; able, powerful, to bring down his blessing upon a perishing world. One holy, sanctified Christian is a host. Dear fellow-Christian awake to your privilege, walk closely with God, think with Him, talk for Him, be in near fellowship with Him in all holiness, and see if your prayers do not have power altogether in Christ, and if God does not guide you and bless you in saving many precious souls.

—*Times of Refreshing.*

THE PEACE OF GOD.

The peace of God keeping our hearts in Christ Jesus—that is a glorious state! But it is not only a burying of self in God: it is a turning to Jesus, and so the foundation of peace is faith in Him. In as far as we abide in and with Christ, we have this peace. Again, it is not a mere emptying of the soul: it is a calm and gentle clinging to Christ, a believing apprehension of His communion, which becomes the means of keeping this peace of the soul in God. Thus the growth of the Christian is involved in it. While we rest in this divine peace can anything disturb us? Not while our self-renunciation is complete, so that we care for nothing more, and give up everything, only remaining constantly in the enjoyment of the grace and love of Jesus. And because everything earthly brings us into darkness and confusion, and would disturb this peace, we must hold fast by the Invisible and have in all things to do with Jesus in loving communion. Jesus sits at the right hand of God. He has sent His Spirit to lead us into the holiest. We have received Him, and have thus the seal of the forgiveness of sins, and henceforth belong to God, and have a right to this Invisible and Heavenly. We must now, therefore, *assert our right* to live in the Spirit, because we have been transferred to a heavenly element, and thus enjoy the condition that has been opened up for us. It is a great art constantly to live by Faith—so to hold fast by the Invisible that we may never *lose the thread of it* through our thoughts or inclinations that would lead us back to the earthly. It is as if we were in a land where a foreign language is spoken. We are only passing through, and it matters not to us: we don't belong to it. Only we have to exercise constant watchful-

ness over what goes in and out of the soul, and, as if in a fortress, shut the door against all that would destroy our enjoyment of Jesus, without reasoning or making much about it. Thus we put on the mind of Christ, His divine light rises in our hearts, and His Spirit really dwells within us.—*Steinhofers Fragments*, A. D. 1731-2.

THE GIFT WE NEED.

BY REV. THEODORE L. CUYLER.

The first thing which the little band of bereaved disciples did after the Lord's ascension was to flock together to the endeared "upper room" and pray. They had the glorious promise that they should be "endued with power from on high." A prodigious campaign of witness-bearing and of work was before them; a fearful ordeal, too, of stripes, prisons, and martyrdoms. Only one process could prepare them; only one power could carry them through, and that was the power from on high. The moment that they received this baptism and were "filled with the Holy Ghost," the great battle began. Peter's weak arm was able at once to put a thousand to flight. The first day's discharge of Gospel-arrows ended in the conviction of three thousand souls and their capture for Christ.

Charles G. Finney pursued this method all through his most successful campaigns of preaching. He first endeavored to put away heart-sin, to throw off encumbering weights, and to empty himself of selfishness, cowardice, and unbelief. Then he asked God to fill his soul with Holy Ghost power. This was his ordination for preaching. His discourses which followed this preparatory process were "clothed with thunder."

What Finney did, we ministers need to do. Sabbath-school teach-

ers need to do it at the opening of a new campaign of teaching, and personal effort with their scholars. All our church officers and members need this above all things else. The old temptations present themselves again—to invent some novelty to attract attention, or to try some new device, or to send for some “revivalist” to come and raise the dead. Pastors, looking the old discouragements in the eye, begin to think, “Well, perhaps a *change* would do my people good and would relieve me. A new voice and a new face might win attention, and the novelty would wake the people up.” If they do not go so far as to surrender their pulpits, they do surrender themselves to—sinful discouragement. Scores upon scores of pastors begin their Fall and Winter work with just this uneasy heart-ache.

All these brethren are right in feeling that there ought to be a *change*. But it is not a change of men, nor even a change of measures that is required, so much as it is a change of heart with both pastor and people. The real disease to be cured lies within. When a man has not appetite enough to enjoy his breakfast, or strength enough hardly to lift his feet when he goes off to his business, he suspects that something is wrong with him and there is a cause for his wretched weakness. So there is a cause for every spiritual weakness which makes our arms hang down and our hearts sink within us.

The cause in one case is conformity to the world; with another, the neglect of prayer; with another, the indulgence of resentments; with another, secret sensualities; with another, a tampering with sceptical attacks on God's Word. The list of spiritual disorders might be extended; but the seat of them all is within. The cure must reach the seat of disorder. And the cure must

come from the divine Healer who cleansed lepers and restored paralytics and spoke a dead Lazarus to life. Instead of resorting to some pitiful human agency or experimenting with some novel devices, we must go straight back to God in brokenness of heart and contrition of soul. “Repent and be ye converted,” is as pertinent a command to a weak, languishing backslider or a fruitless church as it is to an impenitent sinner.

The strength to restore, to re-invigorate, and to revive us all—both pastors and people—must come from heaven. The power needed is the *power from on high*. It can only come by a direct gift of the Holy Ghost. When the Spirit comes, conviction of sin comes, cleansing comes, freedom of speech and prayer comes, brotherly love comes, fervour comes to the pulpit, and zeal for the Lord's work comes to the pew, and new life comes to the whole church. Let us therefore cease to look around for help from some arm of flesh, and begin to look up. When we begin to lie flat on our faces before the Lord in self-abasement and honest prayer, then God will begin to “talk with us” as he did with Abraham. God will give as soon as we are anxious to receive. His most glorious gift is waiting for us; it is the indispensable gift of power from on high—the gift of the Holy Spirit. — *N. Y. Evangelist.*

—None that know the weight of that name will dally with it, and “lightly lift it up” (as the word translated “taking in vain” in the third commandment signifies), they that do continue to “lift up in voice,” as it were, to sport themselves with it, will find the weight of it falling back on them and crushing them to pieces.—*Leighton.*

—Whatever you do, do it well.

AN EVIL IMAGINATION.

I met a man some days ago who said to me he had so injured certain nerves of his eyes—according to the instruction of a prominent oculist by excessive smoking of tobacco—that now there was continually before his sight a small black speck, which lit upon everything he beheld. If he looked at the bright sun, or fair moon, or beautiful landscape, or white lily, or into the face of any man, woman or child, there was the ugly, deteriorating, black spot caused by his defective vision. It mattered not at what or whomsoever he gazed, the first thing to attract his thought was this black spot. I could but think while listening to the sadly afflicted man, oh, how many there are, who, by an excessive use of an evil imagination, have so weakened and, in many cases, entirely destroyed the sensitive organ of moral perception, that now they can scarcely look upon anything God has made, no matter how fair and sacred and holy, without beholding at the same time some black spot which mars for them the fair design. Let one allow the thoughts to dwell frequently on that which is evil, the imagination to revel amid scenes that are impure and unholy, and ere long the vision of the soul will become so diseased and unable to see aright, that it will be far beyond the skill and power of any human being to restore it to what it was in the days of innocent childhood. Only by applying to the divine Physician and continuing to anoint the eyes with the eye-salve he has prescribed, can a perfect cure be affected.—*Rev. G. H. Robbins.*

—Do not so desire to follow Christ in the Garden of Gethsemane, as to refuse following him to the carpenter's shop, if Providence now calls you to it.—*Fletcher.*

UNEQUAL YOKING.

BY REV. E. S. WHARTON.

Does Mr. Wesley, countenance, favor or justify, "partnership relations" with worldly men? He says, (Vol. ii part 23.) "But the persons in question are useful to me in carrying on my temporal business?" Does he say useful as a partner? Again; "they are necessary to me, so that I could not well carry on my business without them?" Does he say "necessary" as partners? Are there no other ways in which a worldly man may be useful to me but by making him a partner? Does the fact, that I say a man is useful to me in my business imply a partnership relation? Could he be useful to me in no other way? Could he not by commending my business, by dealing with me, or by lending me money to carry on my business, be *useful* to me? and "necessary" so that I could not well carry it on without him and yet not be a partner!

Partners, (unless under special limitations,) have equal rights of controlling the management of business. A worldly man may determine to manage it in a worldly way, in a way a spiritual man could not conscientiously approve. He must then, either dispute, dissolve the relation or yield, to the hurt of the soul. Can it be possible that if no man was ever more cautious than Wesley in guarding against a worldly spirit or "unequal yoking," could he give countenance to such a thing? Mr. Wesley says "the person in question is useful to me in carrying on my business." But is it doing justice to his memory or scriptural to say he thereby sanctions partnership with worldly men? May we not rejoice that when brethren see an attempt at such unequal yoking "they take fright and shout an alarm?" *Key Port, N. J.*

EDITORIAL.

SPURIOUS CONVERSIONS.

Men love security. Other things being equal, they give a decided preference to the safe side. They spare neither pains nor expense to guard against possible calamities. For this reason, insurance companies of all kinds carry on a profitable business.

There is generally an instinctive fear of the future. Upon the brink of eternity the boldest stand and tremble with an indefinable dread of their impending doom.

"Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the Divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man.
Eternity!—thou pleasing, dreadful thought!
Through what variety of untried being,
Through what new scenes and changes must we
pass!
The wide, the unbounded prospect lies before me;
But shadows, clouds and darkness rest upon it!"

Such is the sentiment of humanity as expressed by her favorite poet. Any system that gives plausible promise of carrying man safely through this darkness into the unclouded light of eternal day, will have its votaries. The more plausible the promise, and the easier the conditions, the greater will be the number of adherents.—Modern Spiritism, which is but the worship of demons revived under a new form, claims a greater number of followers than Christianity did in the same length of time. Francis Xavier, the celebrated Jesuit missionary, made more converts in one year than John Wesley did in the whole course of his ministry. Make the standard of Christianity sufficiently low, and you can very easily multiply conversions. Give to men an assurance of Heaven, without requiring them to deny themselves, and take up their cross daily and follow Jesus amid reproaches and persecutions, and many will be found eager to embrace the advantageous offer.

That many who profess religion fail o.

being truly converted to God is apparent.

1. From the declarations of our Saviour: *And then will I profess unto them I never knew you; depart from me ye that work iniquity.*—Matt. 7: 23. Mark this language. He does not say, You have backslidden. But I NEVER KNEW YOU. Then, of course, they were never converted. (1.) This class is very numerous. "MANY." (2.) They make a high profession of religion. (3.) They were deceived to the last. "Many will say to me in that day, (the day of judgment,) "Lord, Lord, have we not prophesied in thy name? and in thy name have we cast out devils? and in thy name done many wonderful works?"

The same lesson is taught us in the parable of the ten virgins. The foolish virgins did not *lose* their oil—but they did not *take* it. They had the lamp—the profession—but the grace they never had. They, too, were not flagrant hypocrites, but were self-deceived. If there is any truth clearly taught in the Gospel, it is the very great liability of our being deceived in regard to our being converted to God. "The foolish man who built his house upon the sand," stands as a representative of those who spend their lives as respectable members of the church, but who build their high professions upon unconverted human nature as the foundation.

2. Many of those who profess to be converted never bear the marks of conversion. "By their fruits ye shall know them," is the criterion which the Master himself gave, for the purpose of its being ascertained here who are his true followers. It is not "judging," in the sense in which it is forbidden, to apply to ourselves and others the tests which he has given.

But that many conversions are spurious is evident, because—

(1.) The so-called converts do not truly repent of their sins. They have no

godly sorrow—no deep, sincere sorrow because of their transgressions. They never exclaim, like Paul, "O wretched man that I am! who shall deliver me from the body of this death?"—Rom. 7 : 24. They never cry out, like David, "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me."—Ps. 38 : 4. You never hear anything like this from them. On the contrary, they act more like patrons than penitents. Their whole bearing would seem to indicate that they think they are conferring a great favor upon the Almighty. They go forward for prayer, and perhaps kneel; they make no confession of their sins, never shed a tear, nor utter a cry for mercy, nor manifest in any way the earnestness of a soul longing to be delivered from the danger of hell. Where they have wronged others, they make no restitution. A few prayers are offered for them, interspersed, if they are persons of wealth or position, with compliments; they "feel better," join the church, sleep on with others, and finally wake up in hell!—

(2.) The subjects of these spurious conversions do not have any real victory over sin. In this respect, they are the same as they were before. If they were fretful and impatient before, they are fretful and impatient still. If they were the slaves of tobacco, they still defile their bodies with its use. Those who are the devotees of fashion in any degree before their so-called conversion, remain, to the same extent, "conformed to the world." The word of God does not possess sufficient authority with them to induce them to discontinue for the sake of Jesus, "the wearing of gold or pearls, or costly array." If they were fond, before their profession, of the light, Satanic literature of the day, they read it still with as much avidity as

ever. The grosser vices which would injure their respectability they avoid.

(3.) They are strangers to the joys of salvation. When they see others "rejoicing, with joy unspeakable and full of glory," it looks to them like the wildest enthusiasm. They do not know what it means to have the blessing of the Lord upon their souls. What the joy of the Holy Ghost consists in, they have not the remotest conception. The same things that made them happy before their supposed conversion make them happy now, and they feel their loss just as keenly as they did before.

(4.) They have no love for closet duties. If they read the Bible and pray in secret, it is not because they have a relish for these means of grace. They hurry through them and are heartily glad when the unpleasant task is finished. Close, pointed, searching preaching disturbs them, and they seek the ministry of those who speak with enticing words of man's wisdom.

(5.) They are sadly wanting in genuine humility. However great an effort they make to appear humble, and however depreciatingly they may talk about their attainments and doings, still there is so much of self in all they do and say, that it is really painful to a spiritual person to be with them. Their very professions are full of self. They try, at times, to be humble, but the effort is always unsuccessful. They need to be converted to God, and then there will be a subdued, meek manner about them at all times.

(6.) They oppose Bible holiness. Let the necessity of entire consecration to God be pressed upon their consciences, and the opposition of their hearts will be manifested at once. For a superficial, fashionable holiness, they may have sympathy, but they manifest bitter hostility against true holiness. They give the preference to worldly associations? They will leave the church before they will the lodge!

Secret societies have a stronger attraction for some than the house of God! Worldly pleasures draw them with far greater force, than does the beauty of holiness, or the social means of grace.

These are some of the marks of a spurious conversion, Beloved, will you apply them to your own experience, and see whether you have indeed truly passed from death unto life? Be honest. Be thorough. A mistake here, if not corrected in time, will involve the loss of the soul to all eternity. Be sure that you are a new creature in Christ Jesus. If through false teaching, or by any other means, you have taken up with any thing short of a real conversion to God, have the honesty and the courage to confess the mistake, and begin anew, and have, at any sacrifice, a Bible experience. Will you lose your soul through false shame? God forbid.

Are you engaged, either as a preacher or a layman, in promoting the work of God? Beware, above all things, how you "heal slightly" those who are wounded by the Spirit of God. You may do it through sympathy. But let the old Adam die, no matter how painful the process. By reporting a large number of converts, you may, for the time being, obtain honor of men; but God will call you unto account for the manner in which your work is done. Remember, it is written, "Cursed be he that doeth the work of the Lord, deceitfully," or, as it reads in the margin, "negligently."

Do not hesitate to deal faithfully with awakened souls, for fear they will become discouraged and turn back. If they are truly awakened, there is not the slightest danger. If they are not, they may better turn back than go on in the road of self-deception.

Did not our Saviour tell us (Luke 14: 28) that we should count the cost at the very outset? O! ye who promote superficial conversions among men, hear the

word of the Lord: "Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar, * * Therefore, thus saith the Lord God: I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hail stones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord."—Ezek. 13: 10-14.

CAMP-MEETINGS.

Near READING, Hillsdale Co. Mich., we attended one held, June 8-15. There was a good representation from the District. God was with his people from the beginning. There was a good work done in the hearts of God's people and some sinners were converted. The meeting was successful.

At SAMARA, Monroe Co. Mich., a meeting was held the following week. Some were reclaimed—there was a good deal of conviction among the unsaved, and the saints generally were quickened. Much good was done. God kindled a fire in some hearts that will spread after they get home.

At ADRIAN, Mich., we dedicated a mission chapel on Wednesday evening the 15th of June. It is pleasant and convenient and well located for mission work. Bro. Mathews, feeling laid upon him the work of providing a place where the gospel could be preached in its purity, took hold of it in fait hand with energy and zeal pushed it through to completion. We trust it may prove the birth place of many souls.

THE CHILI CAMP-MEETING.

The following report is kindly furnished by brother J. G. Terrill.

This meeting commenced Wednesday, June 20th, and held one week. There were fifty-three tents. Rev. G. W. Coleman, chairman of the District was in charge. Owing to the rainy season the meeting did not get fairly under way until Thursday.

Sermons were preached by the following ministers Wednesday evening. J. O. Regan from Psalm xxxii. 14. "Wait on the Lord, be of good courage: and he shall strengthen thy heart." Thursday morning. John Stacey, from Romans viii. 14. "For as many as are led by the Spirit of God, they are the sons of God." 2½ p. m. J. J. Haviland, of Philadelphia, from Titus II. 14. "Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." 7½ p. m., M. D. McDougall, from The parable of the Virgins. Matt. xxv. 1.

FRIDAY.

10½ a. m. B. T. Roberts from Exodus xiv. 16. "Speak unto the children of Israel that they go forward." 2½ p. m. G. R. Tompkins, from Matt. iii. 11. "I indeed baptize you with water * * * but he shall baptize you with the Holy Ghost." 7½ p. m. J. G. Terrill, on "Why the Gift of the Holy Spirit is called a baptism."

SATURDAY.

10½ a. m. G. W. Worthington, from Genesis xxvii. 38. "Hast thou but one blessing my father? bless me, even me also, O, my father. S. K. J. Chesbro, on "Abraham's going out, not knowing whither he went. 7½ p. m. J. G. Terrill, from Matt. v. 22. "In danger of hell fire."

SUNDAY.

10½ a. m. B. T. Roberts, from "In Christ Jesus neither circumcision availeth

any thing, nor uncircumcision, but a new creature." Galations vi. 15. 2½ p. m. G. W. Coleman, from "I speak as unto wise men judge ye what I say." I Cor. x. 15. This was immediately followed by a sermon by J. G. Terrill, from Eph. v. 9. "For the fruit of the spirit is in all goodness and righteousness and truth." 7½ p. m. W. T. Hogg, from "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

MONDAY.

No sermon in the morning. 2½ p. m. Alfred Gaines, from "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2; 15. 7½ p. m. E. P. Hart, from "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1: 9.

In the evening Brother and Sister Hart came. He preached from "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all all unrighteousness." I John 1: 9.

TUESDAY.

At 10½ a. m. J. G. Terrill spoke on the terms *Holiness Sanctification and Perfect Love*. 2½ p. m. B. T. Roberts from "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Romans v: 1. 7½ p. m. E. P. Hart from "And the very God of peace sanctify you wholly." I Thes. v: 28. In this sermon he showed very plainly the difference between the *giving up* experienced by seekers of pardon, and the *consecration* by seekers of holiness. The first was separation, the second dedication. The first is separation from that which is bad, the second is dedication to God of that which is good.

WEDNESDAY.

10½ a. m. E. P. Hart from "Faith is the substance of things hoped for, the evidence of things not seen." Heb. xi: 1. 2½ p. m. J. G. Terrill on "The omnipotence of Faith." 7½ p. m. E. P. Hart from Titus 2: 14-15.

THE SPIRIT OF THE MEETING.

During the first few days the meeting dragged heavily. The congregations were large especially in the evening. The order and attention excellent. Yet there was little move among the people until near the close. The love feasts were rich seasons of grace, all through. Many thrilling experiences were related. The testimonies to *entire sanctification* were many, and clear, definite and strong. The Monday morning love feast was a season of great power. It overran the preaching hour, winding up with an altar service—in which several were gloriously saved. Several promising young men, who are moved by the Holy Ghost to preach, were constrained to settle the question according to the will of God, and to make known the matter. A young lady, quite evidently called to mission work was discovered, and her way unexpectedly is opening before her. Some of the testimonies were thrilling indeed. One brother of wealth told us he was being called to provide a tabernacle for tent work, and consecrated himself to go with it. The loss by death of a very valuable horse once gave him an excellent opportunity to testify of Jesus to the crowd of bystanders. One sister, had been gloriously saved. Her husband had been instrumental in organizing a secret society in their town, and their meetings were held in his hall. He became fully saved, and all alone with God settled the question that he could not longer remain a member of the lodge, nor rent his building to them; in the face of great persecution he withdrew, and required the lodge to vacate the building. He then began

to make preparations to build a Free Methodist church, and all this before he became a member. This sister had thought that she need not dress quite as plain as most Free Methodists do. But her daughter, a young girl, whom the Lord was leading, by her example and testimony was such a rebuke to her, that she was constrained to follow in her footsteps. One sister and her husband had been brought up Presbyterians. He was called to preach, but it would take so long to go through the course of study, and would cost so much, that their way had been hedged up. Now they felt that they must come in among the Free Methodists and go to work. About eleven o'clock conviction was coming on in such power, we were constrained to go to prayer and a large number were set free.

WEDNESDAY.

The love feast was a scene of glorious power. Some fell—"Praise God from whom all blessings flow," was sung several times. At one time the whole company was shaking hands, and praising God. The testimonies were glorious. Sister Hart spoke with power—of her present experience—of the fact that the clearest experience was consistent with keen sensibilities, that felt the conflict, the fire of affliction, persecution, and the sorrows of life, and yet would go forward in the work of the Lord.

CHILDREN'S MEETINGS.

These were held each day, and were very profitable. Rev. S. K. J. Chesbro, is preeminently the children's preacher. He handles the strongest passages of Scripture, and the profoundest truths with great ease, clearness, and simplicity. His text one day was, "Be not deceived, God is not mocked." Gal. vi: 7-8. These services were very profitable to adults also.

The young people's service at 6½ p. m. each day was a marked feature of the meeting. Careful and judicious

leaders were appointed, and the occasions were full of instruction, both of doctrine and practice. Of those who led the services at different times, were, Rev. G. W. T. Hogg, Albert Stillwell, and D. S. Warner. Among the visitors at the meeting were Rev. John Thompson, from the Island of Jamaica. He had been a missionary there for many years, and is now the pastor of a church. He gave a very interesting ten minutes talk from the stand, between the sermons Sunday afternoon. This was his first Camp-meeting, and his first acquaintance with the Free Methodists.

Another visitor was an Evangelist by the name of Thomas, from Massachusetts. His remarkable simplicity, and quaintness of expression, coupled with sincerity and fidelity to his convictions made him a blessing to many.

The work ran on until nearly morning, the last night, and quite a number were converted.

Altogether this has been a meeting of remarkable power, and blessing, and will doubtless give a fresh impetus to the work throughout the District.

J. G. T.

CORRESPONDENCE.

Editor Earnest Christian :

DEAR SIR.—My attention was called to a short article in your issue of the May number, entitled "An appeal for the Jews" "by Mrs. M. H. Parker."

I crave the favor of a short space, in your columns, to express my gratitude to the writer, and to assure her of sympathy. I trust that her appeal will meet with a responsive chorus from the hearts of many of your readers. It is positively refreshing to find, in these days of the Church's apathy, here and there one, who, in some way or other, becomes awakened to a sense of obligation resting upon him, to do some thing for God's ancient Israel—to bring them, if possi-

ble, back to the influences of the "Gospel preached before to their progenitor Abraham."

Mrs. Parker's "appeal" finds an echo in the heart of one who, with St. Paul can say "I have great heaviness and continual sorrow in my heart; for I could wish that I myself were anathema from Christ for my brethren's sake; *my kinsmen according to the flesh*, I trust that the church, too, which has been so abundantly blessed in the seed of Abraham will catch the infant cry and with motherly tenderness respond to it.

It is surpassingly strange, that while only in connection with seeking the good of Israel, peculiar promises are recorded, and consequent upon their conversion the full blessedness of a sinful world is predicated, yet, the peculiar claims of the Jews have been generally overlooked; and even serious Christians have been too ready to deny them; and by every species of argument, by the most far fetched interpretations of the Scriptures, derived from tradition, from predilection, to set them altogether aside, and to deny them an even standing on the broad platform which is common to all the intelligent creation of God. Hence their duty has been neglected, and the ancient people suffered, generation after generation to pass away untaught, unsought for, almost as much as if it had been expressly commanded that the Gospel should not be preached to the Jews. I thank God that, here and there, now and then, from the midst of the sepulchers of Apostolic Christianity, long since covered over with massive cathedrals, star-piercing spires, and phlegmatic theologians, there rises a voice, a voice in the wilderness it may be, yet, distinctly sounding the keynote of the church's final triumph and completed redemption. But the numbers who are deeply concerned on this subject are small; and the vast majority of Christians, even of serious minded

men, take no part in the advancement of this holy cause. Hence the necessity of urging upon the Church her duty, of seeking to arouse her to exertion and to prayer, that she fulfill her high office, and to the Jew as well as to the Gentile, preach in every land the "Gospel which is the power of God unto salvation, to the *Jew first*, and also to the Gentile."

There are great and precious promises to them, a noble and exalted destiny for them. They are yet to be re-nationalized, and blessedly converted. Many of the Jews in America sneer at the devout expectation of their brethren in other parts of the world, that they will be planted as of old in Palestine. Many of them smile at the idea of a restoration, simply because there are so many hindrances in the way. Very well. God's promises are yea and amen: and when his promises are fulfilled, all the more wonderful will be the event. "When the Lord turns the captivity of Zion, you will be like them that dream. Your own mouth will be filled with laughter, and it will be said among the Gentiles the Lord has done great things for them." There is a good deal of skepticism on the part of many Christians as to Israel's Christianization—and, yet, of all prophetic truths this is the plainest and most positive; and when it does take place—when over the face of the most staggering difficulties and stupendous prejudices, the great consummation is brought about, when the world sees the spectacle of the citizens of Jerusalem with glistening eyes looking to the Pierced One, and sees all Israel actually saved, a result so strange must needs be striking. The moment the veil is rent from Israel's eyes the veil will be rent from a thousand prophecies; and read, in the light of restored and regenerate Judah, the word of God will sparkle with unwonted coruscations, and like deep colored gems that look darkly in cloud-light, many of its dark sayings will

brighten up into its divinest truth, when the light breaks forth from Salem. And it is not so much the new evidence, as the new impulse which this event will give. It is not so much that it will merely illustrate or fulfil the prophecies, as that it will arrest the world and animate the faithful, and by giving palpable reality to the things of faith make unbelief as impracticable as it is already inexcusable.

The Gospel has already proved itself the power of God and the wisdom of God unto the salvation of the Gentiles, and that on a somewhat extensive scale. But to complete the case, let it prove itself the power of God and the wisdom of God to the salvation of the Jews. They are confessedly the hardest and most impracticable materials on which it has been brought to bear. Are they beyond its influence? In the infancy of chemistry half the substances in nature were reckoned insoluble, not because there was no power in nature to dissolve them, but because men were ignorant of that power, or knew not how to apply it. And after the poor alchemist had labored in the fire, heated his furnace seven times, and spent all his acids and alkalis, there still remained in the alembic a relentless mass which laughed at all his labors; a tiresome, earthly residuum, a *caput mortuum*, which would neither evaporate, nor melt, nor burn. But as knowledge grew, solvents multiplied, till the intractable substances became very few. Still, however, men would say that a thing was as hard as adamant, that you might as soon melt marble or pure platinum as make an impression on that thing. But these comparisons are no longer significant. There is a power in nature which can melt marble, fuse platinum and burn the adamant. In the infancy of the evangelic effort, even Christians looked despondingly on some sections of the human family; and it was a grave question with some whether it was better to extir-

pate cannibals or evangelize them; whether the Gospel should be preached to Indians; and a large mass consisting of Negroes, and Hottentots, and Chinese were set aside as utterly out of the question, a *caput mortuum*, of which nothing could be made. But praise the Lord, these despondencies, their groundlessness, have been effectually refuted by the partial success of the Gospel on every creature; partial, but still enough to show that every creature is a fit subject for the Gospel to act upon. And as far as the Jews are concerned, admitting that peculiar hardness has happened unto Israel—there is still a power, an agent, that can dissolve this stony heart; and when the Gospel has proved itself the power of God and the wisdom of God, to the salvation of the Jews, it will be seen how omnipotent is the Gospel of peace in the hand of the Spirit of Love. When the Jews are converted, it will be a most singular event; the final evidence of the Gospel's divine original, and a mighty impulse to its spread.

Heartily accepting God's promises to Israel—we have left the pastorate of a large church, and have come to Boston under the auspices of no society—no denominational patronage, but as a work of faith, in conjunction with the already extensive works of faith carried on by Dr. Cullis—relying wholly and entirely upon God and his precious promises for temporal as well as spiritual support, we have taken this step of faith, in the name of the Father, Son, and Holy Ghost, and preach the Gospel from house to house, and from Sabbath to Sabbath to God's ancient people.

M. J. DENNIS.

Boston, June 15, 1883.

DEAR BRO. ROBERTS.—I have taken the EARNEST CHRISTIAN ever since the second year it was published until we

came to the Territory three years ago next August. I can do without it no longer. Our meetings are few and far between. There was no religious society here when we came, but soon an M. E. preacher came and preached to a few of us and organized a class of nine, of which five were of my family. We have all been trying to live for Heaven ever since we have been here. One year the first day of last April death entered our home and snatched away our second boy aged eleven years. The last time he attended prayer meeting he said he was trying to be a Christian. He was very patient through his sickness and I have no reason to think but that he has gone to be an angel, and that our loss is his eternal gain.

Sometimes I feel that we are in a barren land spiritually,—that our souls need food that we do not get. It seems that the love of many has waxed cold.

If we had a Free Methodist Society and a Holy Ghost preacher to proclaim the truth as we used to hear it in Albany, N. Y., we would like it much better here than there. It is not near as cold here. We have colder summers, cool nights the year round. Corn or vines do not grow well, but fruit of all kinds grow here that does there. We have the best vegetables,—it is a good grass country and small grain does well. If any of our Free Methodist friends come to Washington Territory we would be pleased to see them. We live in sight of Napavine station on the N. P.

I ask an interest in the prayers of all Christian readers that we, as a family, may be bright and shining lights in this sin-cursed world, and earnest workers in the vineyard of the Lord and have our work well done when the Master calls.

HATTIE SEELY.

Napavine, Lewis Co., W. T.