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ABOUND IN LOVE.

BY THE EDITOR.

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." Phil. 1: 9, 10.

We naturally desire that those in whom we feel a deep interest should abound in that which we think will contribute to their highest prosperity and their greatest happiness. It is not enough that they enjoy a competence; we wish them to have an abundance. To the son who had a million, the railroad king left other millions. The men who made Garfield a senator, not content with that, made him President.

The great apostle felt the deepest solicitude for the welfare of his converts. He used many endearing words in expressing his affection for them. "Ye know," he says, "how we exhorted and comforted and charged every one of you, as a father doth his children." 1 Thess. ii: 11. "So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. 8th verse. This strong and abiding affection led him to de-

sire for them the richest blessings that heaven can bestow. He was a good judge as to what these blessings are. He rightly estimated the value of the honors which the world can bestow. He knew the worth of spiritual gifts; for he possessed them in a large measure. His opportunity was unusual for becoming acquainted with the bliss which the sanctified will finally and forever enjoy; for he had been caught up to the third heaven. Never was a man better qualified than he to make a proper comparison between the things of time and the things of eternity.

In praying for those he loves he does not ask for any thing the world can bestow. He does not solicit for them even freedom from persecution. His prayer is—not for an abundance of gold and silver—not for houses and lands—but, that *your love may abound yet more and more.*

1. They had love. There is no intimation that they were at all deficient in this essential element of the Christian character. It is implied that they abounded in it. But the prayer is, that they might *abound more and more.* Though they were filled, the vessel could be

enlarged and they could be filled again and again.

When men go from this world, they leave their earthly treasures behind them. Even intellectual acquirements are not permanent. For "Whether there be knowledge it shall vanish away." But love endures for ever. "And now abideth faith, hope, and charity, these three; but the greatest of these is charity." It was in this enduring treasure that the apostle prays that Christ's followers might abound more and more. He would have them rich in an everlasting possession.

2. But the apostle qualifies the love in which he would have them abound. It was not a mere sentimental fondness. There is a love that lavishes its kindness upon objects that are utterly unworthy and undeserving. It is blind to real faults; and sees excellences that exist in imagination only. He would have their love based on knowledge—a knowledge of God—a knowledge of man—a knowledge of divine things. Love without knowledge is often imposed upon. Its misdirected efforts, intended for good, often result in great harm. Here the apostle prays, that their love may abound in *knowledge and in all judgment*, that is in *all sense, discernment, discrimination*. We should not call evil good nor good evil. We should discern between the righteous and the wicked. God has given us judgments—and he commands us to use them, and not to throw them away. "The meek, he will guide in

judgment." Ps. xxv: 9.

We must, then, examine our love as to its quality. It should not only be abundant and growing, as rivers grow in their progress towards the sea, but it should be wise and discriminating.

3. The reasons given why we should abound in intelligent, discriminating love, are:

(1) That we may *approve things that are excellent*. It is a matter of great consequence what we approve and what we condemn. The cause of God suffers immensely by well-meaning, professing Christians refusing to give their approval to "things that are excellent," and, in practice at least, approving things that God's word forbids, and which experience shows are pernicious in their influence. To instance a few things. Who doubts but it is an excellent thing for Christians to *be filled with the Spirit*, as the disciples were on the day of Pentecost. Yet when there is even an approximation to this, how very small the proportion of professed Christians who give it their unqualified indorsement and stand by it! What a large part cry out against it! How many, in their writings, warn the people against it and call it fanaticism and wild-fire!

Is it not an "excellent thing" for professed Christians to be humble in their spirit, and plain in their apparel? Yet how very small the proportion of those in the churches who give plainness and simplicity their hearty approbation. Is not the extravagance of the day a pro-

lific cause of the crimes that appal us, by their frequency and their enormity?

Is it not an excellent thing for professed Christians to come out, in their voluntary associations, from the ungodly, and be separate? Yet how many give their money to support preachers who are bound up by the most stringent oaths with the ungodly!

We should take God's part in the great moral warfare being carried on in the world. We should array ourselves on God's side in every controversy that is carried on between righteousness and iniquity. Many, once mighty for God, have lost their power and backslidden in heart because they failed to take sides with God. They allowed personal, partisan love to supplant discriminating love, and then as a consequence, failed to approve "things that are excellent." They have the praise of men but not the praise of God.

(2) That ye may be *sincere*. There can be no holiness without sincerity. God looks through all disguises. No vaneered piety, however polished its exterior, can escape his detection, or secure his approval. He requireth truth in the inward parts. Sincerity is of more consequence than learning and wealth and sacrifice combined. They who draw nigh to God with their lips only, no matter how eloquent those lips, are an abomination in his sight. Sincerity is by no means the whole of piety; but it is an essential part. Without it one may be a formalist, a

time-server, a man pleaser a smooth-tongued preacher, but he cannot be a Christian. He may be in the church; but he is on the way to hell. "All hypocrites"—those who pretend to be what they are not—"shall have their part in the lake that burneth with fire and brimstone."

(3) That ye may be *without offence*. This implies complete deliverance from sin. For sin is an offence to God. But the love which the apostle prays that the brethren may abound in more and more leads its possessor to keep God's holy law. Love to God inspires one to keep all of God's commandments. Love to man prompts to the meeting of every obligation we owe to our fellow men. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. xiii: 10. When the love of many grows cold, iniquity abounds. When the soul is brought by the power of love, into harmony with God, his law is instinctively kept. Hence the result.

(4) That ye may be *sincere and without offence* TILL THE DAY OF CHRIST. By "the day of Christ" here is meant the day when Christ shall come to end this world or to take us out of this world. Here then are directions telling us how we may persevere to the end. It is by abounding more and more in knowing, discriminating love. Notwithstanding the fact that so many backslide, we may continue to grow in grace. We may never become careless or cold, or lukewarm. Our progress may be steady towards

our final, eternal home. As fruit grows and ripens until the time of the harvest, so may we until the Master gathers us into his garner.

PRACTICAL REMARKS.

1. We see one reason why there are so many compromisers among those who make great professions of enjoying Perfect Love. They are governed more by natural instinct than by a divine affection. Their love is not in knowledge. Instead of being a tower of strength, it is the weak spot in their character. The enemy takes advantage of it to lead them to give their indorsement to actions and enterprises of a doubtful character. This makes many who would be right, afraid of those who say much about love. They think they mean compromise when they say, love. But do not, on that account, give up an experience so essential as having a heart filled with love to God and man.

2. It is not enough to have benevolent intentions; you must ask God to give you sense and judgment that you may avoid doing harm when you would do good. Las. Casas, a Roman Catholic bishop in Mexico, in the early part of the sixteenth century, was one of the most tender hearted men of his age. He felt the deepest compassion for the Indians who were compelled by the Spaniards to toil as slaves. He went to Spain to get laws passed to relieve their condition. He was called the Apostle of the Indians. As a last expedient to save the Indians from extirpation he had ne-

groes brought from Africa to toil in the mines and on the plantations. As a result of his well-meant efforts African slavery was established upon this continent.

3. Do not allow yourself, from motives of benevolence, to give your indorsement to what you know is wrong, or to refuse to give your approval to what is excellent. If it is wrong to sell or rent pews in the house of God, give it no encouragement nor support. If church festivals are wrong, neither attend them nor give your consent to them, though the proceeds may go for a good cause. If the church debt cannot be paid without the church gets up some gambling enterprise, or variety show, then let it be sold. Better that a church go down than that it be sustained by dishonest practices. It will do more good to die for the truth than to flourish by lowering the standard of morals in the community. If holiness is taught by the Bible, stand by it, and by those who advocate it and exemplify it in their lives. Go to church, if possible, where it is explicitly preached and insisted upon, and where you are at liberty to profess it and carry it out in all the affairs of life. Be a companion of all them that fear God.

Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

STUDIES IN WESLEY'S JOURNAL.

BY REV. J. G. TERRILL.

The experience of Christian perfection.

About this time we had a remarkable account from Yorkshire :

On Friday, 13th, about thirty persons were met together at Otley, about eight o'clock in the evening, in order to pray, sing hymns, and provoke one another to love and good works. After prayer was ended, when they proceeded to speak of the several states of their souls, some with deep sighs and groans complained of the burden they felt for the remains of indwelling sin; seeing in a clearer light than ever before, the necessity of deliverance from it. When they had spent the usual time together, a few went to their own houses; but the rest remained upon their knees, groaning for the great and precious promises of God. One, being desired to pray, no sooner began to lift up his voice to God, than the Holy Ghost made intercession in all that were present, with groanings that could not be uttered; at length the travail of their souls burst out into loud and ardent cries. They had no doubt of the favor of God; but they could not rest while there was anything in them contrary to His nature. One cried out, in an exceeding great agony, Lord! deliver me from my sinful nature! then a second, a third and fourth. And while the person who prayed first was calling upon God in these words: Thou God of Abraham, Isaac, and Jacob, hear us for the sake of thy son Jesus! one was heard to say, "Blessed be the Lord God forever, for he hath cleansed my heart! praise the Lord O, my soul, and all that is within me praise His holy name!" Another said: "I hold thee with a trembling hand, but will not let thee go," and in a little time cried out, "Praise the Lord with me, for he hath

cleansed my heart from sin!"

Before they parted, three believed God had fulfilled his word, and cleansed them from all unrighteousness.

The next evening they met again; and the Lord was present to heal the broken in heart; one received remission of sins; and three more believed God had cleansed them from all sin; and it is observable, these are all poor, illiterate creatures, of all others most incapable of counterfeiting, and most unlikely to attempt it; but when His word goeth forth it giveth light and understanding to the simple." Page 52, vol. 4. Works.

"Thursday, March 6, I talked largely with M—— S——, and Elizabeth Longmore—the substance of what M—— S—— said, was as follows:

'One Sunday, when about seventeen, I was standing near a house where Mr. James Jones was then preaching; my brother persuaded me to go in; I liked what I heard, but it was above a year before I knew myself to be a lost sinner. For three weeks I was in deep distress, which made me cry to God day and night. I had comfort once or twice, but I checked it, being afraid of deceiving myself; till, as Mr. Johnson was preaching one morning at five o'clock, in Darlaston, my soul was so filled with the love of God, that I had much ado to help crying out. I could only say, 'Why me, Lord; why me. I was happy all the day long, and so I was for several days. From this time I never committed any known sin, nor ever lost the love of God; though I found abundance of temptations, and many severe struggles; yet I was more than conqueror over all, and found them easier and easier.'

"About Christmas, 1758, I was deeply convinced there was a greater salvation than I had attained; the more I saw of this, and the more

I prayed for it, the happier I was; and my desires and hopes were continually increasing for above a year. On January 30, 1760, Mr. Fugill talked with one who thought she had received that blessing. As she spoke, my heart burned within me, and my desire was enlarged beyond expression. I said to him, 'O sir, when shall I be able to say as she says?' He answered, 'perhaps to night!' I said, 'nay, I am not earnest enough.' He replied, 'that thought may keep you from it.' I felt God was able and willing to give it then, and was unspeakably happy. In the evening, as he was preaching, my heart was full, and more and more so, till I could contain no more. I wanted only to be alone, that I might pour out my soul before God; and when I came home I could do nothing but praise and give him thanks. From that moment I have felt nothing but love in my heart; no sin of any kind; and I trust I shall never any more offend God. I never find any cloud between God and me. I walk in the light continually. I 'rejoice evermore,' and 'pray without ceasing.' I have no desire but to do and suffer the will of God. I aim at nothing but to please him. I am careful for nothing, but in all things, make my requests known to him with thanksgiving; and I have a continual witness in myself, that what I do, I do it to his glory."

Elizabeth Longmore said, "I was about fourteen when I heard J. W. preach at the Cross in Wednesbury; I immediately believed it was the right way, and began to be very uneasy; but my convictions wore away by degrees; though still I could not rest. About twenty, I was married; my husband had sometimes heard the preaching, but not lately. Soon after, he began again, going with me constantly. I was now convinced more and more that I was a guilty, undone sinner. I

cried to God day and night, laying down my work many times in a day. On Holy Thursday, 1756, I was sadly afraid of going to the sacrament; however, I broke through and went. At the Lord's table I found such a love as I cannot express. As soon as I came back I went up into my chamber and knelt down to prayer. In praying, I heard a voice, saying, 'Go in peace; thy sins are forgiven thee.' My soul sunk into nothing before God, and was filled with humble love. I loved God and all mankind, and thought no temptations could ever shake me more; but in a few days, being low and weak in body, I found hard thoughts of God; yet I could not give up my confidence that my sins were forgiven, nor do I know that I ever committed any wilful sin after I was justified. About a year and a half ago Mr. Fugill came. One evening while he was preaching, I was convinced that my heart was still desperately wicked, and needed to be wholly renewed. This made me sometimes afraid to die, lest I should be called before that change was wrought, but I had still hope at the bottom, and never could doubt, but that God was my God. In the meanwhile, my desires to be wholly renewed increased continually, and I was every day and every hour praying for it, whatever I was about; when my hopes prevailed, I was happy; when my fears, I was quite cast down. Being convinced how little I loved God, I was grieved and ashamed before him.

On Friday, January 25, I took no food till the afternoon, though I had a child at breast, I was much tempted to think I should never attain, and was quite uneasy; but the next morning my uneasiness was gone, and I calmly waited for what I believed God would soon give. In the evening I went to the preaching with a full expectation that he would meet me there; and so he did. As

soon as Mr. Fugill began to speak, I felt my soul was all love. I was so stayed on God as I never felt before, and knew that I loved him with all my heart. When I came home I could ask for nothing; I could only give thanks; and the witness that God had saved me from all sin, grew clearer every hour. I have never since found my heart wandering from God. When I have business to do, I just take a thought and do it, and it is gone and my heart is with the Lord. I often in a day, bow my knee to God, but my heart prays continually. He is never out of my thoughts. I see him always; although most at preaching, and in my band and class; but I do not only see him, I feel him too, so as I cannot express; and the more I see and feel God, the more I feel I am nothing. When I sleep, I sleep as in the arms of Jesus, and when I wake, I am full of praise, and it is as if all the angels were in the room round me, praising God. I am careful of every word I speak, and every look, and every thought; I search my heart again and again, and I can find nothing but love there. Indeed I know if God left me a moment I should fall, but I trust he will never leave me nor forsake me." Mr. Wesley says of these experiences:

"I observe the spirit and experiences of these two run exactly parallel; constant communion with God, the Father and the Son, fills their hearts with humble love. Now this is what I always did, and do now, mean by perfection, and this, I believe many have attained on the same evidence that I believe many are justified. May God increase their number a thousand fold."

OBSERVE:

1. These persons were first clearly convinced of their hopeless condition as sinners.

2. They definitely sought for pardon.

3. They received a clear evidence that their sins were forgiven.

4. They bore the fruit of Christians—peace and joy, and a well ordered life.

5. They subsequently to justification, were convinced that sin still remained in their hearts.

6. They definitely sought to have it removed.

7. It was done in answer to the prayer of faith, *in a moment*.

8. They received an assurance that it was done, immediately.

9. Constancy and fulness of love was their after experience.

10. Mr. Wesley says this was what he always meant by perfection. How can any body honestly say he did not?

—The true notion of sanctification. Separate yourselves from the world, and consecrate yourselves to God; this is the true notion of sanctification. We have often seen that to sanctify signifies to separate a thing or person from common or profane use, and consecrate it or him to the Lord. This is the true notion of *Kadash* in the Hebrew, and *Hagiadzo* in Greek. The person or thing thus consecrated or separated is considered to be *holy* and to be God's property; and then God hallows it to himself. There are, therefore, two things implied in a man's sanctification: 1. That he separates himself from evil ways and evil companions and devotes himself to God. 2. That God separates guilt from his conscience, and sin from his soul, and makes him internally and externally holy.—DR. ADAM CLARKE.

—"I am more and more inclined to think, that there are none living so established in grace, but that they may possibly fall."—Wesley.

PUTTING OFF AND ON.

Personal salvation is negative and positive. There is, first, something to be put off; and, second, something to be put on. And though both take place at the same time, yet they are distinct and dissimilar acts.

This twofold work is most forcibly stated by Paul, in his letter to the Ephesians, as follows: "That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind. And that ye put on the new man, which after God is created in righteousness and true holiness."—(Eph. iv : 22.) Now, here are two distinct but contemporaneous processes. First we are required to put off, as concerning the former conversation or life, "the old man." "The old man" is our debased, sinful nature, with its impure propensities. It is that taint of original sin, which, being aggravated by indulgence, takes the form of "conversation," conduct and habit. It is that degenerate element in us which is declared to be "corrupt according to the deceitful lusts."

This act of doffing the old man is done by an absolute renunciation of all sin in the name and for the sake of Christ. It is a prompt and perpetual compliance with the precepts, "Let him that nameth the name of Christ depart from iniquity."—"Wherefore, come out from among them and be ye separate, and touch not the unclean thing." And this separation from sin and abjuration of all corrupting ways and deeds, is the first part of sanctification. Indeed it is the condition precedent both of the indwelling of Christ and the abiding fullness and comfort of the Holy Ghost. Sin must go out when Christ comes in; and all the dead leaves, old lumber, and worthless dross of iniquity must and will

be burnt up when the extraordinary baptism of the Holy Ghost comes upon us.

But the task is only half done when we have thus flung off the filthy rags and tattered garments of sin. A creative work is yet to be performed. It is not merely to unrobe, but to re-robe, not merely to put away the old, but to put on the new. We are not left in doubt as to the significance of the *new* man which we are required to put on. It is nothing imputed or ceremonial, nothing external to ourselves. It is the creation of new moral qualities within us, which are here named righteousness and true holiness. In other words, rectitude and purity. And the words, "*which after God*," indicate that the kind and degree of moral excellence to be produced must correspond with the righteousness and true holiness of God Himself.

When this twofold work is accomplished, a specimen of full redemption is furnished.

Reader, let us go into the wardrobe of the Saviour and make the exchange.—*Divine Life*.

The moment we set about in true earnestness to right an evil habit, we realize how strong a mastery it has gained over us; habit becomes like a cord about us. Keep enlarging the boundary of thought, take up some new study. How few people know anything of the science, the order in the floral world. Nature palpitates with life; is full of wonders. The daisy has a world of information to impart if we would only listen to it. M. H. S.

—“A general temptation now is, the denying what God hath wrought. Guard all whom you converse with from this; and from fancying great grace can be preserved without great watchfulness and self denial.—*Wesley*.

SECOND COMING OF CHRIST.

BY W. P.

For many, and perhaps hundreds of years, satan has been trying to deceive the Church in regard to the second coming of Christ. In Wesley's time some ran wild on this subject, some thought they would be translated, others, that they would never die. At different periods since then the time has been appointed, and some have been so sanguine as to sell all that they possessed; and some have gone so far as to climb trees and to get on the tops of houses to meet the Lord at the appointed time. We have personal knowledge of a little company here in Texas, who, a few years ago were waiting with fear and trembling in a certain room, for the coming of the Lord, having had a special revelation of the very day and hour.

A few years ago a United Brethren Preacher had a special revelation; a spirit accosted him thus: "Now is the second coming of Christ, and you are a chosen vessel to proclaim it to the world." Satan's object, no doubt, was to get him exalted over being chosen of God above all others, as the recipient of this new revelation; but after obeying him for a while, and trying him, he found "him to be a lying spirit." "Try the spirits whether they are of God."

Prophecies not fulfilled. "And they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 4. The return of the Jews to Jerusalem, and their conversion. Read Zach. ii. It is evident that this prophecy has not been fulfilled, by the following: "Jerusalem shall be inhabited as towns without walls." v. 4 "And many nations shall be

joined to the Lord in that day." v. 2. "There was but one nation joined to the Lord in the days that Jerusalem was inhabited by the Jews. Jerusalem has never been inhabited as towns without walls, by the Jews, when many nations were joined to the Lord. Also, Isaiah lii. 7-11. "For they shall see eye to eye, when the Lord shall bring again Zion." v. 8.—At the same time—"All the ends of the earth shall see the salvation of our God." The prosperity and longevity after their return. Read the lxv of Isaiah, beginning at the 17th v., and you will find that a wonderful change is to take place in Jerusalem; so great that it is called a new creation. Still, it is evident that it is not new Jerusalem, for there is to be no more death. Here they will die at the age of a hundred years; *there, there will be no sin; here, the sinners will live to the age of a hundred years* and be "accursed," and the time cannot be short, for—"Mine elect shall long enjoy the work of their hands."

Some of those who preach the immediate second coming of Christ, accuse us of saying, "My Lord delayeth his coming," and if we would preach the truth in regard to the second coming of Christ we would be more successful in winning souls. But my experience with the human family teaches me to believe that if we were to assure mankind that the world would come to an end in forty years, and that they had forty years to live, the great majority of them would put it off thirty nine years before they would seek the Lord. The best way is to preach a now salvation, and that to-morrow may be too late.

—It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—*Colton.*

RELIGIOUS PAPERS.

BY REV. E. P. MARVIN.

One of the most easy and effective methods of disseminating religious truth is by newspapers, magazines and tracts.

Everybody reads newspapers. Newspapers reach the masses. But alas, many of our so called religious newspapers have come down from their high position and opportunities to a semi secular plain. Their glory has departed from them. Take one of our leading denominational papers for an example—one which was once foremost in publishing the precious truths of the gospel for the edification of God's people and the salvation of souls.

Alas, in its vast and varied contents, there is scarcely one line, excepting perhaps the Sunday School lesson, that would edify a saint in divine knowledge, or have the least tendency to lead a sinner to Christ. Here are many ecclesiastical items and discussions, which may do for those who like such things. Here is a workshop for tinkering ecclesiastical machinery and indeed, "One thing and another," with Christ almost wholly left out.

Among the advertisements we find Christmas Gifts, Christmas Exercises, Patent Medicines, Insurance, The Latest Novels, and Fashion Journals. And we may ask, Why this change in a worldly way? There can be but one answer—Popularity and pelf. Well, if Christian parents want a genuinely religious paper for their families they must look elsewhere for it.

—Can we be unsafe where God has placed us, and where he watches over us as a parent a child whom he loves? To them who walk uprightly he is a sun and a shield.

QUESTION AND ANSWER.

"Wherefore do the wicked live, become old, yea, are mighty in power?"

Their seed is established in their sight with them, and their offspring before their eyes.

Their houses are safe from fear, neither is the rod of God upon them.

They send forth their little ones like a flock and their children dance.

They spend their days in wealth and in a moment go down to the grave.

Therefore they say unto God depart from us for we desire not the knowledge of thy ways.

What is the Almighty that we should serve him? And what profit should we have if we pray unto him?

The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath!! Job, chapter 21st.

"In that lone land of deep despair,
No Sabbath's heavenly light shall rise,
No God regard their bitter prayer
No Saviour call them to the skies."
Now God invites, how blest the day,
How sweet the gospel's charming sound,
Come sinner haste! O haste away!
While yet a pardoning God is found.

Don't forget in your obscurity, poverty and loneliness, that the rich in their abundance are often surfeited with it, and look with almost envy on those in more humble walks; for too great riches becomes a burden, I know this to be so, for I have conversed frequently with the rich on these subjects.

M. H. S.

—One truly Christian life will do more to prove the divine origin of Christianity than many lectures. Hence, it is of much greater importance to develop Christian character than to exhibit Christian evidences.

LOVE OF THE WORLD.

BY REV. A. SIMS.

There is no surer evidence of a backslidden state than a worldly spirit and conduct. Do not imagine that loving the world merely consists in being an outrageous and open sinner. It means something more than that; and what is more common than notorious wickedness? I find the greater part of those who are guilty of the sin of loving the world, are a very respectable and moral sort of people; and many, yes, thousands of them, profess religion, and consider themselves as established church members. A man shows he loves the world when he seeks its wealth, and is continually "laying up treasures upon the earth."—Matt. vi: 19. Multitudes of professors are just as eager after glittering wealth as any non-professor. They will make things bend and twist in any shape to get money or land; but to get grace to feed their souls—that scarcely gives them two minutes' thought any day. They are up early and late in their pursuit after Mammon, but they grumble fearfully when asked to spend a few hours during the week in the House of God, or in searching the Scriptures, or in closet prayer at home. They work exceedingly hard to increase their substance, and consider no inconvenience too great to accomplish their purpose; but to labor for God, to visit the sick, to warn the wicked, to reprove sin, and to help pull poor souls out of the fire, they are ready to make any excuse for the neglect of this work and generally say they are too busy. It is right to be diligent in business; but it is also imperative to be "fervent in spirit, serving the Lord;" "Always abounding in the work of the Lord;" but in this they fail, plainly showing which world has the greater attraction for them.

"But they that *will* be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—I Tim. vi: 9, 10. Again, a professor of religion shows his love for the world by desiring its honors and the praise of men. When he is more anxious to have the good will and words of men than to do what is right, and obey God; when he is more particular as to what his neighbors and society will think and say about him, than to speak the truth and live it; when he preaches, prays, and acts so as to get commendation of men, and leave undone a part of his duty in order to avoid their displeasure, or an evil name, he is loving the world. There are some professors who will not even indulge the thought of losing the friendship of certain worldlings. They pander to this, that, and the other custom, compromise one duty after another, and do almost anything rather than to lose the esteem of the world. God have mercy upon them! "*Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God.*"—James iv: 4.

Again, a professor of religion shows his love for the world by following its customs and fashions. In regard to this one particular, who can tell the difference between the world and the great mass of professing Christians? It is quite common in these days for church members to attend the popular amusements of the world, to play at croquet, cards, checkers, dancing, skating and the like. Not only so; they will themselves get up festivals, socials and concerts, and provide as

much fun, joking, and nonsense as possible, in order to have the presence of the worldling, and obtain his twenty-five cents. This sort of thing is relished a thousand times better than a prayer or a class meeting. Get these worldly souls out to a prayer-meeting if you can; and if you succeed in doing that "occasionally, they are as mute as dumb animals, and "so weak" say they. But is this to be wondered at when ministers all over the land are first and foremost to indulge in these very things? Oh, horrible!

In regard to the fashions of the world, it was formerly easy to distinguish God's people from the worldling by their plainness in dress; but now who can thus be distinguished? The latest styles and cuts are as eagerly sought for by professors as by non-professors. Many of them, unless they can put on this, and put on that, and have their superfluous ornaments, will stay at home rather than go to God's house without them. *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*—I John ii : 15, 16.

There is comfort in making good resolutions. It is something to desire good, to aim high. That soul is not far from God, which keeps pressing forward to right actions, even though it fail every day of the mark, for God will judge us by what we are, rather than by what we have accomplished. "What manner of spirit are ye of?" said our Lord in one of the gospels. See to it therefore, that the soul's attitude be one of humility, looking up to be taught continually in a spirit of love.

M. H. S.

ON REPENTANCE.—WHERE there is no fear, in like manner there is no amendment; repentance is of necessity vain, for it lacks the fruit for which God sowed it; that is, man's salvation.

I HOLD it audacity to dispute about the "good" of a divine precept; for indeed, it is not the fact that it is good which binds us to obey, but the fact that God enjoined it. To exact the rendering of obedience the majesty of divine power has the prior right; the authority of Him who commands is prior to the utility of him who serves.

MAN'S FEAR is an honor to God. But that most stubborn foe of ours never gives his malice leisure; indeed he is then most savage when he fully feels that a man is freed from his clutches; he then flames fiercest while he is fast being extinguished.

Grieve and groan he must of necessity over the fact that, by the grant of pardon, so many works of death in man have been overthrown, so many marks of the condemnation which was formerly his own, erased. He grieves that that sinner, now become Christ's servant, is destined to judge him and his angels. And so he observes, assaults, besieges him, in the hope that he may be able in some way either to strike his eyes with carnal concupiscence, or else to entangle his mind with worldly enticements, or else to subvert his faith by fear of earthly power, or else to wrest him from the sure way by perverse traditions; he is never deficient in stumbling-blocks nor in temptations.

These poisons are his, therefore, God foreseeing, although the gate of forgiveness has been shut and fastened up with the bar of baptism, has permitted it still to stand somewhat open. In the vestibule he has stationed repentance the second

to open to such as knock: but now *once for all*, because now for the second time; but never more because the last time it had been in vain. For is not even this *once* enough? You have what you now deserved not, for you had last what you had received. If the Lord's indulgence grants you the means of restoring what you had lost, be thankful for the benefit renewed, not to say amplified; for *restoring* is a greater thing than *giving*, inasmuch as *having lost* is more miserable than never having *received* at all.

However, if any do incur the debt of a second repentance, his spirit is not to be forthwith cut down and undermined by despair. Let it by all means be irksome to *sin* again, but let not to *repent* again be irksome; irksome to imperil one's self again, but not to be again set free.

Let none be ashamed. Repeated sickness must have repeated medicine. You will show your gratitude to the Lord by not refusing what the Lord offers you. You have offended but can still be reconciled. You have one whom you may satisfy and him willing to accept the satisfaction. — *Tertullian*. — *A. D.* 150—220.

—It is noteworthy that the Spirit of God which is said to have come upon David, also came upon Saul. And yet in Saul the gift of grace was perverted, forfeited and lost. What God means and qualifies and invites and helps us to be, may all be thwarted by our own unfaithfulness and sin. How great and good is the destiny appointed to us all if we will have it! Only we *must* be willing to have it. Choose ye!

—First, last and always be simple and natural, unpretending and sincere. Ape no one in manner or method.

FEED THE LAMBS.

BY MATTIE CAMPBELL.

Christmas past! While my own heart is filled with the love of Him who brought "Peace on earth, good will to men," still deep down is a yearning sadness for those whose experience in the deep things of God is but ideal and not real.

Said little flaxen head the other day at lunch time, "Mamma I'm hungry,—I'm half starved;" then after a moment of waiting,—"Now I'm starved for honest." Smiling at the zest with which she asked, and the avidity with which she devoured her luncheon, my mind took a sudden turn from the temporal to the spiritual. Such thought I, is the condition of the fashionable churches, not only starving but spiritually starved; and unlike little flaxen head, they do not realize their condition. Indeed they more nearly resemble persons long famished—it is unsafe to offer them strong food in abundance for fear it might result in utter prostration or in instant death. But for the true seeker light is to be had. There are among God's anointed, those who refrain not their lips, who do utterly refuse to make golden selves of worldly pleasure and self-aggrandizement. There are true followers of Christ, who, despising the shame, testify in ringing tones, to a personal knowledge of the all cleansing blood of Jesus; rejoicing that they are counted worthy to suffer reproach for his name. And the Spirit of glory and of God rests upon them. Oh! joy! joy! Let us look up. Let us gird up our loins, let us put on the whole armor of God, let us declare him all powerful and an all satisfying portion. Courage. Courage. Fifty millions of saintly martyrs have suffered death, have gone up through great tribulation, thus bequeathing to us an ex-

ample of fidelity even unto death. If they could thus stand true in the face of the death penalty, what cowards are we and despicable, if we shrink at the reproach of public opinion. Oh let us be willing, *Let us be willing with all our heart and soul to say:*

Come keen reproach and scornful rod
The cross I will not flee,
Spirit of Glory and of God
Rest, sweetly rest on me.

Glory to his name. He was called Jesus because He came to save his people from their sins. There is power in his blood to cleanse from all heart errors. And then what joy in following closely. Said a sister to me, "You are too inconsistent, you say you have given up the world and you go on enjoying yourselves better than any of us." And she had guessed the secret. We will not be brought under the power of any, but all holy things are ours; rejoice, rejoice.

—Let us be satisfied with God's plan for saving the world, and not try to help him by any false methods. There is a limit to our own responsibility. The burden of the world's evil does not all rest on our shoulders. Let us calmly wait on God, and check our foolish impatience. Then why be cast down in despair that truth does not conquer in a day? Why not look out upon life's drama with cheerful content, knowing that God rules, and that he will order all things well? Looking the darkest facts fairly in the face, our supreme question should be, "Lord, what wouldst thou have me to do? Faithfully doing this, the spirit may calmly rest, undisturbed by this world's confusion. Cheerfully accepting all duties and difficulties, contented with life's privilege, with the Divine treatment of us here and the heavenly hope of the life to come, we shall climb the celestial summit with songs of joy.

YOU SPEAK of wit and humor, of jokes and anecdotes among ministers. If there be not a speedy end to these the Church is *marred*, if not *undone*. Keep away from these joking ministers or get them converted to God. Swearing and joking are different. The former is reputed more profane; but as to religion, after much experience and observation, I have no doubt that they are equally sure to kill religion out of their souls, and make the heart, so far as the Spirit's graces are concerned, a desert waste. A friend suggests a thought, namely, "When I was young, Methodist ministers were so solemn in all their words and actions that a sinner trembled in their presence." But now the most worldly and wicked men can meet some of our preachers and play off their jokes on them, as if sure of being received in the spirit of "Hail fellow, well met!" Is it not too true? O! my brother, let us *die* rather than contribute one syllable or glance to perpetuate those practices which are breaking Zion breach upon breach and which threaten her with a fearful overthrow! Shall we celebrate the smaller and not the greater works of God? Shall we sing that He brought us out of Egypt and have no anthem to tell that the horse and his rider are cast into the sea?
—*Bishop Hamline.*

—I cannot easily be prejudiced against any person whom I tenderly love, till that love declines. So long, therefore, as our affection is preserved by watchfulness and prayer to Him that gave it, prejudice must stand at a distance. Another excellent defense against it is openness."
—*Wesley.*

—"I frequently find a want of more light; but I want heat more than light."
—*Wesley.*

THE CHANGED CROSS.

It was a time of sadness; and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these as given to me—
My trial tests of faith and love to be—
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus no longer trusting to His might,
Who says "We walk by faith, and not by sight,"
Doubting, and almost yielding to despair,
The thought arose, My cross, I cannot bear.

Far heavier its weight must surely be,
Than those of others which I daily see;
Oh! if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around—
E'en nature uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my wearied spirit fell.

A moment's pause, and then a heavenly light
Beamed full upon my wondering, raptured sight;
Angels on silvery wings seemed every where,
And angels' music thrilled the balmy air.

The one more fair than all the rest to see—
One to whom all the others bowed the knee—
Came gently to me as I trembling lay,
And, "Follow me," he said; "I am the Way."

Then speaking thus, he led me far above;
And there, beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And one there was mostauteous to behold—
A little one, with jewels set in gold.
"Ah! this," methought, "I can with comfort wear,
For it will be an easy one to bear."

And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels—fair were they to see,
But far too heavy was their weight for me.

"This may not be," I cried, and looked again,
To see if any here could ease my pain;
But one by one I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined;
Wondering, I gazed, and still I wondered more
To think so many should have passed it o'er.

But, oh! that form so beautiful to see,
Soon made its hidden sorrows known to me.
Thorns lay beneath those flowers and colors fair;
Sorrowing I said, "This cross I may not bear."

And so it was with each and all around—
Not one to suit my need could there be found;
Weeping I laid each heavy burden down,
As my guide gently said, "No cross, no crown."

At length to him I raised my saddened heart;
He knew its sorrows, bade its doubts depart.
"Be not afraid," he said, "but trust in me:
My perfect love shall now be shown to thee."

And then, with lightning eyes and willing feet,
Again I turned, my earthly cross to meet;
With forward foot-steps, turning not aside,
For fear some hidden evil might betide.

And there, in the prepared, appointed way—
Listening to hear, and ready to obey—
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best,
The only one of all the many there
That I could feel was good for me to bear.

And, while I thus my chosen one confessed,
I saw a heavenly brightness on it rest;
And as I bent, my burden to sustain,
I recognized my own old cross again.

But oh! how different it seemed to be,
Now I had learned its preciousness to see!
No longer could I unbelieving say,
"Perhaps another is a better way."

Ah, no! henceforth my own desire shall be,
That He who knows me best should choose for me;
And so, whate'er his love sees fit to send,
I'll trust it's best, because he knows the end.

THE ARDOR OF LOVE.

The passions are the springs by which we are usually actuated. Reason alone is too weak to put us in motion as often as duty requires; but when love, and sacred passion of the faithful, comes in to its assistance, we are then sweetly constrained to act in conformity to the various relations we sustain in our civil and religious life. Thus the God of nature has rooted in the hearts of mothers a fond affection, which keeps them anxiously attentive to the wants of their children. And thus the Spirit of God implants, in the bosom of a good pastor, that ardent charity which excites him to watch over his flock with the most affectionate and unwearied attention. The love of a father to his son, the attachment of a nurse to her foster child, the tender affection of a mother to her infant, are so many emblems employed in the Holy Scriptures to set forth the sweetness and ardor of that Christian love which animates the true minister to the performance of his several duties. "You know," says St. Paul, "how we exhorted, and comforted, and charged every one of you, as a father doth his children; we were gentle among you, even as a nurse

cherisheth her children. So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." I. Thess. 2, 8, 7, 11. "God is my record, how greatly I long after you all in the bowels of Jesus Christ." Phil. i. 8. "Receive us, for ye are in our hearts to live and die with you." II. Cor. viii, 2, 3. Worldly pastors can form no idea of that ardent charity which dictates such benevolent language, and accompanies it with actions which demonstrate its sincerity. This is one of those mysterious things which are perfectly incomprehensible to the natural man, and which frequently occur to him as the extremest folly. This fervent love improves us into new creatures, by the sweet influence it maintains over all our tempers. This holy passion deeply interests the faithful pastor in the concerns of his fellow Christians, and teaches him to rejoice in the benefits they receive, as though his own prosperity was inseparably connected with theirs. "I thank God," writes the great apostle to the benefactor of his brethren, "making mention of thee always in my prayers, hearing of the love and faith which thou hast toward the Lord Jesus, and towards all the saints, that the communication of thy faith may become effectual, by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother." Phil. v. 4-7.

The sorrow and the joy of this zealous imitator of Christ were generally influenced by the varying states of the faithful. When any, who had once run well, were seen loitering by the way, or starting aside from the path of life, he expressed the most sincere affliction on their account. There are some "of whom

I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Phil. iii, 18. On the other hand, the progress of believers was as marrow to his bones, and as the balsam of life to his heart. "We are glad when we are weak, and ye are strong; and this also we wish even your perfection." II Cor. xiii. 9. "My brethren, dearly beloved and longed for, my joy and crown, stand fast in the Lord, my dearly beloved. Be blameless and harmless, the sons of God without rebuke, holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Phil. iv. 1, 15, 16.

Reader, whoever thou art, permit me to ask thee an important question: Art thou acquainted with that ardent charity that influenced the apostle Paul? If his Christian love was like a rapid and deep river, is thine at least like a running stream whose waters fail not? Do the joys and sorrows flow in the same channel and tend to the same point as the sanctified passions of this benevolent man? Relate the chief causes of thy satisfaction and displeasure, and I will tell thee whether, like Demas, thou art a child of this present world, or a fellow-citizen of heaven, with St. Paul.

FLETCHER.

— Nothing is easier than to forget that Christ saves; he only and wholly. Men are forever losing sight of this. Christians have need to be reminded of it. Church ordinances are important, and no sincere believer can despise them, but they do not save.

— To those who move forward in obedience, God shows what he would have them do as fast as light is needed.

BEER.

Beer is advocated as a temperance drink. A recent volume dedicated to the "Brewers of the United States, the promoters of the great, and glorious cause of genuine temperance," urges beer against whiskey. In a recent Brewer's Congress, a "Brewer's Academy," to teach the "Science of Brewing," was advocated. They take beer into politics, and demand the protection of legislatures.

Beer contains less alcohol than whiskey, but is drunk for its alcohol. Take that out, and no one would touch the dirty, insipid stuff.

In his preface to Dr. B. W. Richardson's "Cantor Lectures on Alcohol," Dr. Willard Parker writes: "Alcohol has no place in the healthy system, but is an irritant poison, producing a diseased condition of body and mind."

The lager beer sold in this country contains from $4\frac{1}{2}$ to 6 per cent of alcohol, generally about $5\frac{1}{2}$.

Horace Greely said: "They greatly mistake who hope to live longer by drinking wines or malt liquors than they would expect to if addicted instead to distilled spirits. True, there is less alcohol, but the same quantity will not content them. It was enough to start the blood into a gallop yesterday, but falls short today, and will not begin to do tomorrow."

The brewers boast of the large tax paid by them to the government. This is almost funny. Do they pay anything? Is it not paid by the drinkers, generally poor men, and who for every dollar thus paid for taxes, suffer a loss of ten dollars for health and productive industry?

Dr. Drysdale, the senior physician of the London Metropolitan Free Hospital says: "I declare to you that the amount of gout, urinary and lung diseases I have seen in London, attributable to beer alone, is quite

distressing."

The distinguished Sir Henry Thompson, in a letter to the Archbishop of Canterbury, writes: "I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, to the ordinary use of beer taken in quantities conventionally deemed moderate."

Judge Pitman, of Massachusetts, in reviewing the beer legislation of that State, mentions that, "In 1872, after eight months of free beer, there was an increase of 68 per cent in the aggregate of crime, and of over 120 per cent in cases of drunkenness."

The reason that beer is relatively more dangerous than stronger liquors, as a promoter of crime, is given by the distinguished Dr. B. W. Richardson, who, in describing the preliminary stages of intoxication, says; "The cerebral centers become inflamed, they are reduced in power, and the controlling influences of will and judgment are lost. As these centers are unbalanced and thrown into chaos, the rational part of man gives way before the emotional or organic part. The reason is now off duty, or fooling with duty, and all the more animal instincts are laid atrociously bare."

The official inquiry instituted by the "Lower House of Convocation of the Province of Canterbury," brought thousands of answers from the clergy, judges, magistrates, prison chaplains, and others. The following brief extracts are samples of these replies:

"Beer shops are the curse of the country. The beer houses are a social pest—an unmitigated nuisance. I would rather see a dozen public houses (liquor shops) than one beer house. The beer houses are a frightful source of intemperance. The abolition of beer houses would be a boon to the working man. Such

houses are the hot-bed and harbor for every crime. Abolish all beer houses.

My friend, Dr. M. L. Holbrook, after a month's jury service in one of the criminal courts of this city, reports :

"We had five or six murderers on trial, and nearly all had been drinking what a German would call a moderate amount of lager beer. The most painful case was that of a boy seventeen years old who had killed a comrade while under the influence of lager beer."

Dr. Holbrook adds: "Judging from my observation, lager beer is quite as likely to generate murder and other crimes as the stronger liquors."

The Boston *Congregationalist* says: "We know a man who for twelve years has never used any liquor save beer. He comes home from his elegant store, behind his handsome pair of horses, and makes his home a terror. He runs after his wife with an axe, and makes a beast of himself in a thousand ways." It adds also: "We know another man who uses only beer, who has beaten his wife so as to make her helpless for days, was dead-drunk on beer when the neighbors helped bury his infant son, and has repeatedly knocked down and beaten his girl of eight and his boy of five."

Recorder Hill, of Birmingham, England, voiced the opinion of many magistrates when he said :

"The establishment of the beer shop, which was to check these evils (arising from the sale of distilled liquors), is inoperative to that end, and has introduced mischief of its own, and indeed is universally denounced as a curse upon the land."

G. F. Drury, Esq., magistrate, Shotover Park, Oxon, said:

"The Beer Bill has done more to brutalize the English laborer, and take him from his family and fireside into the worst associations, than al-

most any measure that could have been devised. It has furnished victims for the jails, the hulks, and the gallows, and has frightfully extended the evils of pauperism and moral debasement."

Our German fellow-citizens are our most valuable immigrants. They are a sturdy, thrifty, self-poised race, and should prove the stronghold of democratic institutions in America. Without their stupefying, brutalizing beer, what could they not achieve!

The distended stomach of the devotee of lager beer, his bloated, turgid cheeks and blood-shot eyes, his slow, uncertain movements and dull, guttural voice, make those of us whose prayers are full of the future of country, lose heart and hope. Lager beer has become a cloud darkening the bright blue of our beautiful sky.—*Dio Lewis' Monthly*.

"WHAT A SAVIOUR."

BY JOSEPH GOODWIN TERRILL.

Jesus found me in the world,
Perishing from wintry cold.
Brought me back into the fold;

"Hallelujah, what a Saviour!"

Saved me from all desires to stray,
Meekly at his side to stay,
Walking in the holy way;

"Hallelujah, what a Saviour!"

Listens to my faintest bleat,
Calls me to his blessed feet,
Feeds me on the finest wheat;

"Hallelujah, what a Saviour!"

Banished are all low desires,
Quenched are all ambitious fires,
Pleasing all that he requires;

"Hallelujah, what a Saviour!"

—The summer passes over the furrows and the corn springs up; the sod forgets the flower of the past-year, and the battle-field forgets the blood that has been spilt upon its turf; the sky forgets the storm, and the water the noon-day sun that slept upon its bosom. All nature preaches forgetfulness. Its very-order is the progress of oblivion.

THE LILY AMONG THORNS.

BY MADAME GUYON.

God must put his hand upon all; everything has need of it. For myself, I would say: "Alas, how long is my exile!" "My soul thirsteth for thee, being in a desert land, pathless, and without water." On your part, M., be of good courage. It is better to have nothing than to have much. I doubt not that God rewards your fidelity.

To find righteousness now-a-days is a very difficult thing; all turns upon knavery and bad faith. I do not say that one is like a rose in the midst of thorns, for that would be wrongly said; but like a hand taken and entangled in a bush of thorns that press it on all sides and wound unceasingly; and without the power to be delivered from them. When you think you have escaped one, you will find a thousand of them. You languish, and life becomes unbearable; you see death only as the end of so many torments, but it comes not. Is God even known in these parts? Not one soul, I say not even one, would dare to name him; all are strangers, and one must live far from his true country, out of his element, forget in some sort what he never would wish to lose sight of, see and hear continually, what he could always wish to be ignorant of.

"Believe you that when the Son of man returneth he will find faith upon the earth?" Hearts discern each other, and there is one of them from out the world which can say: "I am alone and abandoned."

It is needful to learn to live in a new world, a language new, and till then unknown, customs entirely different; to pass for a bridled goose, to receive instruction from people who know not the first letters of the alphabet; not one person to confide in; to digest iron and steel; all is

rock and flint in your estimation. However, all this is good in the will of God, although full of bitterness.

On your part, continue to walk without knowing where, and without wishing to know, trusting God only who will know how to lead you into Himself by ways unknown to the feelings and to the thoughts.

The farther we go from ourselves the nearer we approach to God. The more this WE is thwarted, pricked with thorns on all sides, the more we let it alone.

God, who wants no tie, sows affliction upon all, without which a good heart that is always forming attachments would tie itself wherever it found congeniality.

Good courage without courage! Farewell.—*Spiritual Torrents.*

—If we could realize how the thoughts of the heart affect our words and conduct, I think we should be careful how we let our imaginations run away with us. It is the thoughts that stamp our faces; if the soul guards the entrance, vigilantly admitting none but pure and good thoughts, nothing but pure and good words can proceed. If the fountain be pure, the water must be pure. Have you an enemy? Pray for him. Have you a friend? Be true to him. Shun the society of the envious and jealous; and let all evil speaking be put away. Who can dwell with a contentious person? It is better to live on herbs in peace than with a meddling person.

M. H. S.

—"I know not how to reconcile speaking sharply or roughly, or even a seeming want of meekness with perfection. And yet I am fearful of condemning whom God has not condemned. What I cannot understand I leave to him."—*Wesley.*

CHRISTIANITY AS RELATED TO THE HUMAN BODY.

BY REV. JESSE S. GILBERT, A. M.

Many Christians seem to think it a mark of refined spirituality, to speak in a slighting manner of the human body. A greater mistake could hardly be made. That the body is material and of the earth, is no sufficient reason for such contempt; for the material world is as real, and in its way and degree, as worthy of God as the spiritual.

The human body displays the divine power and goodness. We are His "workmanship." The Son of God has honored our physical nature by taking it upon Himself, by rising with it from the grave, by taking it with Him to the heavenly world. 'Tis true these earthly bodies are frail and perishing; but they are to be raised in incorruption and glory, when the Lord comes. "This mortal" is to "put on immortality" and "this corruptible" to "put on incorruption," upon the coming morning of the resurrection.

Almost all the miracles of Christ were performed upon the bodies of men. It is an error to suppose that we can best serve God in a weak and suffering body. Much of our sickness and disease is caused by the violation, ignorantly it may be, of the laws of nature, and the laws of nature are the laws of God. All sickness then is a badge of our fallen state, an imprint of the ruin and wreck wrought by the first Adam. Before the fall there was no sickness or disease. Christ suffered every form of human ill, except, so far as we have any record, *that of sickness and disease*. This is a very significant fact. Would not the freedom of Christians from physical diseases, be a triumph for Christ, a wonderful attestation of the power of God, an emblem of their victory over sin,

and a type of their future state in the kingdom of God? If God has power over sin, if He can pardon and purify the spirit, can it be that He has no power over physical evils? Does not the greater include the less? Unbelief, alone, stands in the way. Yet, how inconsistent many are in their unbelief!

Where is there a minister of Jesus who has not knelt beside the bed of pain and disease, and prayed that if it were God's will, the sick might be restored to health. Yet, often, these very men decry the cure of faith. Is it not almost time to ask whether these prayers are an idle form or a sincere asking? Surely prayer should be modified or faith strengthened. Let us strive for bodily, as well as for spiritual, health. We are to glorify God in the body. Surely if our bodies are "temples of the Holy Ghost," we can best glorify God by keeping them in good repair.

— Love is the greatest thing that God can give us, for himself is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection; it is the old and it is the new, and it is the great commandment, and it is all the commandments, for it is the fulfilling of the law. It does the work of all the other graces without any instrument but its own immediate virtue.

To try to escape trouble and care, is cowardly. It is our privilege to try and do as near right as possible, but we must not forget that the very effort after righteousness implies a hard struggle. It is easy sailing with the current, but return *up* stream and see how much will, and firm, resolute work is required.

M. H. S.

THE EVILS OF TOBACCO.

WITH AN INFALLIBLE CURE FOR
THE SAME.

BY REV. A SIMS.

IT WASTES AN ENORMOUS SUM.

The consumption of this weed squanders yearly over \$1,000,000,000! America uses over one half, or, at least, \$500,000,000! This would support all charitable institutions, and feed and clothe all the poor. The cost of one cigar per day, at 5 cents, would, at 7 per cent., compound interest, amount in ten years to \$252.16; in twenty years to \$748.15; in thirty years to \$1,034!!!

TOBACCO INJURES THE BRAIN.

There are about 70,000 lunatics in America; more than 15,000 of these were made insane by the use of tobacco!

TOBACCO DEPRAVES THE APPETITE.

The use of tobacco frequently excites a desire for stimulants, and correspondingly decreases a relish for healthy food.

It injures and sometimes destroys sight.

It fearfully impairs the memory.

It injures the hearing, frequently causing deafness.

TOBACCO OFTEN INJURES THE VOICE.

Much of the hoarseness and sore-throat of public speakers is caused by tobacco.

It impairs digestion, causing Dyspepsia, etc.

It kills thousands annually by apoplexy, heart diseases and consumption.

TOBACCO SEARS AND DEADENS THE
CONSCIENCE.

Men and boys who indulge in this one selfish practice are often easily led into other vices.

TOBACCO WEAKENS ALL THE MORAL
SENSIBILITIES.

As evidence of this, see prison statistics. *With scarcely an exception, forgers, defaulters, and swindlers use tobacco*, while 97 per cent. of all male convicts first lose their freedom by the bondage of tobacco.

Tobacco is the twin sister of alcoholic drinks, and by the insatiable thirst which it creates, leads thousands to drunkenness.

A British physician states that he examined the health of 30 boys, between the ages of 9 and 15, who were smokers. In 21 of these cases he found various disorders of a serious nature, and a more or less marked taste for strong drink—a taste which he found had been generated by tobacco.

In the State prison in Auburn, N. Y., were 600 prisoners, confined there for crimes committed when they were under the influence of strong drink; 500 of them testified that they began intemperance by the use of tobacco!

The statistics of a whole county of Good Templars showed that the smokers were fully seven times more liable to break their obligation than the non-smokers. Hundreds of the best physicians and temperance workers, both in Europe and America, unite in testifying to the truth of these statements.

Tobacco defiles the breath and clothes; harms the gums and teeth—producing cancers of the lower lip and tongue; is the cause of 80 diseases, including delirium tremens, palsy and other frightful evils; kills 20,000 in our land every year. It is the cause of many fires and accidents; is fearfully enslaving; enfeebles the consumer's offspring; renders its victims more liable to disease; is forbidden by conscience, common sense, and the Bible.

Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—
2 Cor. 7: 1.

BEING TRIED.

BY REV. A. V. LEONARDSON.

How often we hear this expression among the people of God. "I am tried," as though there was something wrong in being tested; for I suppose this is what they mean. I read "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." I Pet. i: 7. It does not injure gold to put it in the fire. It will lose none of its weight, color or value; only the dross will be consumed. It is very important that we have the "Faith of God." And it is also of spiritual advantage to us to have our faith tested. All grace received is tested; blessing, trial and victory is the order of growth in the Kingdom of God. Many obtain grace, are tested, but the victory is not there. This is God's process by which we grow rich in Him, accomplish his will, and have greater treasure in heaven.

But very few comparatively have learned this lesson, and those who *have* are a *trial* to those who *have not*. They naturally conclude that they who triumph in God always, and wear a smile, and have no word of complaint or discouragement to offer, that they are not tested as others, and that holiness possibly might be attained and enjoyed in such a sense that we would not be tested. This would be the most terrible state of "*Spiritual death*." God's people need to learn the lesson of retaining the grace received; retaining their victory, and pushing on from triumph to trial, from trial to triumph; from the valleys to the hills; from the hills to the valleys: for Canaan is a hilly country. If this Scriptural line were followed;

what a wonderful impetus would be given to the work of soul saving all through our land.

—The truth never dies. Stars may grow dim in the heavens, the sun may pale in his glory, but truth lives on unchanged. So also integrity, goodness and love, are imperishable. They are free, even in chains. Though their votaries have been burned at the stake, yet from their ashes other witnesses have risen to uphold their testimony. No storm can wreck, no sea can drown, no abyss can swallow up the immortal elements of truth and righteousness. They who adhere to these principles need have no fear of death, for they shall triumph over the last enemy, when death shall be swallowed up in victory.

—"Young man, that is the gateway to hell," said an earnest Christian woman to a young man loitering on a tavern step. He started, turned, and went out—began to reflect, to pray to be a Christian. The saloon door is the gate of perdition. For your life, for your soul, don't go in! It is the top of that incline plane which is smooth as glass, slippery as ice, and ends in the blackness of darkness. In there are bad company, vulgar talk, the idle games, the drink of fire, the beginning of the horrible, treacherous, deadly appetite, which will bind your soul with fetters of brass and hooks of steel. —*Tongue of fire*.

—Nothing does so establish the mind amid the railings and turbulence of present things, as both a look above them and a look beyond them—above them to the steady good hand by which they are ruled; beyond them to the sweet and beautiful end to which by that hand they will be brought.—*Jeremy Taylor*.

NEW-YEAR THOUGHTS.

BY R. GILBERT.

The time occupied by the Earth, in passing the length of its orbit around the sun constitutes our civil year. Before the Christian era, Julius Cæsar — a pagan Roman emperor — decreed that the year should have 365 days, three years successively, and the fourth should have 366 days. Since that time, astronomical calculations have determined, that the earth completes a revolution in a little less time than 365 days, and six hours. The adjustment of the year to the more accurate estimate is called new style.

1. There is really no special reason why one day, more than another, should be considered the commencement of the year. Hence, the first day of January is reckoned the first day, merely by conventional usage, as it is important that all Christendom, and all commercial nations, should have uniformity of dates.

2. Astronomers tell us that the earth accurately keeps its place in its annual orbit around the sun, because two opposing forces keep it in place. They say centripetal force draws the earth continually towards the sun, while centrifugal force impels it from the sun. The names, "centripetal and centrifugal," are convenient in speaking of the motion of the earth; but the ultimate fact is, the earth moves around the sun simply because the infinite Creator and wise Controller of the whole universe, moves it thus. The laws of nature are not agents or forces — only the modes in which the Almighty controls the universe of material things.

3. Had I power to make myself invisible; and if I should take an apple, and carry it around a lamp; those who could see the apple, but

could not see me, might sagely conclude that "centripetal and centrifugal" forces carried the apples around the room, in an orbit incircling the lamp. Just now, infidel philosophers are working, like beavers, to shut out God from his own universe of mind and of matter; and thus make the system of things a self-originated, and self supporting machine. They gravely tell us that matter is eternal — unoriginated — and that "force" is the propelling agent that conserves, and runs the universe of mind and of matter. But this atheistic philosophy (?) encounters two fatal difficulties—first, science shows that matter is not eternal or unoriginated, but a manufactured thing—second, "force" is not self-acting, but merely the power of an intelligent actor—an actor which is God.

4. The annual return of New Year should be a time of calm, thoughtful recollection. Whence came I—what am I, and where am I going? are questions of infinite moment in inquiries that concern every rational intelligence. If the two great volumes—Nature and Revelation afford any light in regard to our origin, obligations and destiny, we should be teachable, and solicitous to know our spiritual latitude.

5. Our five material senses are continually in contact with the physical world. This continuity of material things has a continual tendency to absorb our attention, and to occupy our time; so that as Dr. Young expresses it, there is perpetual danger that we shall "push eternity out of sight." Material things, like an opaque screen—are perpetually rising up to eclipse the spiritual world. As clouds and dense fogs shut out the sun, so worldly things intervene to obscure our heavenly vision.

6. No small part of our probation consists in a prayerful and a studied effort to disentangle ourselves from

unnecessary contemplation of surrounding things, that necessarily environ us. Without vigilant caution, even our daily and necessary business may absorb too much thought. Hence, the Great Teacher said, "Take [comparatively] no thought for the morrow." "Labor not [so much] for the meat [food] that perisheth, but for the meat, [spiritual food] that endureth to everlasting life."

7. A prominent theme for consideration at the close of the year, is the contemplation of the past. It is fitting that we review the past year—indeed all the past—as far as memory can trace backward. Let recollection daguerreotype the past life, and picture on the canvas of memory the deeds and thoughts now forever gone. Let life with its weal and woe—its joys and sorrows—its successes and blunders pass like a great panorama before our mental and moral vision. True, we cannot alter the past. It is all ineffaceably daguerrotyped for the "eternal judgment." But we can, and must look at the past; in order that we may learn to avoid the sins and errors of bygone years, and thus the better shape our lives for the great future—great because pregnant with results that will shape our eternal destiny.

8. Dr. Young has truly said, that "Man is the maker of eternal fates." Conscience is not a "stereotyped lie" in the mental-moral nature of man. All feel—instinctively feel, that they are the subjects of moral accountability—under law to God. Conscience in the light of heaven is a wondrous mirror, reflecting the moral images of all deeds, and all thoughts. Social rules and human laws take cognisance only of overt acts; but God's holy law supervises every thought as well as every act.

9. While the moaning winds wail

the requiem of the dying year, it is most fitting that we pause, and ask, could I not, and should I not have done better during the past year? Have I fully "Walked in the light, as He is in the light?" Shall I not, through Divine help, make the coming year the best, far the best year of my life, should my life still be spared? "I have," said Bramwell, "hard work to keep all going; but when I do, I see the ground I gain." If Bramwell, walking quite on the verge of heaven, had "hard work" in the heavenly race, we should not be surprised if we too have "hard work."

10. "All flesh is grass." Earth is a vast Golgotha—a cemetery of bleaching skulls. An army of diseases continually embattle us. The future of earth is uncertain, and enshrouded in darkness. Happy is he whose faith grasps the sure foundations of heaven. Then all is ours, whether life or death. Let 1884 be the grand arena—the battlefield of moral victory; on which the reader shall win eternal life.

Doud's Station, Iowa.

—It is self-evident that deliverance from the love of sin is a necessity for any soul that is to be at peace in the presence of God. Just so is it evident that when we are delivered from the love of sin, we are not delivered from the guilt of it. How many fashionable churches are teaching these three doctrines—the necessity of a new birth, the necessity of the atonement, the necessity of immediate repentance?—*Joseph Cook.*

There is this difference between happiness and wisdom: he that thinks himself the happiest man, really is so; but he that thinks himself the wisest, is generally the greatest fool.—*Colton*

THE LITTLE CHAMBER.

BY HANNAH PELTON.

"Let us make a little chamber, I pray thee on the wall: and let us set for him there a bed, and a table, and a stool, and a candle-stick: and it shall be, when he cometh to us, that he shall turn in thither."

The Bible gives us very many wonderful incidents, in the greatest simplicity. Why is this? It is because it has much to say of God's children, and it illustrates the true principles and character of a Divine religion. We are told of those eminent in godliness and in worldly greatness, whose early lives were passed in the most humble and simple manner. Such is the disposition of man to feel exalted—such is his pride of heart, and such his love of gratifying self, that God seems pleased that his chosen ones should be reared, and developed in obscurity.

As we study the lives of the Patriarchs, what simplicity is evinced. Moses is hid in the little boat, so artless in construction. Ruth gleans after the reapers. What simplicity do we find in the childhood of Samuel—the lives of the prophets—the birth of our Saviour, his childhood—his ministrations to the people, as he discourses to them from the cottage, from the boat, from the hill-top, and by the way side.

Simplicity and humility are most beautifully combined in the religion of our Saviour. Those persons who truly experience this divine life in the soul will inevitably be imbued with these Christian graces. As they lose the grace and love of God, so will they lose their twin characters. The desire to be well thought of by those who live "according to this world" will be evident.

How often are these essential Christian characteristics overlooked by those professing to be Christians!

With what contempt do they look upon the little, plain house of worship, as they pass on to one elegant in structure! How often is the scornful look given to those who have the inward graces of humility and simplicity so developed that the outward adorning—the appearance and bearing, all show plainly, that they are living a life *which is not* of this world. How strange it is, that such do not know that this is the inevitable result, where one becomes a partaker of the divine life. Purity of soul is linked with humility and simplicity. It matters not in what high station of life one may be placed. They may have wealth, education, and all the social refinements, and connections that are incident to these, but when they become partakers of the Divine nature their hearts will go out to do good to those for whom Christ has special compassion. Wherever the Spirit of Christ is manifested, there will they be found, be the place of worship ever so humble.

They will not pass by "the little chamber on the wall," because they fear their dignity will suffer by so doing. Their thought will be, where can I do good, where can I get good; and more also, they will love the humility and simplicity that clothe the blood washed soul.

After reading the doctrines of Plato, Socrates, or Aristotle, we feel that the specific difference between their words and Christ's is the difference between an Inquiry and a Revelation.—*Dr. Joseph Parker.*

The power to do great things generally arises from the willingness to do small things.

There is nothing so strong or safe in an emergency of life as the simple truth.

AN APPALLING STATEMENT.

The presiding judge of one of the Chicago courts recently said to an *Inter Ocean* reporter:—You may ransack the pigeon holes all over the city and county, and look over such annual reports as are made up, but they will not tell half the truth. Not only are the saloons in Chicago responsible for the cost of the police force, the fifteen justice courts, the bridewell, but also for the criminal courts, the county jail, a great portion of Joliet (State Prison,) the long murder trials, the coroner's office, the morgue, the poor house, the reform school, the mad house. Go anywhere you please, and you find almost invariably that whisky is at the root of the evil. Of all the boys in the Reform School at Pontiac, and the various reformatories about the city, 90 per cent. are the children of parents who died through strong drink, or became criminals through the same cause. Look at the defalcations; fully 50 per cent of them come about through drink and dissipation. Go to the divorce courts; fully 90 per cent. of the divorces come about through drink, or drink and adultery both. Of the insane or demented cases disposed of in the courts here every Thursday, a moderate estimate is that 70 per cent. are alcoholism and its effects. I saw it estimated the other day that there were 10,000 destitute boys in Chicago who are not confined at all, but running at large. I think that is a small estimate. Men are sent to prison for drunkenness, and what becomes of their families? The county agent and the poor-house provide for some. It is a direct expense to the community. Generally speaking, these families go to destruction. The boys turn out as thieves, and the girls and mothers generally resort to the slums. The sand-baggers, murder-

ers and thugs generally of to day who are prosecuted in the police courts and criminal courts, are the sons of men who fell victims to drink. The percentage in this case is fully 95 per cent. I have studied this question for years, and have passed upon criminal cases for years, and know whereof I speak.

THE NEW YEAR.

With the new year, I felt a purpose to mend, particularly in two things:

“First to read my Bible more *regularly*, and to get through it once more before I should die. My second purpose was, to bear the evils and calamities of life with less pain of spirit; if I suffer wrong to leave it to God to right me: to murmur against no dispensation of his providence; to bear ingratitude and unkindness, as things totally beyond my control, and consequently things on account of which I should not distress myself; and though friends and confidants should fail, to depend more on my everlasting Friend, who never can fail, and who to the unkindly-treated will cause all such things to work together for their good. As to wicked men, I must suffer them; for the wicked will deal wickedly, that is their nature, and from them nothing else can be reasonably expected.—*Adam Clarke.*”

I have never known a man who habitually and on principle absented himself from the public worship of God who did not sooner or later bring sorrow upon himself or his family.—*Dr. Bellows.*

Most of the shadows that cross our path are caused by our standing in our own light.

EDITORIAL.

REVIVALS.

It is of little use to hold extra meetings in an ordinary state of mind. Armful after armful of green wood will not of itself warm a room in a cold day. To do any good it must be brought into contact with enough fire to set it on fire. If you undertake to stir others up you must yourself be stirred. Feeling begets feeling. Fire kindles fire. People are moved by the truth, as a train of cars is moved by wood and water. Before a wheel goes round, there must be heat enough to convert the water into steam. Putting great truths into the mind is important work. But to get the man to move, those truths must be set on fire so they will burn him out.

A revival under the auspices of the spiritually dead, may fill the church; but it will be with the spiritually dead. The converts made by men of policy, without Christian principle, will be wanting in principle. Our Lord did not complain of the Pharisees for a lack of zeal in making proselytes; but he did complain of the character of the proselytes they made. "Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." Mat. xxiii: 15.

Sinners may be added to the church by the natural excitement incident to the bringing together of the members of several churches by a dramatic evangelist, assisted by good singers, but if many souls are "added to the Lord": some one at the start must get united to the Lord. The revival which began on the day of Pentecost was the model for Christian revivals. There was union of heart and union of effort. The protracted effort was for the baptism of the

Holy Spirit. "These all continued with one accord in prayer and supplication, with the women." When the baptism of the Spirit came upon them, a single effort was made for the salvation of sinners and, as the result, "The same day there was added unto them about three thousand souls."

The great revivals under the labors of Wesley were confined mostly to the members of the established church. An awakening among the professed people of God will be attended by an awakening among sinners.

1. We should humble ourselves before God and man, by breaking down and confessing our faults to one another. This will help us greatly to get rid of all hardness and dryness and haughtiness of spirit. It will take stumbling blocks out of the way and make sinners feel that there is a reality in religion. It will open the way for sinners to confess their sins.

2. We must give ourselves to God especially to promote a revival. Our time, our means, our ease must be joyously sacrificed to promote the salvation of souls. We must be willing to go to meeting, to make fires if need be, to take others to church who else would not go.

3. Above all we must prevail with God in prayer, if we would see His work revive. Edwards says "There is no way that Christians in a private capacity can do so much to promote the work of God, and advance the kingdom of Christ, as by prayer." Great revivalists are great in prayer. They prevail with God, and so prevail with men. But not in answer to formal prayers will the work be done. We must be deeply in earnest. Our whole soul must go out to God in prayer and supplication. "*Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as*

we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

EVIL REPORTS.

You must be careful and not let a hatred for sin degenerate into a readiness to believe, on insufficient evidence, unfavorable reports against others. Men go with their wares where they expect to find a ready market. Satan is the accuser of the brethren. If you are predisposed to believe evil reports you will not want for evil reports to believe. Some will learn more against their neighbors in a month than others will in years.

To condemn others is no proof that we ourselves are free from sin. To be hunting up evil-doers is one of the most unprofitable employments in which a Christian can be engaged. Detectives, as a class, do not rank high in the scale of morality. He who makes it a study to please God, will not be studying the faults of men.

Do not allow your confidence in one whom you have known for years, as an humble Christian, to be destroyed by floating rumors or unauthenticated reports. Of Christ it was said that he is set "for a sign which shall be spoken against." Lu. 2. 34. In this the disciple is like his Lord. But you must let the ungodly do the evil speaking. This is nowhere in the Bible declared to be the work of a child of God. On the other hand he is described as one "who taketh not up a reproach against his neighbor." No matter who brings the evil report and lays it at his door, he lets it remain and die.

Many a work of God has been crippled, many a society destroyed, and many a soul lost by evil speaking. Put it away, give it no place, neither aid it by your tongue, nor by the encouragement of lending it a listening ear.

One addicted to evil speaking can be radically cured by getting the heart filled with love. This will destroy all relish for scandal. It will prevent you from being the common sewer through which flows the current filth of the neighborhood. If your heart is filled with tender love, the silent influence which emanates from you, will not be like the deadly miasma; but, like the pure mountain air, it will impart health and strength and gladness. People will go from your presence, not debilitated and discouraged, thinking there are no true Christians in the world; but light of heart, full of courage and fired with high and noble resolves.

CONSISTENT.

Atheists unwittingly pay tribute to Christianity. They practically acknowledge that it teaches uprightness of character and conduct. Even in these days, when the churches are filled with those who were never converted, and those who have backsidden in heart and in life, if one of these church members goes astray the fact is paraded in the papers as though it militated against Christianity. There is a seeming effort to take the reproach from the man and fasten it upon the church of which he is an unworthy representative. For however churches may differ, they all agree in this, that they require their members to live what is commonly called a moral life.

But let an atheist or an infidel do wrong and but little notice is taken of it. It is taken for granted that nothing better is to be expected.

A follower of Robert Ingersoll put up at the public house in our little town. He concealed his principles, gave himself out as a phrenologist and took in quite a little amount for examining heads. After avowing his principles he took advantage of the absence of the landlady one day and left without paying his board bill for

a week. It excited no attention.

Robert Ingersoll was engaged at a large price, to lecture at Brockport. Those who engaged him depended largely upon patronage from adjacent towns to help meet the expenses. But Mr. Ingersoll lectured first in those towns and left his friends in Brockport unaided to pay a heavy bill. But this did not injure the cause of atheism in the least. It was laughed about as sharp; but all considered the practice consistent with the profession.

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LIGHT—DARKNESS.

A Christian holds to the truth both in theory and practice. His mind is open to the convicting influences of the Spirit of God. He welcomes the light and walks in it.

There are those who are not, in their religious experience, Christians, who still hold to the truth in theory. They avow their belief in it, stand by it and defend it, even when it condemns themselves. This by no means insures their salvation. Notwithstanding this, they may be lost. They hold the truth in unrighteousness. But it renders their salvation more probable. They are much more likely to be saved than those are who run into error, and embrace false doctrines. The Pharisees held in the main to the truth. Our Lord indorsed their teachings but condemned their lives. Many of them became believers. But the Sadducees held to false doctrines. They were materialists. We do not read that a single one of them ever became a follower of Jesus.

It is bad for a man to backslide in heart and in life. But it is far more dangerous to, in addition, depart from the faith. It cuts off the means of one's repentance towards God. It multiplies the probability that he will finally be lost.

The blindness to spiritual things of one who is in a state of nature is very

great. But it may be overcome. Many such, groping in the dark, when they are aware that Jesus of Nazareth is passing by, cry out, "Thou Son of David have mercy on me." And they receive their sight. But when one who has walked in the light turns from it, rejects it, and persistently closes his eyes against it, his blindness becomes voluntary and wilful. "If therefore the light that is in thee be darkness, how great is that darkness!" Mat. vi : 23. It becomes supernaturally great. And it is gloried in and called light. Every thing is turned about. The bondage of corruption is called liberty. The slaves of sin boast of their freedom, and resolutely resist those who would win them back to the ways of righteousness. The company of sinners is chosen in preference to the company of saints. Those who once delighted themselves in the Lord now delight themselves in vain amusements, in the theatre, or in the dance. Those who once went to the Camp Meeting now go to the circus!

Many a time we have watched the clouds as they made an effort to cover the earth with snow when the wind was in the south. But the effort was short-lived and abortive. Either the wind changed or the snow turned to rain. So men who make an effort to settle down to a life of ungodliness while holding to the teachings of Christ cannot go very far without meeting with a sudden check from their own consciences. They have to change, either their doctrines or their course of life.

O! it is a fearful thing to become spiritually blind, to stumble on in darkness to eternal ruin. *Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.*—John xii ; 35, 36.

CORRESPONDENCE.

FROM SUMMERFIELD O. Bro. B. R. Jones writes us that several have been saved and the church greatly quickened—several valuable accessions to the church.

AT MONTESANO, Washington Ter. Bro. T. S. LaDue has held some meetings with good results. Some six have professed to be justified and some fifteen as desiring pardon.

ON BEAR GROVE DIST, Iowa Conf. Bro Dake, Chairman, writes that the work is in a good, healthy condition. The cause of God is on the advance and souls are being saved. "We need preachers—men that are consecrated and ready to work." Any such wanting work address Rev. J. W. Dake, Perry, Dallas Co. Iowa.

FROM DAKOTA Ter. — Bro. J. W. Sharpe writes, At Parker, God gave us one of the most refreshing seasons I have known for years. A class of five full members and two probationers was formed.

I believe God is most signally answering prayer in raising up Dakota men for Dakota work.

REV. WM. GOULD writes us that the work is going well throughout the Conference for the most part. Revival work is in progress on many circuits.

 OBITUARY.

MISS ADELLA MAY LEONARDSON.—Daughter of Rev. A. V. and F. J. Leonardson was born at Cuyahoga Falls, Summit Co., Ohio, May 24 1864, and died Sept. 11th 1883, being 19 years, 3 months and 16 days old.

May was a good girl from early childhood, and was always religiously inclined. She was converted to God when quite young; perhaps between nine and ten years old; but oftentimes like other

children, while attending school, she would lose somewhat in her experience; but as often the Lord would come, and again refresh her soul. From the time she was large enough to kneel, she would repeat the Lord's prayer before retiring. May was a child of affliction, but always bore her afflictions with patience, *through grace*. She always had a great desire to attend school, but was obliged to abandon her studies on account of declining health, which proved a source of great trial to her. She attended the Camp-Meeting held near Flint, last June, where she re-dedicated herself to the Lord and received a wonderful baptism of his love and power. We were informed by others that she was wonderfully used upon this camp-ground, and made instrumental in the salvation of souls. Here too she saw visions of heaven, with the company of the redeemed, and, as she remarked, was not permitted to relate what she saw. Like Paul she was caught up into Paradise. She desired to remain, but was informed she would be obliged to return to earth again as "her" work was not yet done." She remarked to a young lady while on her way to this meeting that she expected to die soon. She chose the minister that she desired to officiate at her funeral—chose the text, also the hymns.

She attended the tent meetings at Flint, and in her testimonies always spoke of being ready to go and be with the Lord; or to remain. She seemed to wish to impress upon all, the fact that she was *ready to die*. She went with me to the Memphis camp-meeting which was the last time we saw her alive. We bid her good bye in a hurry; little thinking it was the "last good bye." From here she went to the home of Rev. M. Devoist, at Auburn, Oakland Co., intending to go from there to the North Mich. Conference which she seemed very anxious to attend. She enjoyed this

visit remarkably well. On Monday, Sept. 10th, which was her last day on earth, Sister Devoist remarked, "She was very happy and triumphant in the Lord." Towards night she went to the office as she was expecting to hear from home. Her last prayer was very solemn and much in earnest. She called each of our family by name and closed by saying: "*Father, if it be thy will bring us through to see the light of another day; if not, thy will be done.*" She never saw the light of *that other day*. At five o'clock in the morning she arose in bed, struggling in a spasm, and laying down again as was usual with her, and they supposed she had fallen asleep; but on approaching the bed-side found she was dead. The Angel had pushed the golden gate ajar; and the spirit of our own loved one had entered into rest. The morning of September 11th brought sad news to our hearts and home. We took the train and brought her remains home the next day. She was with us only one night, having been gone nearly eight weeks. Her funeral was largely attended; Rev. A. C. Marshall, her choice, preached the funeral sermon from Mat. ix: 24. "The maid is not dead but sleepeth." His remarks were very appropriate and very affecting. Strangers with friends wept over her remains. Four sisters with brothers-in-law, grandmother and parents followed her remains to the cemetery where her form quietly rests. We can say, while we are called to weep, it is not without hope. While we sorrow it is not without consolation. While we are separated from the one we love, yet we hope to meet again. While we are still of earth, she is numbered among the "blood washed" in heaven. While the storm of tribulation sweeps over and a gloom and sadness rest upon us as a family, yet we say "Thy will Oh Lord, not ours be done!" Written by her father, A. V. Leonardson.

LOVE FEAST.

WM FORWARD.—Twelve years ago I gave my heart to God. He made a complete change in my heart; turned me from the ball room to the prayer room, and from the saloon to the church; Glory be to God for ever and ever! But I did not understand shouting as I have for the past month. God has wonderfully put the glory in my soul. Before that, I was afraid to say anything against noise for I would rather die than be against God, but I could not see how people could carry on so, but glory to God, I not only see, but I feel it in my soul; and my lips shout it out; Glory to God! Now, dear brothers and sisters, if you cannot yourself shout let those shout that can and will to the glory of God. If you are living right for God and have no care how or when or where God should bless you, I believe every soul will be more or less noisy in the worship of God. The Holy Ghost always makes a stir among the people of God. When the noise and stir of the Holy Ghost gets out of a church, souls cease to be born into the Kingdom of God.

Brethren and sisters don't try to stop the people of God, or the Holy Ghost from making a stir; for as soon as you do it, you will lose your own salvation, and perhaps destroy the work of God; then it would be better that a soul was never born.

Dear reader, seek God. Become as the clay in the hands of the potter; the clay has nothing to say. Simply let God make what he will of us. The great trouble is we want to be thought something of. We say with our lips, make anything of me, Lord, but in our hearts we say don't make me *conspicuous* in the eyes of the world.

God will not hear me if I regard iniquity in my heart. "Readers, let us be

right with God at any cost; for it pays in time and eternity. David's wife thought it vile for a king to dance before the Lord. David had God in his soul and his wife had not. Read second Samuel sixth chapter 14 to 22d verses also Mark iii : 21, 2d Corinthians v : 13, Acts ii : 13. God wants a peculiar people.

Cook Co., Ill.

I. M. HULING.—"The Lord is my light and salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Though a host should encamp against me my heart shall not fear.

Though war should rise against me, in this I will be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me; he shall set me up, upon a rock.—"The Lord is my strength and shield; my heart trusted in him and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise him." "Therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. The Lord is their strength, and he is the saving strength of his anointed." *Glory to God!*

Topeka Kansas.

H. M. KELLOGG.—My testimony is: The blood of Jesus cleanseth me from all sin. He ever liveth to make intercession for us. O how I realize he knows my thorny path, but I choose it. I would not have it otherwise, for he foldeth me so close to his bosom. I do not have many privileges of attending meetings, but I need no man to teach me. The

Holy Ghost is my teacher. O how he leads me by the side of still waters. The fire burns in my soul. Amen.

F. CLARK.—My Testimony is I enjoy a free and full salvation. Praise God! I am on the Bible line. It is a straight line but I love it. Some say it is too narrow, Bless God it is not too narrow, for just as long as I keep the narrow way I keep Jesus. I believe we are living in the last days, nevertheless God has a people and always will have a people. Bless and praise his holy name. *Ontario.*

W. W. HARRIS.—Jesus saves me just now and sanctifies my soul and body. Praise his name. I enjoy this wonderful salvation more than ever. The Lord gives grace for every trial. Praise his name. I need so much help from God and O how blessedly he helps me. Bless his name! His salvation is just what I need. *Sumner Co., Kan.*

J. P. CORRAN.—I want to say to the readers of the EARNEST CHRISTIAN that I have been a constant reader since its first publication and I find it sets forth the old time religion of fifty years ago, and that I enjoy it in my soul and as I near the shore the way brightens up. Praise the Lord forever. *South Elgin Ill.*

CATHARINE PLETCHER.—My testimony this morning is that I am in the King's Highway. The blood of Jesus cleanseth me now. Praise his name forever.

J. P. BROWN.—God saves me. My feet are pressing upon the rock. My face is as a flint Zion-ward. By God's grace the battle here is for life. *Delta Col.*