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PROHIBITION.

BY THE EDITOR.

GOOD men are often found on the wrong side of moral questions. Many are unconsciously influenced more by what is popular, than they are by what is right.

It appears impossible that any intelligent, honest, temperance man should be opposed to prohibition. But many who claim to be in favor of temperance are against prohibition. Generally, church members profess to be in favor of temperance. There is but little doubt that if all the members of all the Churches in this country were to put forth earnest, intelligent and united efforts to prohibit by law, the manufacture and sale of intoxicating liquors as a beverage, it would be done. Many claim to be temperance men in principle, who in practice are opposed to it. The cause of temperance can never triumph while men are licensed by law to manufacture and sell intoxicating liquors as a beverage.

On my way to the election, I asked one of our hardest drinking men how he was going to vote on the license question. To my surprise, he

said he always voted against license.

"Why is that?"

"Because I know I ought not to drink. It is ruining me. If I can get it, I will have it. But if I could not get it conveniently, I should do without it."

The strange sight was witnessed, of an habitual drunkard voting for prohibition, and a steady church-member, who never drinks, voting for license. Such are some of the inconsistencies of human nature!

All the lovers of God and humanity, should take side in favor of prohibition.

What do the friends of prohibition propose to do?

They do not propose to secure the enactment of sumptuary laws. Some political papers, claiming to be respectable, boldly assert that this is the aim of the Prohibitionists. Every intelligent man ought to know better. A sumptuary law is a law enacted to prevent extravagance in banquets, dress, and private expenditure. Such laws were common among the ancients. Zaleucus, the Locrian Legislator, ordained that "No woman should appear on the streets attended by more than one maid servant, unless she were drunk; or wear gold or embroidered ap-

parel, unless she designed to act unchastely."

At an early period of Roman history the Censors punished all persons guilty of luxurious living.

Sumptuary laws were in great favor in England. In the reign of Edward III, it was enacted that "No man of whatever condition or estate shall be allowed more than two courses at dinner and supper, or more than two kinds of food in each course; except on the principal festivals of the year, when three courses at the utmost are to be allowed." All who did not enjoy a free estate of one hundred pounds per annum, were prohibited from wearing furs, skins, or silk; and the use of foreign cloth was allowed to the royal family alone. The last of the English sumptuary laws were not repealed till 1856.

The laws, which we have in most of our States forbidding the sale of liquors to an intoxicated person, partake much more of the nature of sumptuary law than does a prohibitory law.

There should be suitable enactments by our National and State Governments, to make the manufacture or sale of intoxicating liquors as a beverage, a crime to be punished by adequate penalties.

What is a crime? A brilliant writer, a mistaken friend of temperance, says: "A *vice* is a harm I do to my self in a mistaken pursuit of happiness. A *crime* is a harm I do to another person, with *malice pre-pense*."

We can not concur in this defini-

tion, unless the phrase, "*malice pre-pense*," is taken in its strict, technical, legal sense:—"an intention to do an act which is wrongful, without just cause or excuse." When a man does a wrong act, with the intention of doing it, the law presumes that the intention was wrong. In reality many an unlawful act is done without any "*malice aforethought*," or without any intention to injure any one. Custodians of the money of others, often use it with the full intention of properly replacing it when needed. One of the most respected and trusted bank-cashiers of Rochester is now in prison for using the funds of the bank in oil speculations. There did not seem to be any doubt of the success of the venture. He had not the slightest intention of wronging any one. Had the investment turned out favorably, every depositor would have had his money. Properly speaking, there was no malice, no ill-will towards any one. But there was a crime—a great crime.

Forgeries are sometimes committed when the forger fully expects and intends to meet the obligation to which, unauthorized, he attaches the name of another.

Blackstone, the great English writer on Common Law, says: "A crime or misdemeanor is an act committed or omitted in violation of a public law either forbidding or commanding it."

"Public wrongs, or crimes and misdemeanors, are a breach and violation of public right and duties, due to a whole community, consid-

ered as a community, in its social, aggregate capacity."

"In common usage, the word 'crime' is made to denote such offences as are of a deeper and more atrocious degree; while smaller faults and omissions of less consequence are comprised under the general name of misdemeanors only. Treason, murder and robbery are properly ranked among crimes, since, besides the injury done to individuals, they strike at the very being of society, which cannot possibly subsist where actions of this sort are suffered to escape with impunity."

A distinction is properly made between acts which are *mala per se*, (wrong in themselves), such as murder and theft, and others which are *mala prohibita*, (made crimes by the positive enactments of the legislature), such as smuggling.

That selling intoxicating liquors as a beverage is *malum per se*, a wrong in itself, and should be made a crime and punished by law, is evident from the following considerations:

1. It is, by common consent, in all civilized countries, declared to be a crime under certain circumstances. The writer to whom we have referred admits, that "The sale to a child, to a man who is drunk, to a sot, or to a person who is dangerous when under the influence of drink, is a crime. The sale to a man who is insane, or *non compos mentis*, is a crime."

But why a crime? Is it not because it is obtaining money, without giving a fair equivalent, of a person who, on account of weakness of mind, or the power of a vicious ap-

petite, is incapable of making a contract? But how came the drunkard to be incapable of judging for himself when liquor should be sold him? Was it not by selling him liquor? When he began to drink, his judgment was as sound as that of men generally. Can it be a crime to sell liquor to a sot, and no crime to sell it to a man up to the point that he becomes a sot? As far as the injury to the man is concerned, it is already done, when he becomes a sot. His prospects for life are blighted, his family are plunged into misery and disgrace; and what matters it to him whether he fills a drunkard's grave now, or a few years hence? Society has lost a good citizen. He has long since ceased to contribute to its welfare. The sot is already a burden to society, and liable to become more so, by his crimes, or his poverty, every day he lives. So, if it could be right to sell liquor to any human being, it would be right to sell it to a confirmed drunkard. But we all agree that it is a crime to sell liquor to him—therefore it must be much more a crime to sell it to one who is liable to become a drunkard.

2. Robbery is a crime. A neighbor sold a farm and invested the proceeds in government bonds. Masked men broke into his house, bound him to his bed, broke open his safe and stole his bonds. This we all agree was a crime. Another man was left by his father a good farm, well stocked. He went to the saloon and bought liquor. In a few years, in consequence of his drinking habits, he put a mortgage on his

farm; and a few years later another. The farm was sold. He saved enough to buy a small house. In a few years more that was gone. The bar tender took the proceeds. His faithful, devoted wife, reared in comfort, supports the family as best she can. Was it no crime to him and his family to rob him, through his weakness, of his farm, and his manhood, and render him incapable of self support? Is it no crime to society at large to make the producer a pauper? To have his boys so exposed that they early acquire the same insatiable appetite, and form the same pernicious habits? But it is said that he parted with his money of his own free will. So does the gambler; and we punish gambling as a crime. But the will of the drunkard is not free, it is enslaved by appetite. To take a thousand or ten thousand dollars from a man by theft does not, then; do either him or society the harm that it does to take it from him for strong drink. He still has the capacity to make money. But the drunkard has lost the ability to even take care of himself.

3. The use of intoxicating liquors is the great cause of crime. This has been demonstrated again and again, by the statistics of prisons and of our criminal courts. It is a demonstrated fact that fully eighty per cent of the crime, and seventy-five per cent of the pauperism of the country are directly traceable to the use of strong drink. Said the presiding judge of one of the Chicago courts, recently: "Look at

the defalcations; fully ninety per cent of them come about through drink and dissipation. Of the insane and demented cases disposed of in the courts here Thursday, a moderate estimate is that seventy per cent are due to alcoholism and its effects. The sand-baggers, murderers and thugs generally, of today 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 ninety-five per cent. I have studied this question for years, and have passed upon criminal cases for years, and I know whereof I speak."

When men, for their own profit, engage in business which has no beneficent results, but which everywhere makes criminals and paupers, shall they not be treated as criminals? Is not the cause of crime itself a crime? If a school should be opened in a city to teach boys the art of picking locks and breaking open buildings and safes, would it be tolerated, much less licensed? Not long since a quantity of slung-shot, sent by the manufacturer to New York to be sold, was confiscated. The seizure was justified on the ground that if the articles were sold they must of necessity be put to a bad use. Would not the same reason hold good for confiscating the contents of a grog-shop? Alcohol creates the disposition to use slung-shot and other murderous weapons.

4. The traffic in intoxicating liquors is demoralizing in its tenden-

cy. It depraves the conscience of all who have any thing to do with it. With no class of manufacturers does the government have the difficulty to collect its taxes that it does with distillers. They may be rich, but they resort to every expedient to evade their taxes. A quantity of whisky was sold at auction in Rochester for the taxes. Liquor dealers were plenty, but the liquor sold for less than the tax. In some way, saloon keepers could buy it for less than the tax.

It is said that prohibition cannot be enforced. But why can it not be enforced? There ought to be no difficulty, if a man sells whisky, to convict him of it. His work advertises itself. Diamonds and laces may be concealed about the person; but put whisky inside a man and it proclaims its presence by his breath, his walk, his talk. Put him under oath and ask him where and how he got it? He swears falsely. You cannot get him to tell the truth. When, in judicial investigations, the sanctity of an oath is generally disregarded, society is on the border of dissolution. Men will become the avengers of the wrongs they suffer. Lynch law will be supreme.

A traffic which tends thus to unloose the bonds of society should be prohibited. Nor is it a good argument against prohibition to say that the liquor traffic has already so demoralized the community that a law which they may pass to suppress it cannot be enforced. The evil should be stayed before it becomes greater. The fires of perdition which have

burned the moral sense out of so many souls, should be checked before its ravages become deeper and more widely spread. The wolf which has destroyed so many of the choicest lambs of the fold, should be driven to his den, and kept at bay, until he can be killed.

5. The *principle* of prohibition is already adopted by all civilized nations. It only remains to give the principle a universal application. The thousands of men confined in States' Prisons are not allowed to drink liquor, though in most cases it was their love of it that brought them there. Some of the more important railroad companies will not permit their employees, whether on or off duty, to drink intoxicating liquors.

The laws of Germany, France, England and America differ in many particulars; but they all agree in restricting the sale of intoxicating liquors. Everywhere this has been found to be a necessity.

But if it is right, for the good of society, to prohibit nine hundred and ninety-nine persons out of a thousand from selling liquors, why is it not right, if the good of society demands it, to also prohibit the thousandth man? Why should he be allowed a monopoly of the horrible business? What is there in his character, what has there been in his conduct to entitle him to this distinction?

A friend of mine, the pastor of the Presbyterian church, made pastoral visits to every liquor saloon on the south side of the river in Pitts-

burg. He found that eighty-seven per cent, if I remember correctly, of those who kept them were foreigners. We believe in giving foreigners who come to us every advantage our country affords. But why should they be allowed to demoralize our sons, and devastate our homes? Better give them a pension to support them in ease, than give them a license to sell whisky and beer!

Man has no natural right to injure for the sake of gain, his fellow man, though he consents to, or even solicits the infliction. Whisky cannot be drank as a beverage without injury both to the person who drinks it, and to those connected with him. Therefore no man has a natural right to sell whisky as a beverage. Then all this ado about prohibition depriving men of their natural right is the cry of demagogues of which a man of candor and intelligence should be ashamed.

6. The Bible requires prohibition. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!" Hab. ii. 15.

"What we do by others, we do ourselves," is a maxim of common law. If we vote for men who enact license laws; and vote for men who grant license, *we* grant license. When the man whom we license, gives his neighbor drink, and makes him drunken, he acts as *our* authorized agent—*we* give our neighbor drink. Whoever does that, God pronounces a woe upon him!

It is time then, for those who believe in the Bible to take sides with God against the liquor traffic. Think and pray over the matter until your soul is stirred within you, and you are led to feel your responsibility. Then you will seriously inquire what you can do to avert the evil that is upon us in overwhelming force.

7. The fact that millions of dollars are invested, and thousands of men engaged in the traffic, only renders the necessity for prompt and decided action the more imperative. It is so much money and so much labor taken from wealth producing industries and employed in wealth destroying pursuits. The more money and the more men are employed to turn earth into hell, the more active and the more energetic should the friends of God be to stop the terrible business. Every barrel of whisky that is made and sold, adds to the number of broken hearted wives, of desolate mothers, of lost men going down unsaved to a drunkard's grave, and a drunkard's hell! So that the greatness of the evil, instead of being a reason for letting it alone, is a call to grapple with it, with all our might, in the name of God and humanity.

We should not look at the public revenue derived from it, only to be overwhelmed with shame to think that our nation would draw a revenue from such a source. The Emperor of China, when the English were forcing the opium trade upon him, was advised to consent to the importation of opium, and to lay a

heavy duty upon it. He made this noble reply: "I would sooner see my Empire perish, than have it supported by a revenue derived from the vices of my people." Every dollar paid for the tax on whisky implies a hundred dollars taken from the productive resources of the country. It implies groans of anguish, that pierce Heaven, and tears of blood that call for vengeance!

For such money our Nation has no need.

8. Do you ask, then, What can I do to aid the cause of temperance?

(1) Some think we should rely alone on "moral suasion." All should be done that can be done in this direction. Youth should be instructed—moderate drinkers should be entreated and admonished; and every possible influence brought to bear upon the drunkard to effect his reformation. But all this amounts to little in comparison to the great work to be done, as long as strong drink is freely made and sold.

In the great Washingtonian movement many were reformed, but the great river of intemperance flowed on as ever, with its volume scarcely perceptibly diminished. Many who reformed, led sober lives, but many relapsed into intemperance. The best that "moral suasion" can do is to wage a perpetual warfare, with the chances generally against it. Prohibition alone can effect a permanent victory, and bring about a lasting peace.

Do all you can by personal influence.

Earnestly and constantly pray.

The temperance cause will never triumph without fervent prayer. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19. Plead this promise. Much has already been accomplished in answer to prayer.

(2) Use all your political influence in favor of prohibition. If you are a voter, see to it that your vote tells in the strongest possible manner, in favor of strict prohibition. Do not tie yourself up to any party—not even to the prohibition party. If either of the great political parties nominate a man in other respects suitable, who can be relied upon to give his influence in favor of prohibition, then give him your unqualified support.

Fas est doceri etiam ab hoste. It is right to be taught, even by an enemy. This is the way the adherents of the liquor party do. They seek to hold the balance of power between the two great political parties. They never vote for a man who is opposed to their traffic. However strong party men they are, their highest allegiance is to King Alcohol.

No matter what issue is forced upon you, do not allow yourself to vote for a man who will use his official influence in favor of the liquor traffic. Let all temperance men take this stand. Better by far that the most valiant soldier who drew his sword in behalf of the South be in the Presidential chair, if he will set the nation the example of total

abstinence, and will give his influence in favor of prohibition, than that the most loyal man should be President, if he will encourage drinking habits, and favor the liquor traffic. The temperance question is by far the greatest issue now before the people. Let us not be diverted by any frantic, partisan efforts from giving it our hearty support.

SANCTIFICATION AND DRESS.

I ask with grief and shame, does any one suppose that there is a single female member in all our fashion-following, jeweled, reckless devotees at *Vanity Fair* that would dare make her body a mere clothes rack and her wrists bracelet stocks, and her beautiful ears degraded from the taste of God in a soft finish of flesh into a pair of barbarian tugs to hang fancied trinkets in, if she looked upon her body as a temple of the Holy Ghost which was in her, and which she had of God? Why, no.

The idea itself would be unclean, the association profane. Hence it has actually come to pass, doubtless to some extent unwittingly, that very little religion, either in profession or in store, is now in favor. As living is loose, religion must be formal.

And whenever a church commences to suit religion to living, instead of compelling living up to religion, the law is gone out.

At the largest communion I was ever at in a church, being unable to assist, I concluded to inspect the premises; and I judged that there were ear-rings enough brought to the communion, if cost could be had, to pay for a *dozen missionary women* to China; and that there never was a woman among them that would say she ever expected or intended in

any way to glorify God in her body, by using that much of it to carry her jewelry to *Vanity Fair*. They all know that entire sanctification will not admit of this libertinism, and so long as they want liberty and take it, they will never ask for entire sanctifying. You might as well expect a man to be praying for deliverance from the very sin he would reserve to himself, if allowed to reserve at all. No woman in love with outward adornings will ever believe in or seek after a grade of religion that will require a transformation of her life by the renewing of the mind.—*Dr. Lovick Pierce.*

THE BIBLE IN THE HEART.

The heart of the Christian should resemble "that famous picture of King Charles the First, which had the whole book of Psalms written in the lines of the face and the hair of the head." So, by the hand of our diligent study, under the guidance of the Holy Ghost, should that book, with all other books of Scripture, be written in the heart—the picture—the image rather—nay, the living image of the great King who won, not lost, his crown through death.

Let us seek to transcribe on this inner tablet at least one verse every day—one verse, whether of doctrine, or warning, or promise, until the time shall come when, as often as we look in upon the records of memory and the characters of affection, our glance shall meet some enlightening, reclaiming, supporting word of the Father. How many a saint has known the blessedness of this familiarity with Bible truths in Bible language—bringing them vividly before the eye of the mind, when the outward eye had waxed dim by reason of age, and could no longer read what it would have been tenfold anguish to forget then!

STUDIES IN WESLEY'S JOURNAL.—No. III.

BY REV. J. G. TEPHILL.

His Rejoicing over the Progress of the Work of Holiness. Some Sanctified but a few Days after They were Converted.

Wednesday, Aug. 4th, 1762. — "I rode to Liverpool, where also was such a work of God as had never been known there before. We had a surprising congregation in the evening, and, as it seemed, all athirst for God. This I found, had begun here likewise in the latter part of March; and from that time it had continually increased, till a little before I came. Nine were justified in one hour. The next morning I spoke severally with those who believed they were sanctified. They were fifty-one in all: twenty-one men, twenty-one widows or married women, and nine young women or children. In one of these the change was wrought three weeks after she was justified; in three, seven days after; in one, five days; and in Susan Lutwich, aged fourteen, two days only. I asked Hannah Blakeley, aged eleven, 'What do you want now?' She said, with amazing energy, the tears running down her cheeks, 'Nothing in this world, nothing but more of my Jesus.' How often 'out of the mouth of babes and sucklings' dost Thou 'perfect praise.'"

Friday, 6th. — "I was informed of the flame which had broken out at Bolton. One, writing to Mr. Furz, described a little of it in the following words: 'Glory be to God, he is doing wonders among us! Since you left us, there have been seven, (if not more), justified, and six sanctified, at one meeting. Two of these were, I think, justified and sanctified in less than three days.'"

"I preached at Macclesfield in the

evening to a people ready prepared for the Lord. Inquiring how the revival here began, I received the following account: In March last, after a long season of dryness and barrenness, one Monday night John Oldham preached. When he had done and was going away, a man fell down and cried for mercy. In a short time, so did several others. He came back, and wrestled with God in prayer for them. About twelve he retired, leaving some of the brethren, who resolved to wrestle on till they had an answer of peace. They continued in prayer till six in the morning, and nine prisoners were set at liberty."

"They met again the next night, and six or seven more were filled with peace and joy in believing: so were one or two more every night till the following Monday, when there was another general shower of grace; and many believed that the blood of Christ had cleansed them from all sin. I spoke to these, forty in all, one by one. Some of them said they received that blessing ten days, some seven, some four, some three days after they found peace with God, and two of them the next day. What marvel, since one day is with God as a thousand years."

"The case of Ann Hooley was peculiar. She had often declared, 'The Methodists' God shall not be my God. I will sooner go to hell than I will go to heaven in their way.' She was standing in the street with two young women, when John Oldham, passing by, spoke to one and the other, and went on. She burst into tears, and said, 'What! am I so great a sinner that he won't speak to me?' About twelve he was sent for in haste. He found her in deep distress; but continued in prayer till all her trouble was gone, and her spirit rejoiced in God her Saviour. Yet three nights after, she was in much distress, again crying, 'I have a wicked heart, and I cannot

rest till God takes it away.' He did in a few hours. Ever since, she has been a pattern to all young people in the town. She was thirteen years old. In about a year her spirit returned to God."

OBSERVE:

1. Mr. Wesley's delight in recording revivals in which Christian Perfection was a marked feature.

2. How particular he is to look into that very feature of them.

3. The marvels of this record. Some sanctified only a few days after they were justified, and some only a few hours after.

4. How the two works go on side by side; and the proportions of each—about equal.

5. In these cases, and in those of former papers, Mr. Wesley, nor the subjects of these experiences themselves, make any mention of consecration. In fact, throughout his Journals there is never any mention of consecration, nor of any great struggle of the spirit, except in the agony of mind for the blessing.

 BE PATIENT.

We desire to be suddenly consumed by the flames of pure love. But this would cost us scarcely anything; it is the excuse of our self-love that makes us desirous to become thus perfect in a moment, and at so cheap a rate.

Of what then can we complain? Our evil is that we are all attached to the creatures, and still more to ourselves. God prepares a succession of events, which by degrees draw us from the creatures, and in the end from ourselves.

This operation is painful; but it is our corruption which renders it necessary, and occasions all the pain we suffer. If our flesh was sound, the surgeon would make no incision in it; he only cuts in proportion to the depth of the wound, and as far

as the flesh if corrupted; if the operation is painful to us, it is because of the extremity of our disorder. Is it cruelty in the surgeon to cut to the quick? No, quite the reverse; it is affection, it is judgment; he would thus treat his only son.

God deals with us after the same manner. His fatherly heart does not seek to vex us; but He cuts us to the quick, in order to heal the ulcer in our hearts.

He must take from us what we love too much; what we love with an irregular and faulty love; what we so love as to be prejudicial to the love of Him. And what is the consequence of this treatment? He makes us cry like children, when a knife is taken from them with which they were playing and might have hurt themselves. We weep and discourage ourselves; we are ready to murmur against God, as children that are vexed with their mothers. But God suffers us to cry, and saves us.

Even when He appears to overwhelm us, it is for our advantage, and to prevent the injury we would do to ourselves. What we lament the loss of here, would have made us lament eternally; what we esteemed lost, was really lost when we imagined we possessed it. God has secured it, that He may speedily restore it to us in approaching eternity.

He deprives us of things we love, that we may love them with a pure, solid and temperate love; and that he may secure to us the everlasting enjoyment of them in His bosom, so as to do us an hundredfold more good than we ourselves know how to desire in them.—*Words of Faith.*

—The burdens of life should be laid at the feet of Him who hath "borne our sorrows and carried our grief," and in a blessed sense proposes to do so still.

"THE WAY OF HOLINESS."

BY REV. T. S. LADUE.

Let us notice some shades of meaning derived from the Hebrew significations of the word "Way."

1. Treading, walking, doing: "The Ransomed" in "The Way," "return and come to Zion."

The passage originally refers to captives returning from Babylon to Jerusalem. So the redeemed turn their backs on the Babylon world and especially church, and go away from them, walking in "The way of holiness."

2. A way or habit of life. "The way of holiness" is a holy habit, the habit or robe of righteousness put on never to be put off. Holiness becomes second nature. A nature more thorough and potent than the first; for "we are made partakers of the Divine Nature," of Him "with whom is no variableness, neither shadow of turning."

It is the "new and living way." "New," never showing decay. "Living, life itself" immortality. Those in it never fail or grow weary. As fabled Antaeus, when thrown by Hercules, instantly arose; for the earth his mother by her touch gave him strength. So the "wayfarers" have their "goings established" on the Rock—"The living Stone," which fills with life.

3. To tread on or to crush a thing for the juice or oil in it, as grapes or olives in the ancient press.

Those in "The Way" tread the wine press, like the Master who trod it. This means labor, conflict, suffering.

"Who are these in bright array,
This exulting, happy throng,
Round the altar night and day
Singing one triumphant song,
These through fiery trials trod,
These from great afflictions came,
Now before the throne of God,
Sealed with His Almighty Name,
They have clean robes, white robes,
Washed in the blood of the Lamb."

And why? Because they had the press of trials, and out of it pressed the wine of joy and the oil of grace.

4. To tread as cattle treading out grain on an ancient threshing floor. In "The Way" saints tread on the straw of earthly things and thresh out the wheat. "Arise, oh daughters of Zion, and thresh, I will make thy hoofs brass." Tread on false doctrines and ways, "I will bruise Satan under your feet shortly."

5. Enemies trodden down, "Oh my soul thou didst tread down strength," that is the strong, or mighty. Isa. 63: 3.

Christ on the cross did tread down the mighty. Never did His feet more completely bruise the Serpent's head than when they pressed the nails. Then "through death He destroyed him that had the power of death."

So do the Saints in "The Way" tread down the mighty, by pressing the nails of the cross.

"Thy saints in all this glorious war,
Shall conquer though they die."

Out of the pit and the prison Joseph mounts to the right hand of Egypt's throne. Out of the desert Moses comes to redeem Israel. Out of the furnace the Hebrews rise to higher honors.

From shame and from being stoned, Paul is "caught up into Paradise."

Luther agonizes all night with the powers of darkness. The next day he stands before the Diet of Worms, Kept in perfect peace, his feet on the neck of every foe.

6. To pursue and overtake. A race to run for a prize. No weight nor besetting sin to be carried. "Let patience have her perfect work."

Keep the eye on the Judge, at the end holding out the crown.

"See that no man take thy crown."

For the prize it lies at the end of the race. Oh, Glory Hallelujah.

"And it," the course, "shall be

called "The Way of Holiness." To pursue after and take the promises

Like the worthies who "obtained promises" by pursuing the Lord and importuning; then pursued still further until promises became reality.

To pursue after souls, and take them from sin and Satan. "Oh God give me souls or I die. I cannot be turned aside, I pursue, I must, I will, I do prevail."

THE SUCCESSFUL PREACHER.

BY JUSTUS.

There is no such thing as the successful achievement of ends aimed at, except by *earnest work*.

This is equally true in the temporal and the spiritual.

The preacher who expects his circuit "to happen" into good condition, or a revival "to happen," is just as sure of failure as the farmer who expects his barns "to happen" full of hay or grain; or the scholar who expects "to happen" to know Greek or Latin.

Work, earnest work, is essential to success. To be in a condition to work is presupposed by the fact of our being found in the harvest field.

The harvest field is no place for the sick or the invalid.

Yet we find invalid preachers among us. Some of them are rarely clear in their experience.

They preach holiness at times, but do not enjoy it. If they have a revival they do not press the converts on to perfection but leave them tearing up and "laying again the foundation of repentance from dead works." They cannot be successful for they are not in a condition to work. "Be ye clean that bear the vessels of the Lord," and "The husbandman that laboreth must first be partaker of the fruits," are passages that they would do well prayerfully

to consider as containing the secret of this failure to see the fruit of their labor.

The Apostles went out from Pentecost where, (See Acts. xv. ix.) they obtained a pure heart, to take the world. Whitefield and Wesley became powerful when they became pure; Caughey was a medium preacher passing his years on medium circuits, when pentecostal purity and power sent him blazing through two Continents.

Finney and Moody like Isaiah were "touched with the live coal from off God's altar" and then went out to victory.

Purity is power. The Gospel is the power of God; the Gospel (or the Wisdom which is from above) is first pure: hence Purity and Power. No preacher should consider himself qualified, and no Conference should burden a circuit with a man, who is not in a Scriptural sense ready to "grow in grace" by being "pure in heart."

Surely to be ready to work is the first great condition to success. A looseness in holding preachers to a definite clear experience in holiness leads to a like looseness in the experience of the laity.

No person can join the Free Methodist Church, except with a lie in mouth, unless he believes our Article of religion on Sanctification.

As we cannot work unless we are in a condition to work, and we certainly are in no condition to work unless pure in heart, or in other words, baptized with the Holy Ghost let us all, "tarry at Jerusalem until we are endued with power from on high."

—Heaven is pure, and no taint of depravity or moral corruption will ever enter there. "Follow peace with all men, and holiness, without which no man shall see the Lord."

FAITH CURE.

BY MRS. GEORGE BROWN.

Having practically realized the fact of being healed of a terrible malady, ordinarily considered incurable by human skill, I esteem it my duty as well as my privilege, to give this experience to the public, that other sufferers may be encouraged to apply for relief to the Great Physician.

For twelve years I suffered from a cancerous tumor, and was treated by twelve different physicians. They did not all pronounce my case hopeless, but in acts they all did. I also consulted a number of other physicians who would not treat me because they thought the disease incurable. In this condition I continued to linger without receiving any permanent relief.

Previous to this attack, I had enjoyed good health, but after that, other diseases set in, such as heart disease, spasms, and nervous prostration, which produced unconsciousness. In fact I became so diseased that I saw death was inevitable unless assisted by some higher power than man; though out of respect to wishes of kind friends, I continued to receive medical treatment, but found it of no use.

In May last, I declined all medicine, dismissed all physicians, and by prayer and faith, committed my case to Him who bore our sicknesses and healed our diseases. Soon my faith began to increase, and assurances came that I should be healed. I sent a statement of my case to Miss Carrie Judd, of Buffalo, who with others, agreed to pray for my healing on Thursday, September 7th, at which time I fully expected the work to be accomplished. On the previous Monday, September 4th, while praying, I was fully assured that I should receive something

from the Lord that day, although I had no knowledge of what it would be; for I was not expecting to be healed until Thursday.

I had company on Monday, and was not alone until evening. During the afternoon I felt anxious to be left to myself, that I might receive what God had for me. As soon as the company had gone I went and prayed, came out of my room, seated myself, and said, "Now, Lord, I am ready for what thou hast for me."

Instantly I began to rise up in the air, and in the distance I saw Jesus coming toward me. I knew it was the Lord. It was a little time before we met. As I moved toward him, this passage came to me: "Draw nigh to God, and he will draw nigh to thee."

When I touched the form of the Lord, I said aloud, "I am healed," and repeated it three or four times.

Instantly I was back in my chair, and the vision was past.

Soon after this, I felt a peculiar sensation, which lasted about fifteen minutes. It began upon the top of my head, and gradually passing downward through my whole system, was followed by a sense of health and vigor. While this power was diffusing through my body, it seemed to me the temple was being purified. It appeared that I could see the Saviour driving the buyers and sellers out of the temple. I realized that the diseases were all being driven out of my body. The last one left the temple the instant the sensation left my feet. From that moment I was well, and have been ever since. To God be all the praise.

That was a glorious vision to me. We can afford to be sick for awhile, to have the Saviour do so much for us.

I want God to be glorified through my healing; but the body seems to be of the least importance, when I

think of the spiritual experience I received with it. Before I was healed I passed through deep waters, and suffered such terrible temptations that soul and body were often prostrated for days. In a measure I have escaped. Do not misunderstand me. I am not yet above temptation, and never expect to be in this life; but the enemy can not now reach me through my body as easily as he did before. I am firmly settled on the Everlasting Rock. Death and Hell can not move me, because I am trusting in God to keep me.

South Dayton, N. Y., 1:28:84.

CHRISTIAN LOVE.

BY MRS. T. S. HUTTON.

If we should take our Bible and concordance and search for passages containing the word *love*, and do it with a desire to be profited and blessed, our hearts would be melted and humbled before the Lord in view of the greatness of his love to us. "And I have declared unto them thy name and will declare it, that the love wherewith thou hast loved me, may be in them and I in them.—John, 17:26.

What a wonderful and glorious mystery. "*That the love wherewith thou hast loved me may be in them.*" "And God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." His was a love ready to sacrifice the best and dearest for the good of others.

And if we have this same pure love in us, will we not be ready for sacrifice as well as service? We will. The love in us will cry, Take what thou wilt but give thyself to me, and to this dying world give salvation. The pure love of God in us, will make us true to God and faithful to our fellow men. Much that passes for

Christian love is a spirit of compromise, that weakly smiles and submits to whatever comes along.

If we truly love an earthly friend, we will not quietly hear them slandered or misrepresented. Their reputation is dear to us and we jealously guard it. It is not the smoothest language always that contains the most love. Love is sometimes severely plain and faithful in its dealings.

Love scorns to use untempered mortar; there is not an element of deceit or policy or of self in it.

Christian love makes people natural in the Lord. They are natural from necessity. Old things have passed away and the unnatural time-serving manner of the world passes away also. Praise the Lord.

It is not alone in dress that God's people are unlike the world. They are peculiarly simple and plain in their spirit and manner. Filled with the love of Jesus, from the abundance of the heart the mouth speaketh. It is human nature to be filled with ideas and prejudices, which not only govern us to a great extent but which we would have govern others. Love saves us from narrowness, and makes us feel that we know nothing of ourselves as we ought to know it, and hence the necessity of being guided by the Spirit into all truth. Oh the blessed simplicity of the love of God.

North Chili, N. Y.

—Find us a better answer to the questionings of our spirits than Christ has furnished! Show us a better ideal of manhood than he has given! Bring us a better testimony to the life beyond the grave than he has borne! Ah! in vain for four thousand years the world tried to return to God; and now that he has come himself to be the way, we will not give him up for any negation.—*Wm. M. Taylor.*

NEW YEAR'S REFLECTIONS.

BY F. H. HORTON.

On looking up for light, the Spirit spoke to my heart. He pressed upon my soul the question of responsibility. The tenor of his message was about thus. "You occupy a responsible position. The year is before you. You are responsible for what you put into it. The last year has not been as profitable as it should have been. You are not so far on your way as grace *could* have brought you. There are points about the past year's experience which are not pleasant to contemplate. Now just look facts squarely in the face as to the way you stand related to the present and future. You stand before the world as a *Christian*, a representative of Christ's work on a human soul. Men will form their idea of Jesus by what they see he has done for you. In *conversation* you are to be pure. You must give account at the judgment for every idle word you speak. There must be no foolish talking and jesting.

You must *bridle your tongue* at all times. Abstain from *evil speaking*. Never needlessly mention the faults of the absent. A single wrong word will kindle hell-fire on earth. Not only must you abstain from wrong words, but your conversation must be *seasoned with grace*, so that men will feel a godlike force in all you say. You must be *purely unselfish* in all you do. Let there be no guile found in your mouth, or heart, but be as transparent as light; don't think a thought about any one which you will not be willing to see in letters of fire at the last day.

You are called to the sacred office of the ministry. Behold your commission. You are to study the Bible and gain some of its *literal* truth every day. You have no excuse for being ignorant of its *spirit-*

ual meaning. You must get light from heaven on the word you are to preach. You must be so diligent in laboring with souls individually that you will not need to excuse yourself on that line. You must visit from house to house, and embrace every opportunity to speak to persons about their souls. If you know any whom you fear are deceived you must tell them plainly of your fears so that they will understand just what you mean.

You must preach the whole truth, and preach whenever and wherever there is a chance to do good. You must *always* preach with the Holy Ghost. Never let a work fail from lack of *prayer*. Move God, if he can be moved, in every place. Never suffer a soul to sit under your preaching without being deeply convicted if God sees it possible and best to convict him. You must eat and drink; retire to bed and rise so early according to the best light you have of God's will, that not a feather's weight shall rest on your conscience. No outward duty should be done in a *legal* sense, for the law is *spiritual*. You might do and do, deny self, preach and pray, and go to hell. You must do all in the *Spirit*. Have the *mind* of *Christ*. If you say you abide in him you must walk as he walked, or you belie your profession. You can't *do* all things as perfectly as he did, for he was infinite, and you are finite; but if you are *filled* with the Holy Ghost all the time, there will be no more of a wrong spirit in you than there was in him.

If you have never found, to your entire satisfaction, what it is to walk with God, without a moment's separation, without a glimmer of haze in your spiritual sky, without a twinge of reproving conscience, this is the year for you to prove it. If you are not as much filled with the Spirit as was Paul or John Wesley or Bramwell you are to *blame* for it. There

is no use in your making excuses. You hold to the doctrine of *ability to obey God*. You tell sinners that they can repent, and believers that they can be wholly sanctified. You also teach that all are responsible for the *light* they have; that "to him that knoweth to do good and doeth it not, to him it is sin." Now *practice* what you preach. You have a pretty clear idea of what a Christian and a minister can and ought to do and be. *Prepare your accounts for Dec. 31st. 1884.*"

By this time there was no strength left in me. I felt powerless to even shape desires and resolutions. I cast about for something to rely upon. I knew I could not depend upon winding up a clock-work of *determination* which would hold my soul to its work. My soul fastened upon this truth. "It is God that worketh in you, to will and to do of his good pleasure." He will fan desire, kindle aspiration, burn into the soul a sense of obligation. He will lift a warning voice in the soul when sin is nigh. I can yield as he impels. Mine "ears shall hear a voice behind me [if my face should turn the wrong way] saying, this is the way, walk ye in it." I can hear, I can heed.

Pacheco, Cal., 1:1:84.

TO THE OVERCOMERS.

BY NEWMAN CHAMBERLAIN.

To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3. 21.

Those who overcome are the good soil that the word of God is sown on; and in which it takes root and bears fruit, some thirty, some sixty, some an hundred fold. These are the ones that have ears to hear. They understand the *mysteries* of

the kingdom of heaven. If this is our case then all is ours, and we are Christ's and Christ's is God's. We have the promise of an hundred-fold with persecution, on condition that we forsake all for Jesus, in this life; Jesus says He came to send fire on the earth. "The father shall be divided against the son, the mother against the daughter, the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household." We find enemies in the church, in our own house and in the world. Though this is Immanuel's land yet there are enemies in it. This is the victory that overcometh these enemies and the world, even our faith.

I am thankful that there is a growth in the divine life. The path of the just is as a shining light, shining more and more unto the perfect day. This growth has done wonders for me. It has removed an hereditary disease that almost took my life for years. I trust in nothing else but the Holy Spirit to help my infirmities. I have never taken any thing else since God made me a new creature in Christ Jesus, some twenty five years ago.

God gives power to the faint. If we wait upon him we shall renew our strength. Jesus purchased in his sufferings and death, health and strength for us, that we might get safely through and reach the pearly gates. The Holy Spirit keeps me from the diseases of the world, and in perfect peace if I keep my mind staid on him. If God can take such sinners as we from the horrible pit of mire and clay and make us new inside and out, he can keep us so until we are glorified, if we will let him. Have faith in God.

—The full experience of Christian influence will never be known upon earth.

FRANCES RIDLEY HAVERGAL.

BY E. S. R.

With all the worldliness and half-hearted christianity of the present day there are some encouraging signs. Here and there, in churches where this doctrine was once not even named, are found true believers in the blessing of entire Sanctification and the number is constantly on the increase, and some have received it in such fullness and have let such light shine amid the darkness as to shame those who have always had a head-belief in holiness but have failed to realize its power in their lives, as they should. Few know the blessedness of entire consecration and a life set apart wholly for God's glory and those few are always ready to rejoice over the knowledge that others are coming to realize that Christ died to save us from all sin. The subject of this sketch who was a member of the Church of England, of which her father was a minister gives one of the most remarkable examples of this and of preceding ages of a soul that surrendered fully to God and exemplified the power of a life when the heart was full of faith and the Holy Ghost.

She was a remarkable woman in many respects and was gifted with unusual talents, which she cultivated with earnestness and diligence. Her musical powers were quite extraordinary, so that she was regarded as a fine critic and composer of music. She set to music many of her own verses as well as those of other writers. Her touch on a musical instrument was very fine, while her sweet, powerful voice was heard with delight by all. Indeed it is very probable that this last God-given faculty was the most efficient of the many she possessed although her writings must of necessity have reached more hearts.

She had a taste for studious pursuits and early in life acquired a good knowledge of German and French, and later of Greek and Hebrew. She made a practical use of the four, using the former two in conversation with those who spoke these languages and in writing in or translating into these the hymns and verses, that she thought might prove a blessing to the hearers, while her Hebrew and Greek were regularly consulted in her Bible-studies. Her knowledge of Greek was especially valued by her, as she so frequently found in her study of some text an underlying thought which the translation had failed to bring out.

Of course she is best known by her writings which are read by the whole world and have proved a blessing to thousands of souls. Her prose writings alone have endeared her to many Christian hearts on both sides the Atlantic and would have caused her name to be remembered with thanksgiving by very many, but her poetical writings, her verses, have reached nearly every home where Christ's love reigns. They speak of her consecration and trust, they tell of a heart meek and lowly, pure and holy, submissive in all things to God's will. What must most impress the spiritual-minded about her is this consecration, this just giving *every thing* over to Jesus, trusting him so fully in all things that there could be no worry, no anxious care.

Her friends felt that her whole life was full of sweetness, but after she received the blessing of holiness and came to trust Jesus as her perfect Saviour from all sin, she found she had received a blessing, which (to use her own words) "lifted her whole life into sunshine of which all that she had previously experienced was but as pale and passing April gleams, compared with the fulness of summer glory;" and from this

time onward it was the universal testimony of her friends and her writings that God was her King and reigned in her heart without a rival. She was satisfied to leave all the little things and all the great things in His hands and believed He would and did direct her in every step she took. She said in a letter to a friend: "I do so feel that every hour is distinctly and definitely guided by Him. I have taken Him at His word in *everything*, and He takes me at my word in *everything*."

Her consecration was practical and made her just as ready to do the little things as the great, to speak to some poor ignorant soul alone as to address a gifted audience, or write a poem that would be read by thousands and receive the praise of the world.

One day she felt an "impulse" to write and had seated herself in a quiet place for the purpose, but just as she began her work, a day-laborer came along. She handed him a leaflet expecting he would then pass along but instead he seated himself near by ready for a talk. This she felt was an opportunity to do something for her master and so though she knew thereby she should lose this much prized "impulse" she began to tell him of Jesus, and he seemed to receive the truth. He had hardly started to go when his two sons appeared. After she had talked to them and they had departed she was beginning again her writing when one of the boys came back bringing his sister by the hand so the morning passed away and the "impulse" was gone; but she was enabled to thank God that she was just as ready for such little services as for greater work.

She felt that her verses were given her by Her Master to use to His glory and she never gave herself the credit of them. She says "I can never set myself to write a verse. I believe my King suggests a

thought and whispers to me a musical line or two, and then I look up and thank Him delightedly, and go on with it. That is how the hymns and poems come:" and again "I often smile at myself when people talk about 'gifted pen' or 'clever verses,' etc: because they don't know that it is neither, but something really much nicer than being talented or clever. She had so fully given herself to God and trusted Him so implicitly that He could speak through her just when and just as He would. Jesus was her Master, her King, and she had nothing at all to do for herself but all her life was her God's.

One of her latest whispers, a desire that had been the ruling one in her life was "I did so want to glorify Him in every step of the way." She had long passed the "must" and had reached the place where it was her *delight* to do *all God's will*.

Her perfect trust and faith was not for herself alone but she was enabled to believe for the salvation of others. "Perhaps you will be interested to know the origin of the consecration hymn, 'Take my life.' I went for a little visit of five days. There were ten persons in the house, some unconverted but long prayed for, some converted but not rejoicing Christians. He gave me the prayer, 'Lord, give me *all* in this house!' and He just *did*. Before I left the house every one had got a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and these little couplets formed themselves and chimed in my heart one after another, till they finished with '*Ever, ONLY, ALL, FOR Thee.*'"

The power with which her words fell upon the hearts of the hearers and the actual results were wonderful. People were always helped by her, and everywhere she went she did work for the Master, always

seeking out those who wanted or needed Christ. She had much to say to others, and always a word for every one, because she herself heard from God. "I want Jesus to speak to me, to say 'many things' to me that I may speak for him to others with real power. It is not knowing doctrine, but *being with* him which will give this." This was the source of her power, the "being with him," the living, walking and talking with Him. Christ *abiding* in her heart made her always ready for every good word and work.

The amount of actual practical work that she accomplished for the Master is very great. She was a faithful working member of missionary and other benevolent societies. It was her general practice to start Bible Reading societies in the various places she visited. Some of the societies she started have spread and grown to such a size that it would undoubtedly surprised even one so full of faith as she. In many towns the whole village was taken for the temperance cause and every day would find her at an open-air meeting, addressing the people on this subject or receiving signatures to the pledge.

Her correspondence was very extensive. The missionary societies required very much and she had many friends with whom she would exchange thoughts on some texts, while every post brought from strangers alone more letters than she and her sister could both answer. On her death-bed she corrected the proof of "Morning Stars," on the text, "I am the bright and morning Star."

Her passing over is thus described by her sister.

During her last illness, though her sufferings were very severe, her patience was such that all her nurses, servants as well as friends, found it a pleasure to wait upon her.

"And now she looked up steadily as if she saw the Son; and surely nothing less heavenly could have reflected such a glorious radiance upon her face. For ten minutes we watched that almost visible meeting with her King, and her countenance was so glad as if she were already talking to Him. Then she tried to sing; but after one sweet high note, her voice failed; and as her brother commended her soul into her Redeemer's hands, she passed away. Our precious sister was gone—satisfied—glorified—within the palace of her King."

In Astley church-yard, Worcester-shire, England is this inscription:

FRANCES RIDLEY HAVERGAL,
Youngest Daughter of the Rev. W. H. Haver-
ergal and Jane his wife.

Born at Astley Rectory, 14th December 1836;
Died at Caswell Bay, Swansea, 3d June 1879;
Aged 42 years.

By her writings in Prose and Verse she "be-
ing dead, yet speaketh."

"The blood of Jesus Christ, his Son, cleanseth
from all sin."

TRUST.

BY MATTIE CAMPBELL.

Though my ships should all go down,
Sunk or stranded, side by side;
Though I miss an earthly crown,
Still I'll trust the Lord to guide.

Though my prayers should all come back
Still unanswered, as they went;
Though in thirst, my soul may lack,
I will take the answer sent.

Call the famine, or the scourge,
Hidden manna, precious, sweet;
And my earthly, dead hopes' dirge,
Sing in praises at his feet.

Though the pastures, fair and green
Where the cooling waters lie,
At the outset are not seen,
By a longing, earthward eye,

I can trust His hand to guide.
I will take the narrow route,
With the Saviour at my side:
Surely, he will bring me out.

—Sickness should teach us what
a vain thing the world is, what a vile
thing sin is, what a poor thing a
man is, and what a precious thing
an interest in Christ is.

EXTRACTS FROM FENELON.

SELECTED BY MRS. MABEL LOOMIS.

Great virtues are rare; they are seldom needed; and when the occasion comes, we are prepared for it by everything which has preceded, excited by the greatness of the sacrifice, and sustained either by the brilliancy of the action in the eyes of others, or by self-complacency in our ability to do such wonderful things. Small occasions, however, are unforeseen; they recur every moment, and place us incessantly in conflict with our pride, our sloth, our self-esteem, our haughtiness, and our readiness to take offence; they are calculated thoroughly to subdue our wills, and leave us no retreat. It would please us much better to make certain great sacrifices to God, however violent and painful they might be, on condition of obtaining liberty to follow our own desires and retain our old habits in all the little details of life. It is, however, only by fidelity in little things that the grace of true love to God can be sustained, and distinguished from a passing fervor of spirit.

Sometimes we cling more tenaciously to a trifle than to a great interest. It would give us more pain to relinquish an amusement than to bestow a great sum in charity. We are more easily led away by little things because we believe them more innocent, and imagine that we are less attached to them; nevertheless, when God deprives us of them, we soon discover, from the pain of privation, how excessive and inexcusable was our attachment to them.

Besides, if we are in the habit of neglecting little things, we shall be constantly offending our family, our domestics, and the public. No one can well believe that our piety is sincere, when our behavior is lax and

irregular in its details. What probability is there that we should not hesitate to make the greatest sacrifices when we shrink from the smallest?

But the greatest danger of all consists in this, that, by neglecting small matters, the soul becomes accustomed to unfaithfulness. We grieve the Holy Ghost, we return to ourselves, we consider it nothing to fail in our duty to God. On the other hand, true love thinks nothing small; all that can either please or displease Him always seems to be great; not that true love disturbs the soul with constraint and weak scruples, but it puts no limit to its faithfulness. It acts simply with God; and, as it does not concern itself about those things which God does not require from it, so it never hesitates a moment about what He does command, whether it be great or small.

There is no real elevation of mind in a contempt of little things; it is, on the contrary from too narrow views that we consider those things of little importance, which have in fact such extensive consequences. The more trouble it occasions us to be on our guard against small matters, the more need have we to fear negligence, to distrust our strength, and to interpose invincible barriers between ourselves and the least remissness.

Do not be afraid of this continual attention to small things; it needs courage at first, but it is a penance, which you deserve, which you need, and which will bring you peace and security; without it all is trouble and relapse. God will gradually render this state pleasant and easy to you, for true love is attentive without constraint, and without disturbance of spirit.

—God hears all prayers offered in faith.

CHRIST THE EXAMPLE.

The work and business of ministers of the Gospel is, as it were, that of servants, to wash and cleanse the souls of men: for this is done by the preaching of the Word, which is their main business: "That he might sanctify and cleanse it with the washing of water by the word."—Eph. 5: 26.

More particularly should ministers of the Gospel follow the example of their Great Master in the manner in which they seek the salvation and happiness of the souls of men. They should follow his example of love to souls, though it be impossible that they should love them to so great a degree; yet they should have the same spirit of love to them, and concern for their salvation, according to their capacity. Love to men's souls in Christ was far above any regard he had to his temporal interests, his ease, his honor, his meat and drink: and so it should be with his ministers.

Ministers should imitate their Great Master in his fervent prayers for the good of the souls of men. We find it to be Christ's manner, whenever he wanted anything of importance in the work of his ministry, to first retire and pour out his soul in extraordinary prayer to his Father. Then when he was about to enter on a journey, and go a circuit throughout all Galilee to preach in their synagogues, "he rose up a great while before day, and went out and departed into a solitary place, and there prayed."—Mark 1: 35-39. And when he was about to choose his twelve apostles and send them out to preach the Gospel, he first *went out into a mountain to pray, and continued all night in prayer to God.*—Luke 6: 12.

Ministers should follow the example of Christ in his diligence and laboriousness in his work. "He went about doing good, and healing all

that were oppressed of the devil."—Acts 10: 38. So abundant was he in labors, that oftentimes he scarcely allowed himself time to eat or drink: insomuch that his friends sometimes went out to lay hold on him, saying, "He is beside himself."—Mark 3: 20, 21. That three years and a half of his public ministry was so filled with action and labor, that one of his disciples that constantly attended him and was an eye-witness of his activity tells us that if *all* that he did should be written, the world would not contain the books.

Ministers should follow the example of Christ, in his readiness not only to labor, but to suffer for the salvation of souls, to spend and be spent for them. In this respect the Apostle Paul imitated his Lord and Master. "And I will very gladly spend and be spent for you."—2 Cor. 12: 15. Christ, in his prayers, labors and sufferings for the souls of men, is represented as travailling in birth with them: "He shall see of the travail of his soul."—Isa. 53: 11. In like manner should ministers travail for the conversion and salvation of their hearers.

They should imitate the faithfulness of Christ in his ministry, in speaking whatsoever God had commanded him, and declaring the whole counsel of God. They should imitate him in the manner of his preaching; who taught not as the scribes, but with authority, boldly, zealously, fervently: insisting chiefly on the most important things in religion, being much in warning men of the danger of damnation, setting forth the greatness of the future misery of the ungodly; insisting not only on the outward, but also on the inward and spiritual duties of religion: being much in declaring the great provocation and danger of spiritual pride and a self righteous disposition; yet much insisting on the importance and necessity of in-

herent holiness, and the practice of piety.

Ministers should follow their Master in his zeal, so wonderfully mixed and tempered with gentleness and condescension in his dealings with souls; preaching the gospel to the poor, and taking a gracious notice from time to time of children. And they should imitate the Lord in his following the work of the ministry, not from mercenary views, nor for the sake of worldly advantages; but for God's glory and man's salvation; this being the joy set before him, for which he runs his race; his delight in the prospect of the eternal salvation of souls more than countervailing the dread he had of his extreme sufferings. Many waters could not quench his love, neither could the floods drown it, for his love was stronger than death; yea, than the mighty pains and torments of such a death.—*Pres't Edwards.*

CONDITIONS OF SUCCESSFUL PRAYER.

DR. WM. M. TAYLOR.

The desire that simply flits across the soul, as the shadow of the cloud glides over the summer grass, is no true prayer. It must take hold of spirit, and gather into itself all the energy and earnestness of the suppliant. The popular idea, indeed, is, that prayer is a very simple matter; but, in reality, it is the highest exercise of the soul, and requires for its presentation the concentration of all its powers. The English prelate was right when he said, that "no man was likely to do much good in prayer, who did not begin by looking upon it in the light of a work to be prepared for, and persevered in, with all the earnestness which we bring to bear upon subjects, which are, in our opinion, at once most interesting and most necessary." So much as

this must be evident from the phraseology of the Scriptures themselves. Observe the gradation in the terms: "asking," "seeking," "knocking." The "asking" is the lower form of requesting; but the "seeking" implies the activity of one who puts himself to the labor of a search; and the "knocking" refers to the continued importunity that repeats its application, until it is satisfied that there is no one in, or until the door is actually opened.

Here, too, come in those parables spoken by the Lord, to the end that men ought always to pray, and not to faint. The true suppliant is importunate. Like Jacob, he wrestles with the angel, if need be, until the dawning of the morning; or, like the Syro-Phœnician woman, he renews his entreaties in the face of seeming rebuff; and, from an apparent refusal, draws a plea which in the end prevails. No mere sluggard's formalism, therefore, will suffice. That is not prayer. That is but the husk of appearance. The true suppliant will "continue instant in prayer;" and when he is over, the exhaustion of his spirit will convince him that he has been laboring indeed. "Believe me," said Coleridge to his nephew, two years before his death, "to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing that pleaseth him at last; this is the last, the greatest achievement of the Christian's warfare on earth. Teach us to pray, Lord.—*Words of Faith.*

— He is a brave Christian, and has much of Christ within, who accounts nothing his own that he does not communicate to others. The bee stores her hive out of all sorts of flowers for the common benefit; and why then in this, should not every Christian be like a bee?

OUR NEED.

BY MARIA F. STEARNS.

In looking at the spiritual condition of the churches to-day, we notice a lack of life and power: an absence of that love among the members for each other which is one proof of a "new creature" in Christ; an apathy concerning the claims of God and the vows each member has voluntarily assumed, together with many more proofs of a low state of grace among professors of religion.

Having perceived this weakness of the Church we immediately demand a cure.

Since the churches are made up of individuals, it follows that if every man and woman composing the membership were alive to God, and really and vitally united to him the whole body would be spiritual and effective—"a city set upon a hill" whose pure and holy light would shine out and could not be hid.

But how shall this gracious and essential experience be attained? The only way is so apparent as to scarcely need pointing out, and yet many of the formal, ineffective souls look away over it or ignore it altogether. It is, to get such a vital union with God that his life becomes our strength and all sufficiency. We sing;

"What can wash away my sin?
Nothing but the blood of Jesus."

so there is no life, grace, joy or comfort but in Him, made, at once, unto us, "wisdom, righteousness, sanctification and redemption." We need Him to come into our hearts and there set up His house as well as throne and give us Himself. "The strong man armed" must be cast out and Jesus permitted to have full control of the entire being.

We need to apprehend God in all his gracious characters. As our tender, loving Father all the time watching, and caring for us and de-

signing our highest good and happiness in every event of life; as our mighty and willing Helper who only waits to hear our cry to come to our rescue; as our "Prince of Peace" having all power to give us "quietness and assurance forever" in our souls; as our "Wonderrul Counselor" wise and willing to "teach us the way wherein we should walk just as surely as we humbly and believingly look up to Him. In addition to this we must have a constant realization that Jesus is our Mediator presenting to the Father his all-atoning sacrifice for us. Such a knowledge of God, through Jesus Christ, will make souls alive, holy and active, in the service of the Lord; they will be as "trees planted by the rivers of water that bring forth their fruit in their season; their leaf also shall not wither and whatsoever they do shall prosper" and the church on whose book their names are registered will have just so many living members upon whom it can depend, in summer's heat and winter's cold, in seasons of religious activity or declension, to do the work of the Lord.

Albion, N. Y.

—The trial of faith is the sure way of increasing it. We ask for more faith, and God tries what we have, and that is his way of answering prayer for its increase. He brings us into trials, so that we are compelled to look only to him for help. The life of faith is a wonderful life.

—When a soul is converted, the church should realize that their duty toward them is not all accomplished in the efforts that have proved successful in winning them to Christ. It is just as important to influence them to faithfulness. Gather the converts into the church, then lead them on to perfection.

A CURE FOR TOBACCO.

BY REV. A. SIMS.

To all who are enslaved by the despotic power of the weed we prescribe the following *infallible cure*.

1. Do not trifle with the habit.
2. Do not imagine that you can drop this drug by degrees. Use little as you please, and you nourish an appetite which never dies, so long as fed with one morsel of aliment.
3. Use no substitutes.
4. Do not merely try to abandon tobacco. Trying and doing are two different things.
5. Abandon it now — now and forever.
6. Go to God in prayer; cry mightily to him for the appetite to be destroyed, as well as for grace to enable you to carry out your resolution. Fully trust him to do this for you, and it shall be done; yes, effectually done. "But if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ His Son, cleanseth us from all sin. I John i: 7. Hallelujah!

We have seen the effectual working of this remedy; in our pastoral labors we have been privileged to witness a great many cases of salvation from the tobacco appetite. Their united testimony is, that they have a cleaner body, purer breath, improved health, a quicker conscience, more money, a better appetite, steadier nerves, a clearer intellect, and, best of all, great peace with God. One old man in particular, testifies that he had used it for seventy years, but God has completely taken from him all desire for the weed! Thank God for a clean salvation. "If the Son therefore, shall make you free, ye shall be free indeed."

Tobacco using, though a dreadful

evil, is only one of the many popular "works of the flesh," and though a man may give up his weed, unless he renounces all other sins he is still in danger of hell. Reform, then, that is not based on a surer foundation than the mere cutting down of one of the branches of the tree of depravity is not, and cannot be effectual. Something more radical than this must be done before the victim of the pipe or the cup can be a truly reformed man. The axe must be laid to the root of the tree — See Matthew iii: 10. There must be a mighty change wrought in his soul by the power of the Holy Ghost, saving him from the bondage of *all* depraved appetites and habits, and making him "a new creature." When this work of salvation has been wrought, the emancipated soul will neither want tobacco, strong drink, opium, snuff, cards, billiards or any other sensual indulgence; most assuredly he will not need to join a temperance society to keep him from drink and tobacco. *Every* chain is broken and he has victory over the world, the flesh and the devil.

—Christ loves the weakest of those for whom he died. Just as a mother loves all her children, even those that are weak and sickly: so He cares for those who are weak in the faith — who have many doubts and fears—who have heavy burdens and temptations.

—A diamond is not cut but by the point of a diamond, nor the sun-beam discerned but by the light of the beam, nor the understanding faculty of the soul apprehended but by the faculty of the understanding; nor can the receiving of the Holy Ghost be conceived or delivered without receiving in some degree that holiest spirit.—*Mrs. Cryer.*

GOD'S IDEAL.

BY REV. WM. JACKSON.

The world's ideal of a model man is a varied and shifting one. With one class, physical strength, well developed muscles, a fine physique, is the ideal of true manhood. With another class, a great soldier, the successful general, is the model. Another class regard a clear, strong intellect, and a mind well trained, able to grasp the subtlest metaphysical questions, and to vanquish all foes in the arena of debate, as the highest type of man. Still others regard the man possessed of the greatest wealth, as the highest style of man. The millionaires, in their view, are the world's grandest heroes.

Not seldom the professed Church of Christ fixes its standard in accordance with these worldly ideals. A poor wreck of humanity, sin-sick, and drawn by the Spirit of God to the sanctuary, with a glimmering hope of encouragement and help to rise to a better life, has often found, instead of a cordial greeting, a frown, a coldness that paralyzed all his rising aspirations; while the petted society favorite who perhaps, in God's sight, is guilty of meaner and grosser sins, is given a warm welcome and the seat of honor. The successful neighborhood merchant, or rich worldling, is drawn into the Church by subtle, social, and business influences, and few questions are asked about the state of his soul; while the poor man whose earnest prayers might offend rich ears, and whose devout spirit would be a standing rebuke to hypocrisy and formality, is made to feel that some other place would be more congenial.

But God's ideal of true manhood differs infinitely from all these. The outcasts of society are as dear to Him as the most honored society fa-

vorite. The soul of the almshouse inmate is as precious in His sight as is that of the money-king. It is not wealth, nor beauty, nor strength, nor standing in society, that He makes account of, but character, purity—whiteness of soul.

One may be in a palace or a prison, on the high tide of success or ground between the upper and nether millstone of disaster and failure; he may have a strong mind or a weak one, may be educated or ignorant, rich or poor; but what God looks at, what he calls for, and what in the economy of his grace he proposes to bring about for all who will consent, is purity—purity of heart.

Not that He does not commend or require purity of life,—He does: but His methods differ as widely from man's as His ideal of true manhood is higher than his. "Make the tree good and his fruit good," is the maxim of His philosophy. Man is ever reversing the divine order, and seeking to gather grapes from thorns, and figs from thistles. As an old author well says: "As the sun rises first, and then the beasts arise from their dens, the fowls from their nests, and men from their beds: so when the heart sets forward to God, all the members will follow after it:—the tongue will praise him, the foot will follow him, the ear will attend him, the eye will watch him, the hand will serve him. Nothing will stay after the heart is gone; but every one goes like a handmaid after her mistress.

The heart submitted to God in a full, cheerful and complete acceptance of the processes of divine grace, and this seat of moral evil, likened in its natural state, to a cage of unclean birds, becomes like the King's daughter, "all glorious within."

The drunkard becomes, not only a reformed, but a transformed man: the former libertine becomes a lover of purity: the blasphemous, a praying man: the proud and haughty society

belle becomes clothed with humility; and the miserly worldling becomes a sincere and ardent lover of God and humanity.

These transformed characters are Christ's epistles read and known of men. They are the strongest and best refutations of all the infidel arguments that were ever produced. A church made up of such regenerated men and women is well portrayed by Solomon's figure: "Clear as the sun, fair as the moon, and terrible as an army with banners."

The divine ideal of true and noble manhood is a practical one. Thank God! Every one may prove that "blessed are the pure in heart, for they shall see God."

PREACH THE WORD.

Without doubt there is a great deal of brilliant preaching, or at least discoursing, in these days of ours; but the ringing exhortation of Paul to Timothy, "I charge you before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom, *preach the word!*" makes us wonder whether there is not need of just this exhortation to-day, and whether a closer attention to this charge would not be productive of a new quickening from the pulpit as well as in it. Far be it from us to disparage the widest culture, or depreciate the most brilliant and original thinking in the pulpit; but we must have a care that pulpit thinking be along the line, yes, even in the groove cut by the Word of God. The Christian pulpit is not so much a place where the minister is to give utterance to *his* thoughts, however original and brilliant, as it is in which to interpret God's thoughts to the people. He is to announce the Word of God, and not his own thoughts, however good and brilliant —(N.Y.) *Independent.*

CAST OUT.

BY MATTIE CAMPBELL.

Yea, verily! Our neighbors delivered us to the Pharisees, our parents are in a measure separated, and decline the responsibility of speaking for us; we have owned the power of God, and they have cast us out. But Jesus is so tender of heart, as soon as he heard what they had done; he lost no time till he found us. And now we know for a verity that with spiritual vision have we not only seen him, but it is even he that talketh with us.

Let us rejoice! Herein read we our titles clear, for saith the Word, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of Man's sake. Rejoice ye in that day and leap for joy, for great is your reward in heaven."

Oh! let us miss all things earthly, Let us hate (love less) father, mother, sister, brother, houses, lands, and even be cast out from thence, *only that we may be found of him.* Oh my soul! Sweeter than honey in the honey-comb; we tread on soft velvet; and are comforted even as by a mother, for the Lord hath taken us up. We have meat that the world knoweth not of, joy and gladness, and good days. Oh Jesus, thou art our portion, keep us true, take us through. May we ever strive (agonize) to enter in, for many will seek (indolently) and will not be able. Now that thou hast found us, may we never stray. Thou art our Shepherd, we know thy dear voice and a stranger will we not follow.

—Gracious Saviour, give thine own words spirit and life to the soul thou hast formed by thy breath and purchased by thy blood.

VITAL FULLNESS.

BY WILLIAM ARTHUR.

Mechanical fullness is one thing, vital fullness is another. Fill a pitcher with milk this evening and to-morrow morning the pitcher will be full. Fill a babe quite full with milk this morning, and before to-morrow morning the babe will want more. All vital fullness demands a constant supply. The trees of the Lord are full of sap—not only sap enough for the roots and for the trunk, but for the bark, the twig, the branch, and topmost bud or leaf. So with us. The trees of the Lord are full of sap, but to be full of sap they must draw every day from the heaven above and from the earth beneath, and they must never interrupt the drawing. There must be a dependance that is perpetual—never interrupted. The moment the cedar of Lebanon felt that it was so strong that it could do without the air, the rain, the sun and the soil—that it could live upon its own power and glory—it would soon cease to be full of sap.

—The uses of the cross are not equally known to all; nay, not one of us avails himself of them as he might, because no one sufficiently remembers that the cross applies to everything, suffices for everything, includes everything; that it is all in all; that it gives us everything on earth, and promises everything in heaven. All the power, all the reality of Christianity, is here, and here only. Even the example and the teaching of Jesus Christ himself wait for a ray from the cross to vivify and fertilize them.

—Remember your sins, to confess them; your temptations, to guard against them; and your obligations, to thankfully acknowledge them.

EDITORIAL.

VISIT TO WASHINGTON.

We came to Washington the 20th inst. to attend a Prohibition and Anti-secrecy Convention.

We visited the Capitol for the first time when Congress was in session. The impression that the House made upon us was unfavorable. But few appeared to give their attention to the business before them. Outside the circle of seats, separated from them by a low screen or partition, was a large area in which were numbers of the members smoking. Their smoke unobstructed, went up to the galleries, and ladies and all were obliged to inhale the sickening, poisoned currents. Thus the guardians of the liberties of the people, deprive others of one of the priceless gifts of God to man, the right to breath pure air. This is one of the many objections to tobacco, it fosters an intense selfishness in its votaries, and makes many who aim to be gentlemen, inconsiderate to the comfort of others.

The Senate is a dignified, orderly body of able men. An interesting debate on the money question was going on while we were present and we listened with pleasure to interesting speeches from Senator Plumb of Kansas and Senator ——— of Alabama.

The American Prohibitory Anti-Secrecy Convention, met on the evening of the 20th in Lincoln Hall, a large, convenient room centrally located.

Frederic Douglass spoke the first evening on civil rights. It was a masterly defence of the rights of the colored people. He showed that the Supreme Court, in interpreting the amendment to the Constitution designed to secure equal rights for all, adopted principles of interpretation exactly the opposite of those it was governed by when it decided that

the Fugitive Slave Law was constitutional.

The next morning was devoted to business. Resolutions were presented and referred.

In the afternoon the editor of this magazine spoke in favor of prohibition. Short speeches were made by several others. In the evening Dr. Miner of Boston delivered an eloquent address also on prohibition.

A house and lot centrally located and valued at ten thousand dollars have been purchased and paid for, and on Friday morning a meeting was held in the spacious parlors of this building, to formally accept the building by the Christian Association opposed to secret societies. Interesting and eloquent remarks were made by the Secretary Dr. Stoddard and by President Blanchard and ex-Senator Pomeroy.

In the afternoon a powerful, convincing address was delivered by President Blanchard against Free Masonry, showing that it is a conspiracy against Civil Law, and against Christianity.

President _____ of _____ College spoke in defence of the Sabbath. Resolutions were adopted. Ex-Senator Pomeroy of Kansas was nominated for President, subject to confirmation by a Convention to be held in Chicago the 26th of June next.

In the evening Mrs. Belva Lockwood, a practicing lawyer of the city of Washington delivered an interesting address. She criticized the statement that we are a Christian nation, and showed that in our treatment of the woman question, the liquor question, and of the Chinese, we are still essentially barbarious.

Ex-Senator Pomeroy presided over the Convention with taste and ability and from time to time made many valuable suggestions.

There was quite an attendance from

abroad, and yet it was small to what it should have been.

The right position was taken on great and pressing questions affecting the prosperity of our people, and the stability of our government. A great and powerful party embracing all the best elements of society should be organized, but whether those who have taken it in hand, possess the organizing ability to do it, remains to be seen.

The absence of those generally recognized as ladies of the Prohibition party was particularly noticeable! But the Convention was an interesting one on the whole, and we trust will yet result in great good.

AT WASHINGTON we preached three times on Sunday the 24th of Feb., in the Free Methodist Church to a small but devout congregation. It was a gracious time. God was with us and we felt the blessed assurance that His word should not return unto Him void.

Some blessed testimonies of the power of Christ to save were given.

The small band of pilgrims here have held on amid great discouragements with a perseverance that only the grace of God can impart. We hope that a strong church may be raised up here.

Washington is a city of marked contrasts. Its public buildings are magnificent, it has many political residences and very many ordinary residences. The great officers of the Nation reside here; but the great majority are common people. About one third of the population belong to the colored race.

The streets are the broadest and finest that we have ever seen in any city. Like all our other cities the curse of the liquor traffic is upon it, blighting many of its homes and sending many of its people to perdition.

AT ALEXANDRIA Va., we preached on the evening of the 26th of Feb. There was a large and attentive congregation.

We found here a heroic band of workers for whom imprisonment has no terrors, for some of them a few years ago were put in jail for testifying in a street meeting against Free Masonry. But they have held on steadily without compromising. They have held street meetings ever since whenever the weather permitted, summer and winter. Though they were without a pastor about two years God has added to their numbers of such as are saved. They have now a pastor, Bro. A. H. Lee, and he feels greatly encouraged in his work.

AM I LED BY THE SPIRIT?

Very many persons who believe in being led by the Spirit, and who diligently seek for Divine leading in their affairs are ready to become discouraged when they see difficulties and adversities encompassing them. They prayed that the Lord would control all things, that his will might prevail in all their affairs, but suddenly it may be, they find unusual trials and tribulations besetting them. As their expectations are not realized they conclude that they prayed amiss, that God's will is not being done and that it is useless for them to pray to be led by the Spirit, as when they do, everything goes wrong.

A very helpful and suggestive passage of Scripture for all persons, and especially for those who are seeking for light concerning the guidance of the Holy Spirit is found in the account of Paul's experience at Phillippi. Acts, xvi: 12-40.

Paul had lately crossed over from Asia Minor in response to the call "Come over and help us." He found here only a few women to whom he preached Christ, of whom Lydia was converted. Soon after, because of faithful conduct persecution arose. Paul and Silas were thrust in prison. I do not suppose Paul and Silas were naturally pleased with

prison fare. They, in addition to the disgrace, suffered torture, their feet being thrust into stocks. This certainly appeared adverse, a very head-wind from the pit; there was now occasion, had it been sought, for these prisoners to reason concerning their course, and question their guidance. Do we find them doing it? Do we find any disposition to turn back to Asia, since Europe thrusts them into prison. We find them praying, an uncommon but not an unknown act for people in difficulties, in prisons. Men who forget God readily enough when prospered, do sometimes remember Him when in the deep waters of affliction. But, yet more uncommon than prayer, the midnight air bears forth the voice of praise from the Phillippian prison.

Strange as it is to find praying men in prison, how much more unusual to hear from prison walls the sound of voices praising God. They seem not to have been uneasy in their place either, nor did they care much to escape. The God whom they served in prison and as free men shook the walls of the prison house, and the gates were opened and the stocks were loosed, but they, strange to say, are in no haste to go, though reason would say, "Now is the opportunity, manifestly God has interposed for your deliverance. Certainly there can be no doubt as to this." Thus reason would speak and they listening to the voice of reason, would have fled, and another suicide would have been reported. The voice of the Spirit evidently led these men for they made no haste to escape but tarried and were ready with the right answer, when the jailer cried out "what must I do to be saved?" How much better that a convert be announced by the angelic host than that a suicide be discussed by the talkers of Phillippi.

Several important lessons may be learned from this narrative, but especially pertinent to the subject in hand is the

fact that Paul evidently did not regard adverse circumstances as an indication that he was not led of the Spirit; on the other hand he acts much as if he was quite certain, that these were just the circumstances in which God meant him to be, for he does not make haste to escape from prison, even when a providential opportunity occurs. *The business of the Apostle was to preach Christ, not to better his circumstances.* Thus souls were saved.

One reason why persons who pray to be led by the Spirit are led astray is because they have their own preconception of the way in which the Spirit will lead them. It is very natural for us to think that others need the discipline of adversities, but we are not apt to think that we need such sharp discipline. God sees us as we are. He bestows what he thinks needful; because it is not sweet, and because we are discommoded, our ease is disturbed, and our property destroyed, the furniture marred, and dishes broken, or, because we are deprived of the leisure desired for study or prayer we think it strange, and conclude that we have prayed in vain to be led by the Spirit, when the Father saw that we needed a more patient, self-sacrificing, or unworldly spirit and so suffered the train of circumstances to come upon us that were adapted to bring to our knowledge the lack in ourselves, had we possessed the seeing eye and hearing ear.

St. Paul did not make the mistake of calculating that a smooth and easy path was suited to his temperament and habits. He did not so work out the way, but says, "that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me."—Acts xx : 23.

This much is sure:

1. God has promised to lead his children. Read Gal. v : 16, 25; Rom. viii : 1, 14. Especially think upon these words: "If ye then being evil know how to give

good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" — Luke xi : 13.

2. He will not lead you in the way you planned, but as He thinks best.

3. It may be that opposition or trials will come; it is absolutely safe, to reckon that they will come. "It is enough that the servant be as his master; if they have persecuted me they will also persecute you."

4. If he puts you into prison, that is where you, as his servant, belong, and there you should remain till his business in that place is accomplished. It may be like Paul, you are sent to proclaim deliverance to the keeper, or to the captives.

5. He who calls you is able to keep you, and you are to count it all joy as being in his service, knowing that he will also make a way to escape, (1 Cor. x : 13.) and that it shall work out a more exceeding weight of glory. B. H. R.

BITTERNESS.

The Apostle put us on our guard "Lest any root of bitterness spring up among you and thereby many be defiled."

In the garden, noxious roots spring up of themselves. It requires neither care nor skill for their propagation. Let them alone and they will cover the ground. So is it also in the heart and in the church. That which is natural is not only first in order of time, but also first in vigor and vitality. The Spirit of God is easily grieved. The spirit of jealousy, of anger, of pride, of lust, of intemperance, is not easily grieved. The body of sin may, after being subjected to a long series of mortifications, be apparently dead, but nurse it in the least and it at once revives.

A saint may go in and out of a church for years and no one acquire her humble, gentle, lowly spirit. But let one become possessed of a bitter, sarcastic, denuncia-

tory spirit and how quickly it spreads! Others drink it in, as the blood drinks in poison from the the little wound made by a viper's tooth. In a short time the whole body becomes affected. In too many cases, alas! of those who become infected with the spirit of bitterness spiritual death is the result. Their repulsive manifestations of what they call spiritual life, are but the conditions of a dead soul stimulated to spasmodic activity by electric currents from the infernal world.

The antidote for a spirit of bitterness is love. Many who profess to follow holiness neglect to "follow peace with all men." There is some one or more, with whom they are secretly or openly at war. Occasionally they may make a truce; but they take no proper pains to bring about a peace. They impose conditions impossible to be met. All this is wrong.

Is there any strife between you and another? Then you should ask yourself the question What can I do to bring it to an end? More than this, you should pray over it, and ask the Lord to give you a spirit of peace. Then, *as far as in you lieth, live peaceably.* Do all you can that tends to peace. *Where envy and strife is there is confusion and every evil work.*

KEEP WOUND UP.

Intending to take the cars early in the morning, I set my watch carefully by the regulator, but on retiring, forgot to wind it up as usual. On getting up and looking at it, I found it had stopped. So I did not profit by my pains. A watch to be of use, must not only be set right, but it must be kept running.

So it is with us spiritually. We need right principles—principles in perfect harmony with the Word of God. But we also need to keep our souls so keyed up that we can carry out our principles, and

live in accordance with them. We were greatly blessed yesterday, and that blessing still helps us; but we need a new supply of strength for to-day.

Paul had as good a start in the divine life as any man ever had. But he did not rely on that. His experience at conversion was clear—but it was not final. He ran gloriously to the end; but it was not from the impetus he received at the outset. He gives us the key to his final success. "Our inner man," he says, "is renewed day by day." Not one day was allowed to pass without a fresh accession of spiritual vigor. We must have it so with us. As the weary hours of toil pass by, and the laboring man begins to feel the growing of hunger, he does not conclude that there must have been some fault in the hearty, substantial breakfast he ate.

So because your hope grows faint, and faith weak, and love cold, do not conclude that you were deceived in what you thought God gave you, when you felt that your soul was so wonderfully blessed. Come to God for renewal of strength. The petition "Give us this day our daily bread," applies to soul as well as to body. If we remain steadfast, we must often eat of the bread of Heaven.

Pride, stimulated by Satan would make us independent. But God has made us dependent. "In the Lord Jehovah is everlasting strength," and in Him alone. Relying on Him we can never fall; but attempting to live on the experience of the past we become weak and are finally overcome.

A watch to keep good time must not only be kept clean, but must be regularly wound up. We must keep up our devotions—family and secret prayer, and by a careful use of the forms of godliness obtain its power. There is danger of becoming merely formal—but there is death in laying aside the form of godliness.

CONSISTENT.

Let your piety be all of a pattern. Do not lay undue stress on some requirement of God, and neglect others of equal or greater importance. This was the fault of the Pharisees. Do not be like them.

Do not be economical and saving at the expense of Christian liberality. Do not favor plainness because you are stingy. Save, but give not for the sake of giving—not to be thought liberal—but to please Christ, to do good to your fellow men. Give where it will do most good, and not where it will gratify pride and vanity, and secure for you an honorable mention in the papers.

Dress plain; but do not make amends for it to "the old man," by indulging in an uncharitable, censorious spirit towards others. The Bible lays great stress on plainness, but it lays still greater stress on kindness. It is best sailing on an even sea. If the water rises to a great height in one place, it sinks down to a great depth in another. Then the ocean becomes dangerous especially for small vessels. Keep leveled up at all times to the consistency which the Gospel required.

CORRESPONDENCE.

OBITUARY.

JOEL CLARK departed this life Dec. 30th, 1883, in the 78th year of his age. He was converted in early manhood at a camp-meeting. Ever after, his aim was to lead a Christian life.

But he did not always hold the witness of his acceptance clear. He would seem to cast his burden on the Lord, then take it up again. During his lingering and painful sickness, — Diabetes—he found the burden greater than he could bear and felt that he had left it with the Lord. The enemy of souls would not let him

go easily, but tried him to almost the last day of this life. But with all, Jesus was all to him, his helper. His end was "victory on the Lord's side." His last testimony was "Jesus is all." His sympathies were with the principles of the Free Methodists, but his membership was with the M. E. Church nearest at hand. The funeral sermon was preached by our M. E. Pastor, Rev. T. C. Carson, from the 4th verse of the 23d Psalm: "Yea Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." That verse had been a great comfort to him. I can but feel that all is well.

Mrs. S. E. Clark.

LOVE FEAST.

DR. P. P. WERNER.—Dearly Beloveds: I can still say "my delight is in the law of the Lord, and on his law do I meditate both day and night." I can stand up straight for God and his cause in this wicked city, and get wonderfully blest in the formal churches in telling them what God does for his children who are wholly consecrated to him and his service. My soul is tried within me when I see preachers and members going the road to perdition, the blind leading the blind.

Washington, D. C.

EMMA SHIPLEY.—My present experience is that,

"—Not a wave of trouble
Rolls across my peaceful breast."

In asking God to increase my ability to love him; to increase my love for unsaved souls, and for a deeper knowledge of my duty to God; oh, how he speaks to my soul and answers prayer. Truly He is my God, my Rock, my sure hiding place. How blessed to be dead unto sin and alive unto God. Truly I have chosen Christ. He is my portion forever, Amen.

Humbolt Park, Chicago, Ill.