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## UNLOOSING BURDENS.

BY THE EDITOR.

ONE of the objects for which Christ came into our world was to lighten the burdens which men carry in this life. He would remove the load from every aching shoulder and from every fainting heart.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." — Mat. 11: 28-30.

From this passage it follows:—

1. That a church which excludes from its benefits the working classes and the poor, cannot be a church of Christ, whatever name it may assume, or whatever doctrines it may teach. It need not do this avowedly and in so many words. It is enough that it does so by making its expenses, which they are expected to share, so heavy that they can not meet them; and that it encourages a style of dress so fine and costly that they feel entirely out of place in a congregation so fashionably attired.

In a country where the doctrine of equality is so generally believed, this will as effectually exclude the poor, as though over the door was written:

PROCUL O PROCUL ESTE, PROFANI  
VULGUS!

*"Away, Away, ye Common Crowd!"*

We had lately an interesting conversation with a doctor of divinity—the pastor of a large, fashionable church. He appeared to be a man of more than ordinary piety and spirituality. He was desirous of knowing the peculiarities upon which we insisted. When we stated them he remarked:

"Is there not danger of making the door narrower than Christ has made it? Of our imposing burdens upon the people which Christ does not impose?"

We replied: "There is danger. But is not, by far, the greater danger in the opposite direction? Our Lord says, 'Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.'—Mat. 7: 14. They fail to find it—not because it is represented as narrower than it really is—but because it is really narrower than they suppose. They think the broad way will bring them out all right. Do not many

preachers help to make and to confirm this impression?"

In trying to persuade the people to come to the New Testament standard of Christianity we lighten their burdens. We endeavor to persuade them to renounce all popular, as well as unpopular sins. Consider how burdensome some of these sins are which are tolerated by the popular churches.

What a financial burden does pride lay upon the people! It leads many into bankruptcy — many into crime. It is a heavier load to carry than poverty, and is more crushing in its influence. It sends more men to prison than does destitution: it leads more women down to the lowest depths of degradation than do want and friendlessness combined. In this country, as perhaps in no other country in the world, it loads down with its glittering, worthless burdens all classes of community. Our political equality makes us all aspire to a social equality. More and more is wealth becoming the chief badge of distinction. No matter how well off a family is, there are others just above them. Hence the temptation to assume appearances which the circumstances do not warrant, and to make expenditures beyond what the means will allow. The servant girl must dress, in appearance, as well as her mistress—the wife of the mechanic, as well as the wife of a man of independent fortune.

Each denomination of Christians that builds a church last in the village, must make it a little more grand and imposing than the others.

The Rev. Charles R. North, an eminent minister in the M. E. Church, speaking of his own denomination, in the *Christian Advocate*, says:

"Petrification, even in spots, is a bad sign for life. Until the departure of the circuit, Methodism had not commenced to run to stone. The localization of interests, the spirit of competition, perhaps the conscious necessity of some powerful attraction to hold a disintegrating membership, has led numbers of societies into inexcusable and hurtful excess in the matter of church property. Within twenty-five years the average value of churches has increased two-and-a-half times faster than their number! Thirty-five million dollars more have been put into church property than would have been required for the same number of churches twenty-five years ago—our tribute to æsthetics and pride! Either that or this is a part of the cost of a substitute for Christian fellowship. Debt-raising has become a profession since the abandonment of the circuit. Pewed churches began to come in New York City within two years after it. A new question for Methodists has also come since then, namely, 'How shall we reach the masses?'"

In the competition excited to raise money at the dedication of these costly churches some zealous persons have taken upon them burdens that they could scarcely stagger under. If, when the fine church is finished, dedicated and paid for, even with groans,—if this was the

end of the burden it would not be so intolerable. But it is only the beginning. It is expensive to keep up expensive churches. The congregation must dress in style. The singing must be artistic and paid for. The preacher must be genteel and have a large salary. The richest appearing and apparently most liberal church we were ever in, was a Congregationalist church in San Francisco. The pews were rented for an enormous price. Four or five times as much was paid for the rent of a pew for one year, as people in fair circumstances among us pay for building a church, the seats of which are to be forever free. The ordinary plate collection the day we were present must have amounted, we should judge, to at least three hundred dollars. We did not see on the heaped up plates a piece of money less than half a dollar. Yet the preacher announced that the church was behind in the current expenses for the year six thousand dollars!

Then is it not evident that in trying to persuade the people to return to gospel humility and simplicity and plainness we are seeking to lighten their burdens? We render it possible for every man who will repent of his sins and get saved, to become a respected and respectable member of the church.

Look at another particular. What a burden does the use of tobacco impose upon its votaries! Those who have formed an appetite for it, must have it, even if they cannot buy bread for the family. Yet only five cents a day for tobacco would

in thirty years, at compound interest at seven per cent, amount to \$1,034,00. In this country it is estimated that \$500,000,000, are paid annually for tobacco. This enormous sum would, properly directed do an untold amount of good!

Bishop Janes said, years ago, that the money paid for tobacco by Methodists would more than support all their missionaries! Think of a man who professes to believe that except *he denies himself*, he cannot be saved, paying more for a filthy, hurtful, self-indulgence than he does for the conversion of the heathen!

When we try to get him to give up his bad habits, we are seeking to relieve him from a heavy financial burden.

Poor health is a burden. There are many ways in which pride-brings on poor health. Comfort is sacrificed to appearances. Health is exposed to gratify the demands of pride. Thin shoes and fashionable attire breed consumption.

That tobacco brings on poor health, is a well established fact. It is the cause of many grievous diseases.

Then one who takes Christ's burden alone upon him will find that burden light. He will be relieved from many loads that he has struggled under. The weights being laid aside, he can now run with success the race for eternal life.

But those who load themselves down with pride, and with needless self-indulgence assume a burden from which Christ would relieve them. In this work every minister

of the gospel should assist. He should be able to say, *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captive and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.* Luke xi: 4.

### BACKSLIDER IN HEART.

BY REV. A. SIMS.

1. He may have a good, clear theory. If he is a preacher he can give a sermon as correct in doctrine as any one.

2 He may be very straight, exact, and talk a great deal against the popular sins of the day—yes, and denounce them with considerable vehemence. He may love the truth to a wonderful extent.

3. He may be very spirited in his testimonies, and prayers, yea and courageous and even bold. There is a wonderful difference however, between spiritedness and spirituality.

4. He may sometimes get touched by the Spirit. It is the blessed work of the Holy Spirit to call back the wandering one. To bring this about, He will sometimes come with melting, convicting power upon the lukewarm soul. The backslider in heart will consider these visitations as evidence of his acceptance with God, and says: "God wonderfully blessed him." He thus mistakes the operation of the Spirit, taking his striving for his indwelling. But how great the difference between these two operations, every truly saved soul knows.

Notice some characteristics of the backslider in heart.

1. He is blind to his real condi-

tion. "Yea, gray hairs are here and there upon him, yet he knoweth it not." Hosea 1: 9. He walketh in darkness, and knoweth not whither he goeth." Hence, when spoken to about his condition, he is so surprised, and inquires, "Why, what have I done? what have I to repent of?"

2. Indefinite testimonies. He exhorts others, thanks God for his goodness, and for the good desires he has; but never testifies to a present experience of saving grace.

It is often the case that after souls have been talked to about their state, and they begin to feel troubled, that to excuse themselves they say, "well if I have no religion, I never had any."

Then they will tell Mr. Smooth-the-conscience, how discouraged(?) they feel. The advice they get is "dont throw away your confidence." This is soothing. They tell the person who has been dealing faithfully with them and probing them: "There I thought you were too hard on me.

3. The remedy. Such a one is all wrong, because his heart is wrong; therefore he must repent of his backsliding, and turn to God or be lost. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.—Rev. ii: 4, 5.

—On earth, many go about to establish their own righteousness: in heaven, all sing, "Glory to the Lamb." On earth, many take Christ as part of their righteousness, and their duties as part: in heaven, they give *all* glory to the Lamb. Does this song find an echo in your heart?

## I CONSECRATE ALL TO GOD.

BY REV. A. LOWREY.

What do you mean by that, my brother? Was it a mental act? Did you simply consider yourself handed over to God? Or advancing a step, was it a verbal confession that you did not own yourself, that God held a right of property in you, and therefore you would and did put yourself at His disposal? Or did you go further still, and record in a diary that your material, mental and moral self, and all your appendages and substance should be set down and looked upon from that time as belonging to the Lord and entirely subject to his control?

So far, so good, beloved. But if your consecration stops at either of these points it is defective. It is like a ball that falls to the ground instead of reaching the mark at which it is aimed.

Consecration is not located in mental acts nor made up of entries in a diary. Nor is it like a bank deposit, set apart for safe keeping. It is not even a whole burnt offering, if it be a dead carcass figuratively put on the altar.

To meet the Gospel requirement, you must give to God actively and for a purpose—devote yourself and your accessories to Him for immediate and constant use. In many cases it involves a specific object already revealed, as the ministry or mission work. In other cases it may be dedication to God for service in general, the particular field of operation being left for future revelation. But it must be an offering made to God for practical ends. Like a soldier you must report for orders, and be ready for duty any minute. The offering must be treated as in the employment, and subject to the order of the Divine owner. It is currency in circulation, not bullion in a vault or ore in a mine. In Bi-

ble language, it must be presented bodily, living, holy, and acceptable. That is first entire. Not a square inch of your soul, nor a grain of your substance must be kept back. Not a faculty of your being must remain dead, dormant, or unused. Not a spot of sin or sordidness must be allowed to mar its beauty or weaken its efficiency. And not a selfish condition or sluggish feeling must arise to destroy its acceptability.

There must be such a consecration as continually aspires to *do* and be *used* for God and humanity. As to giving money, it must not wait to be coaxed or even asked; it must seek opportunities to give. It must make the distribution of means great or small the subject of prayer or study. In short, a sacrifice to be acceptable must be productive. It must bring something to pass. It must both open and enter doors of usefulness. Not only originate ways and means of doing good, but coming down to practical matters, carry them out by personal application and minute detail.

In a word, a consecrated man must be available, all his talents dug up and put into use, all laid under perpetual tribute for the glory of God and the salvation of men. The world has yet to see what a fully consecrated man is and can do—a man divinely dedicated in every member of his body, in every power of his mind, and in every affection of his heart, together with all external capabilities and resources—a man whose brain and heart, bone and muscle, social relations and business pursuits are all sacred to God—a man who saves souls and makes money for God, who rules states and weeps over sinners like Jesus at the same time—a man who in life is a living epistle, in death a Samson, slaying more by death than in the efforts of his life, and in memory or posthumous preaching

an Abel who "being dead yet speaketh."—*Divine Life.*

## RICHES BY POVERTY.

BY REV. J. OLNEY.

Never was there but one man found that was capable in his extreme poverty of making another man rich. This one was the man Christ Jesus—and there never will be found another. For by no possible rule of ordinary business transaction could the poverty of one man make another rich.

For the stream can rise no higher than the fountain. "For ye know the grace of the Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. II. Corinth. viii: 9. If Christ was a mere creature, his poverty could enrich no one in any proper sense of the term. *But he is Emmanuel!* Which being interpreted, is God with us. His poverty, as expressed in the text, means his voluntary humility, suffering and death as the great sacrificial, atoning offering for the sins of the whole world. The promise to make us rich implies our poverty. Without the free, unmerited grace of Christ we have nothing but sin and poverty; we are wretched, miserable, poor, blind and naked. Christ says, "Buy of me gold tried in the fire that ye may be rich." The blessing promised in the text is essential to our present and everlasting welfare. Glory to God for such ample provision offered in the Gospel of his Son to satisfy the demands of our entire being in both worlds. This vast, untold amount of true riches outweighs all of earth's treasures ten thousand times over. "Eye hath not seen nor ear heard what God hath prepared for them that love him." Our Saviour said, "An hundred fold in this world

and in the world to come life everlasting." We have the promise of the life that now is and of that which is to come.

What great fortune is here offered us without money and without price. And yet how vast the number who refuse to accept the gift of eternal life, and who choose the wages of sin, which is eternal death. How shall they escape who neglect so great salvation, when it cost the Son of God such a sacrifice? He left his glory with the Father, and became so poor he had not where to lay his head. The Infinite God only knows of the cost, to purchase our redemption from sin, death, and hell. Let bloody Calvary tell of the dying groans of the Son of God, when the sun refused to shine and see the sight, and old earth trembled, and rocks shivered and broke in pieces, while sin-calloused hearts remain unmoved. What a price to redeem man! Thank God, many have got under the blood. Glory to the Lamb! The second born of the Holy Ghost, dare claim the relationship to Jesus Christ, joint-heirs with him. They know they have been made partakers of the divine nature, and feel the blood of the Son of God cleansing them from all sin. They can see by the eye of faith the promised inheritance. This inspires them as it did Paul, to count all things but dross so they can win Christ. They sing and shout:

Christ is all the world to me,  
And his glory I shall see;  
And before I'd leave my Saviour,  
I'd lay me down and die.

Hallelujah to God and the Lamb forever! I am glad God has some of the old soldiers of the cross left in the field who dare shout this battle through old satan's rage, and dead formalism and spiteful enemies, notwithstanding all, counting it greater riches than the treasures of this world, having respect unto the recompense of reward.

## A GENUINE REVIVAL.

BY REV. J. J. GRIDLEY.\*

A genuine revival is an unspeakable blessing. A spurious revival is an unmitigated curse, leading to self-deception here, and ruin hereafter. A revival, to be genuine, must be thorough. It must be radical. It must go to the bottom. It must be uncompromising. It must "have no fellowship with the unfruitful works of darkness, but rather reprove them." It must search the heart. It must analyze the character. It must take the heart and life to pieces, and scrutinize every part. The soul must cry with David, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting." The "rubbish" must be removed. The "wood, hay and stubble" of error and sin must be seen, confessed and discarded. The earnest prayer must be, "Lord, show me all that is in my heart. Show me the worst of my case. Help me to see myself as Thou seest me. Lead me the way to Thyself. Make me willing to part with every idol. Help me to give up every bad habit, every wrong indulgence, every sinful pleasure: help me to give up all, all for Christ and eternal life. Help me to make a complete and final surrender to Thee. Help me to believe unto salvation. Give me, O Lord, both the 'witness' and the 'fruits' of salvation."

A genuine revival is a thing of light. Its teachings are of God. It makes us see things in the light of eternity. It guards against deception and all half-views. It moves to earnest cries for divine illumination. Above all things, it arouses aims to be fully right with God. No half-measures can satisfy God nor an enlightened conscience. Look at the repairing of a watch. The watch is

taken apart. Every wheel, spring, screw and pin is carefully examined, thoroughly cleansed, perfectly adjusted, and well oiled. Then the watch will keep true time. So does a genuine revival repair, or make new the heart. "All things become new." The motives, the objects, the desires, the joys, are all "new;" wonderfully, gloriously "new." Blessed be God! the things once hated are now loved, and the things once loved are now hated. The saved soul "loathes the light bread" of carnal delight. The Spirit of God has wrought a radical moral change, which appears at once in the new life. Things are not *in statu quo*. No; the state of things is "new." "Old things have passed away." The old tobacco habit is gone; appetite subdued; the love of fashionable dress has disappeared; the gewgaws of personal ornament have been cast aside. The secret Lodge is forsaken forever. The theater, the circus, the dance, the card-table, the gambling-den, the saloon, the horse-race, are all discarded. Yes, and all of the "church fairs and sociables," and many of the "popular lectures;" and most works of fiction should also be avoided.

Mark: if the heart intensely desires to be right, and constantly cries for divine guidance, it cannot go far astray. To maintain a supreme desire and purpose in all things to be right with God, is the chief thing. This will rightly guide the heart and the life.

The man who conducts revival meetings assumes a very solemn responsibility. Upon his action success or failure largely depends. Let him cry to God for requisite grace and wisdom. If the Gospel is ever preached faithfully, without fear or favor, let it be now. No "daubing with untempered mortar" now. Spare no class, no sinner, no sin. "Break up the fallow ground; sow not among thorns." "Cry aloud;

spare not." "Warn them from me." Preach like Jonah to the Ninevites. "Diminish not a word." Unmask the hypocrite. Expose the self-deceived. Denounce the libertine. Show no mercy to popular sins. neither in the church nor out. Do not be afraid to say Hell. People had better *hear* about it than *feel* it. Insist on the utmost earnestness and perseverance. Draw aside the veil, and show the people the glory and the wrath to come! Explain and urge entire consecration. Explain and urge saving faith. Tell the people how to pray. Thunder from Sinai! Entreat from Calvary! Show the fearful danger of delay. Make the sinner tremble. Show how much depends upon the present hour.

A genuine revival secures three things:—the reclaiming of backsliders; the conversion of sinners; and the entire sanctification of believers. See, my brother, that these three things be secured. The fashion of having "extra meetings" now and then, with half-dead preaching and praying, carefully guarding against "excitement," having everything "orderly and quiet;" asking "mourners" forward who do not mourn, and teaching them to think themselves "converted" because they "feel better," while no "fallow ground" is "broken up," but only the mere surface of things is moved, and the love and practice of sinfulness remaining as before, is all wrong; radically, terribly, dangerously *wrong*. Such a "revival" should come forward for prayers. It is utterly spurious. It is a "blind leader of the blind," infinitely worse than nothing. Let us be either "cold or hot." God specially abhors the "lukewarm:" he will spew them out of his mouth.

Many "revivals" make things no better, but rather worse. They tend to harden the heart. They teach false views of religion. They lead to false hopes. They bring not only revival efforts, but religion itself,

into disrepute. Of such revivals we have known too many. Methodism is becoming dreadfully cursed with them. They are found, we fear, in all the churches.

Mark this: entire consecration to God is not confined to seekers of "perfect love." The seeker for pardon must, according to his best light forsake all for Christ.

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It gives me pleasure indeed to know that God has given you resolutions to join the society. Undoubtedly you will suffer reproach on the account; but it is the reproach of Christ. And you will have large amends, when the Spirit of glory and of God shall rest upon you. Yet I foresee a danger; at first you will be inclined to think that all the members of the society are in earnest. And when you find that some are otherwise, (which will always be the case in so large a body of people,) then prejudice may easily steal in and exceedingly weaken your soul. O beware of this rock of offence! When you see anything amiss, (upon hearsay you will not readily receive it) remember our Lord's word. "What is that to thee? Follow thou me." And I entreat you do not regard the half-Methodist,—if we must use the name. Do not mind them who endeavor to hold Christ in one hand and the world in the other. I want you to be all a Christian; such a Christian as the Marquis de Renty, or Gregory Lopez, was.

Such a one as that saint of God, Jane Cooper; all sweetness, all gentleness, all love.—*Wesley*.

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—Love is a flame that burns even in the midst of the great deep. "Many waters cannot quench His love, neither can the floods drown it." It triumphs over all. It *never faileth* either in time or in eternity.—*Wesley*.



## CONSECRATION.

BY MRS. MATTIE CAMPBELL.

You have given yourself to the Lord: you have consecrated all to his work, which is your reasonable service. To others, especially the unsaved, it may seem unreasonable and exacting. Not so to you; but very much less than a mite as compared with the immeasurable love with which He has loved and manifested himself unto you. With the apostle, you have been led to exclaim, that you were not only willing to suffer bonds, but death, for His sake. But a time comes when it seems difficult to pray; when the soul reaches out, but does not grasp even so much as the garment-hem of the God it seeks.

Where lies the difficulty? You feel that all crosses have been taken up, and none laid down. You feel emptied of sin, but not filled with the Spirit.

Let me refresh your memory. Do you recollect that last meeting, when the power of God was so manifest, and that saint spoke of her love for God, and how, within her heart, He reigned without a rival, you felt a slight goading of conscience, and something not fully given up was presented to your vision, and you responded: "Yes, Lord, if I knew it to be thy will; but I can not believe it is. I have never felt condemned regarding it: surely it is not required." The prayers and praises were less heartily entered into after that, and since then it has been again and again a disturber. In secret prayer, though you had all liberty in asking for others, your communion was hindered as soon as you began to implore for yourself. Perhaps it has troubled you to decide to your satisfaction whether it was really of the Spirit. I will give you an unfailling test.

Let fall the plummet, sound the depths, and lower the dredge. What motive lies at the bottom? God's honor, or your own elevation and pleasure? Let the answer decide.

God does not approve the idle rusting of any talent. There is work enough for every blade, in the great battle between the opposing forces of Right and Wrong. Fancy for a moment, a soldier in the late rebellion, sitting down to make a report, loyal though it might be, of a late encounter for the sake of seeing his name in print, when ordered to charge upon the enemy. He would certainly say that pride had gotten ahead of loyalty and prudence that time.

Our God is a jealous God. It has been said that those who consecrated themselves wholly to the service of God, usually had nothing to withhold. True; He has chosen the weak; "not many wise, not many noble;" but remember the widow's mite: verily, she cast in more than they all. Let us reserve nothing, and our lives will be more complete.

There are no trifles in God's great work. You can trust the Spirit's guidance. It will lead you into all truth. He has promised. If a man in whom you have confidence should promise you a faithful guide through a gloomy way, "where poison flowed instead of water, and serpents hissed and crawled," would you expect him to leave you to inquire of others, or tread alone and undirected the dangerous route? Men may fail, but God never.

He requires your consecration in this—He is fitting you for something higher. Let go of everything, and see how quickly you will receive more than your hundred-fold. Then if you are faithful, in the last great day you shall receive the praise of God. Only think of it! is not that sufficient? The approbation of all Heaven now, and in that great day,

God's own spoken praise! Does not the very thought quicken and purify every impulse?

Oh! let us not close our eyes when we kneel before God. No good thing shall be withheld. Let us fully trust and obey. Let us give up all our idols now, while we can be cleansed from them. If we refuse to give them up, He may in tender mercy remove them, or cause them to become unfruitful, if allowed to be retained. I have seen a little child clasp, and strive to retain something in its hand, which it could not be permitted to keep without injury to itself; and parental love, regardless of its sharp cries, tenderly but firmly drew the hurtful object from its tiny fingers.

Oh! rise not again from your knees with that oppressive darkness upon your soul. If you obey, God will lead you into his marvelous light. Remember: if a man hate not (love less) even his own life, he cannot be Christ's disciple. God help us to say:

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from its throne,  
And worship only Thee.

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### SUBMISSION.

BY MRS. CATHARINE CADY.

"Submit yourselves therefore to God. Resist the devil and he will flee from you, draw nigh to God and he will draw nigh to you. James iv: 7.

We cannot successfully draw nigh to God until we resist the devil. As the Lord has let the light of his Spirit shine in my heart, I see that when people do not resist the devil, it is because he finds a place in the heart, that cannot welcome him—something within that is not fully submitted to God. Whatever there may be about us that is not submitted to God Satan

will find it out and come in there, but the will of God is to save us from all opposition to his will whatever it may be. When we go wrong we should not call it all the devil and go on just the same as before. If satan comes and finds no place in us, it will be as natural for us to resist him as to breathe; and as a result it will draw us nigher to God. Many give satan great prominence by talking much about him and telling of his power. If we get to a place in our experience where we see God in all things, to us the power of satan will be wonderfully weakened.

We wonder how any one can make so much of the devil. When I did, it was because I had not learned that when he came to me, and I found so much trouble to get rid of him that there was something in me that must be washed away in the blood of Jesus, so that there would be no place for him. Instead of calling it the devil and letting it go at that; I say Lord what is it and begin to inquire of the Lord. This is the way to take spoils from the enemy. We sing, "Great spoils I shall win" but the Lord will have to teach us how. If we fail to learn this lesson we shall always have the tread-mill experience; but when we really believe that Jesus can so save us that satan can find no place in us we will be ready to go ahead in the narrow way. I am submitted to God and believe he has all power; and all the way along I have Jesus.

Jesus the name high over all,  
In hell or earth or sky;  
Angels and men before it fall,  
And devils fear and fly

The starry host strikes me mightily with awe, and wonder. But after all I think the capacity of suffering, this longing, this out-reaching for something more, this hunger of the soul, is not stronger evidence, of our immortality.

M. H. S.

## WHERE ARE THE JEREMIAHS!

BY ELLA M. BUTE.

Yes, where are the watchmen who should stand on the walls of Zion and sound the alarm to the sleepers and compromisers of to-day!

As we go about our work this morning we groan under the burden, for the work of God, and feel that we must deliver our soul!

How many remember and heed the word of the Lord to Ezekiel iii 17-19. "Son of man I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth and give them warning from me.—When I say unto the wicked—Thou shalt surely die, and thou givest him not warning nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

O fearful responsibility! As we look out over the fields white unto harvest, and see how few laborers there are who are in earnest to work as God leads, and who dig down and build on the sure foundation Stone, with material that shall stand the test of final burnings, we groan in spirit and cry out, O Lord send out the Jeremiahs who shall sound the alarm among those who are building hay, wood and stubble! When the watchmen begin to slacken the line and let the division between the two kingdoms fall, how many are going to be entangled in the snare and be led into darkness and down to eternal ruin, but their blood will He require at their hands. That serpent of compromise is creeping into our own little branch of Zion, and fearful is the consequence.

Some cry out, "Love, love, more love!" We say amen—more *genuine love*, and not the soft stuff called love, that lets the church and the world shake hands, and cry "peace,

peace when there is no peace." Christ says he "came not to send peace but a sword," and true love to God does cut off all sin, and makes the possessor of it, true to God, his own soul, and the souls of his fellow men. It will keep him from saying amen, to anything which God does not endorse, be it in the life of his dearest earthly companion. God and his glory must be first.

How many will try to excuse sin in some way because it is found in those they love, and how hard is it for us to cry out against it then, but *grace is sufficient*, and the cross must be taken or our own souls are lost with theirs. God help us in this duty, and so put the eternal principle of love—true love, within us that we shall be fearless to proclaim His word and denounce the works of the devil wherever we find them!

We praise God that there are a few who stand on solid rock, and do cry out; but their numbers are few, and they are called "troublers in Israel"—but if they continue unto the end, the crown is theirs. "To him that overcometh" is the promise given, not unto him who wearies in well-doing, falls out by the way, or seeks an easier path.

The day is upon us when true disciples shall be persecuted more and more. Let us take it joyfully, and praise Him that we are counted worthy, and yet sound the alarm in the face of all opposition; for the Lord has promised to be with us even unto the end.

There are those standing in the pulpit to-day, who shun to declare the whole truth, and who prophesy smooth things. As we go from place to place, and attend different meetings and find the work of God stopped, having to lie under the burden for hours for the preacher in charge, then do our duty, in the fear of God, and be told that we are entirely out of order; no breaking down and getting to God; the

whole work crushed in such ways, while souls stumble over him into perdition, our soul must be delivered, we must cry out. O God help us! Help us to be true to our brethren and sisters in the church!

We cannot but say, as we heard one of God's faithful ministers not long since, "O for a hospital where we might put these sick Christian workers and keep them until they are healed, thus preventing their going out spreading the disease."

Let those who are not of us, go out from us, and let us say, amen, not courting their smiles or favor. Since they turn their backs upon Jesus, shall we smile upon such work? Even though we love their souls yet we must let the dividing line remain, for he that biddeth them God speed is partaker in their evil deeds.

"Woe unto them that call evil good and good evil; that put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter—Isaiah v : 20. O I pray God to put the Holy Ghost and fire upon every soul who will be faithful, and help them to speak forth the words of wisdom and truth, sounding the alarm to sinners in Zion, as well as without, for more tolerable shall it be in that great day for those who knew not the way, than for those who, having had the light, shut their eyes to it, and go on in their own ways, yet calling Jesus their pattern. O my precious Jesus, how many times must thou be wounded and crucified afresh, even in the house of thy friends!

My own soul cries amen to all the will of God this hour and I praise him for the privilege of going through the narrow way with clean hands and a pure heart with the glory in my soul!

*Marengo, Ill.*

—"Woe unto you when all men speak well of you."

## LIGHT IN DARK PLACES.

We are seldom placed in circumstances in which the question of duty appears to be doubtful, when one course does not present itself manifestly conformable to some of the great principles of Christianity.

While, for example, a man in peculiar circumstances may be in doubt whether it would not be proper for him to travel on the Sabbath, he will seldom be at a loss to decide, that God will not be offended with him, if he "rests on the Sabbath-day according to the commandment."

Now the path of duty, under such circumstances, is as plain as if proclaimed by a voice from heaven.

It is, to take the course in the pursuit of which we are sure God will not be displeased with us. If circumstances ever can occur in which of two courses one must be taken, and after all possible light has been sought each appears equally lawful.

God does not require us to see without light, nor to prefer one object to another, when our intelligence cannot possibly discern a reason for such preference. Either course may then be pursued with the continued enjoyment of the presence and favor of God,—*Divine Life.*

The world presents us with fair language, promising hopes, fortunes, and honors, and these are the outside of the bowl, but when it is swallowed, these dissolve, and there remains only bitterness. But when, after the manner of the purifying of the Christians, we fill our water-pots with water, moistening our cheeks with the perpetual distillation of repentance, then Christ turns our water into wine: first penitents, and then communicants; first water of sorrow, and then the wine of the chalice, for Jesus keeps the best wine until the last.—*Bishop Jeremy Taylor.*

## LOST NOW.

BY K.

Unconverted Reader, you need not die to be lost, you are lost now, while living. You have only to die to lose your last opportunity of being saved: "For now is the accepted time, now is the day of salvation." To-day if you will hear his voice, to-day you can be saved, to-morrow you may be in eternity. Choose you this day whom you will serve. God loves you, and does not want you to be lost. He has provided a way, through Jesus, his Son, to save all that are willing to be saved. If you are lost it is because you choose to be. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John iii: 16, 17.

God is not willing that any should die, but rather that all would turn unto him and live. "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live."—Ezek. xxxiii: 11-16.

God has made us free agents, of our own will, and left us to decide our future destiny, ourselves. He has set before us, life and death, good and evil. He advises us in love, and mercy, to choose life, that we may live, and have Heaven for

our eternal home, and also tells us, if we refuse life, Hell will be our portion by our own choosing. "For all the wicked shall be turned into Hell and all the nations that forget God:" Psalm ix: 17.

Dear unsaved reader, will you not consider, be wise, repent, and accept Christ, before it is too late. Life is uncertain, to-day you may be in perfect health, and in the full enjoyment of life, but before another sun shall rise you may be a corpse. Called before the bar of God, without a moment's warning, there to meet the great Judge, and give an account of the life you have lived, *there* to receive a just recompense for the deeds done in the body. "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Eccl. xii: 14. According to thy ways, and according to thy doings, shall they judge thee saith the Lord. There will be no chance for repentance after death. As the tree falls so shall it lie. "Now is the accepted time now is the day of salvation." "How shall we escape if we neglect so great salvation?" We cannot escape.

Suffering is cleansing, as the waves of a stormy sea wash the bold rocks. So the storms of the soul, wash out the stains of self.

M. H. S.

—Engrave upon your hearts, "Whatsoever ye do, do it heartily, as unto the Lord;" and then take up, piece by piece, the work he lays before you, and do it thoroughly. It may look little and insignificant all the way, but at the end the golden grains shall have made a shining mountain. Never fold your hands idly, and say you were made for better things. Prove it by doing well the task He sets.

## CHAINS AND MISSIONS.

BY MRS. H. E. HAYDEN.

Perhaps the reader will ask, "What have gold watch chains to do with Missions? What connection is there between them?"

In the present state of things, it is true, there is no connection between them, but there ought to be.

One year ago this month, I was traveling on the train from central Kansas to Illinois. I had nothing to do but to scrutinize the passengers as they passed back and forth through the aisle. One thing attracted my attention. The gentlemen had such large, flashy, gold watch chains dangling from their vests. On noticing more particularly, I found that every gentleman in our full car, wore a gold watch-chain, except one. He had a steel one, which is just as good for all practical purposes as a gold one. While I noticed him particularly, his quiet, grave manner led me to decide he must be a minister of the Gospel.

When God sanctified me wholly, he gave me a hatred for parade and display; and so many flashy, gold chains disturbed my eyes. My mind wandered over the world, and I thought of the millions of heathens in Asia and Africa, who are destitute of the Gospel, and are suffering perhaps physically and mentally in consequence. I thought, Oh! if I only had all the gold watch chains in the United States in coin, I could send missionaries to many of the poor, benighted heathen. And again I thought, If in addition to these, I had the value of all the gold shirt buttons and cuff buttons worn by Christian men, and all the bracelets, finger-rings, bosom-pins, chains and ear-rings, flowers and feathers, and ruffles and puffs, worn by Christian women in the United States, I could

send the Gospel to every heathen in the world in one year

As I meditated long upon the pride and aristocracy, display, vanity and sinful rivalry of many of the American churches, my heart was deeply pained. Thank God! he has a few even in Sardis (America) who have not defiled their garments.

Look at that sister yonder, going to church. She is dressed in the height of fashion, and adorned with every imaginable ornament. Is she thinking of missions? How much does she care about the poor heathen, to whose dark heart the glorious light of the Gospel has never penetrated.

A little farther on is a family who are leading members of the church. They have just eaten their Sunday dinner, and the brother is harnessing his prancing steeds; and soon husband, wife and daughters are seated in their costly carriage for a ride. Attired in the latest fashion, they are seeking their own pleasure and amusement. Missions are seldom thought of by them, except when they wish to throw a little into the missionary box to be seen of men. The Lord have mercy on such fashionable, pleasure-loving, worldly-wise professors of religion.

When the delinquent church members of our nation are asked, before the bar of God, how they have used the money that God committed to their care, what can they say? Yet, as all understand, the way to heaven is the way of complete consecration, self-denial, and work for the Master, with an eye single to his glory.

Christ says in his Word: "So, likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." I firmly believe all we want is entire consecration on the part of the church-members of America; then we could flood the world with the light of the Gospel.

## PERFECT OBEDIENCE.

BY HARRY A. HANSON.

God demands perfect submission. Without it there will be more or less disorder. Where carnality remains there is an evident want of order. Says the great apostle, to the Corinthians: "For ye are yet carnal; for whereas there is among you envyings, and strife, and divisions, are ye not carnal, and walk as men?" He judges them by their fruits. He admits their sonship, calling them "brethren." But they were "babes," and acted accordingly. This resulted, undoubtedly, disastrously to the cause they desired to advance. Schism in the body was a necessary consequence.

We are not qualified as gospel teachers till we have a clear Scriptural experience, that will enable us to render perfect submission. "Tarry ye," was the express command. If you have not the "tarry" in you it is certain you have not the "go."

Fearful results spring from the want of this spirit of waiting patiently for the Lord. The cause of our blessed Redeemer suffers from hasty believers. Let us remember that God could do his work without us, but in mercy chose us to be co-laborers together with him. "But how can two walk together except they be agreed?" His word will be carried out to the jot and tittle.

From a careful observation we are persuaded that many professors of holiness are simply reclaimed from a backslidden state into a justified relation. Converted when young, they have gradually and almost unconsciously become backslidden in heart and have lost the witness of adoption, but still retain their church membership and profession. But it is unsatisfactory to them. When holiness is preached, they say: "This is what we want." Going to the altar, their honest heart at times gets

the better of them, and they cry for mercy. God pities them, and restores the witness of adoption. They go on and profess holiness. Not feeling the "old man" stirring as usual, they conclude he is buried. After awhile they are undeceived, by finding him alive. Satan whispers: "You have professed holiness, and must be true to your profession." With a spirit of jealousy for truth, they listen, yield; and the light in them becomes darkness. They retain the profession of holiness with a spirit of the devil.

Such are to be pitied: they need special attention. God help us to be true to him as overseers of the flock. Let us measure them by the truth, and make the gospel garment accordingly. Let us keep it prominently before their eyes, that they may choose between true holiness and hell. And if these truths should meet the sight of any fittingly, let them "lift up" their eyes on Time's side of Eternity. Amen.

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 THE HOLINESS NEEDED.
 

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For the holiness that fights against sin, battles with temptation, keeps unspotted from the world, and lays self on the altar there is a crying need in our time. It is a sympathetic spirit going about doing good, yet it has no sympathy with evil customs and the fashions of the world. It strives to keep clean. Against the downward pull of the world it braces itself and says, "If others do this, yet will not I." It dares to be singular and unfashionable. It keeps out of places where it would be smirched, and finds such enjoyment in its prayer service, its Bible study, its deeds of charity, and in the innocent joys of life, that it does not hanker after the play-house and kindred sensualities. Walking in the Spirit, it does not stoop to the lusts of the flesh.—*Dr. T. L. Cuyler.*

## THE INNER WALK.

BY EDWARD SWAN.

The inside walk indexes the life. "The heart," the prophet says, "is deceitful," and therefore can not be trusted. Hence, the importance of having it exchanged for one that is honest. "Keep thy heart with all diligence, for out of it are the issues of life," is a very important text, and must be heeded if we would portray to the world a holy life.

But to keep the heart right is an impossibility till we first get it right. The heart of man is not only deceitful, but desperately wicked; and must be washed in the blood of Christ, before its fountain can be pure. "Doth a fountain send forth at the same place, sweet water and bitter?" The heart, if cleansed, will prompt us to good thoughts as naturally as that fountain with pure sources sends forth sweet waters; "and the streams thereof shall make glad the city of God."

The index to a book unfolds to us in order the matter contained therein: so the heart of man, in as unmistakable a manner, indicates the life that "is hid with Christ in God."

Unknown of men, they who are pure in heart walk with God. But this obscurity from human recognition will not always be the case; for men will see the life, and feel the force of the principles exhibited in it, as effectually as the earth is warmed and lighted, and made fruitful and beautiful by the rays of the sun.

Those who live in the hidden life are sustained by the Bible in their every act; as they frame their conduct and character by its teachings. The slightest deviation from its holy precepts is as carefully avoided as though such deviation were poison. "Oh, how I love thy law!" "Thy word is a lamp to my feet, and a light to my path." To them the

Word of God is supreme, as their inner walk must be ordered by it.

## LESSON BY A SWISS GUIDE,

Sarah Smiley, in her account of a tour in the Alps, recounts a touching incident, and gives a beautiful illustration of Scripture-teaching concerning the generous help of our great Burden-bearer.

"In the summer of 1879," says the writer, "I descended the Rhigi with one of the most faithful of the old Swiss guides. Beyond the services of the day, he gave me, unconsciously, a lesson for life. His first care was to put my wraps and other burdens upon his shoulders. In doing this he called for all; but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movement; but still I would not give them up until my guide, returning to where I was resting for a moment, kindly but firmly demanded that I should give him everything but my alpinstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction he led the way. And now, in my freedom, I found that I could make double speed with double safety. Then a voice spake inwardly: 'O foolish, wilful heart; hast thou, indeed, given up thy last burden? Thou hast no need to carry them.' I saw it all in a flash; and then, as I leaped lightly from rock to rock down the steep mountain-side, I said within myself: 'And ever thus will I follow Jesus, my Guide, my Burden-bearer. I will rest all my care upon Him, for He careth for me.'"—*The Word of Life.*

Water never rises higher than its source; If our aspirations penetrate the clouds gazing into the invisible shall we be denied an entrance?

M. H. S.



## TRANSFIGURATION OF CHRIST.

BY REV. R. S. GILBERT.

Certainly no one in true sympathy with Jesus, can thoughtfully ponder the Transfiguration in its surroundings, and yet remain not profoundly moved. The momentous vision—with its near-related antecedents and future hearings—its august personages, awe-inspiring accompaniments, and moral teaching, may well awaken our dull intellects, and deeply move our hearts. A thoughtful contemplation, and legitimate moral use of the sublime theme, readily recalls the following observations:

1. *Chronology of the Transfiguration.* Dr. Strong supposes the date is the month of May, A. D. 28—about ten months preceding the crucifixion. If chronology, through mistake, has fixed the Christian era four years too late, then Jesus was thirty-two years of age.

2. *The Place.* Tradition makes it Mt. Tabor; but Dr. Strong and Dr. Brown think it more probably was Mt. Hermon. It was evidently in the north-east part of Palestine.

3. *What preceded the Transfiguration.* The moral significance of the transfiguration will strike our minds more forcibly, if we remember that it occurred a week after Jesus had first distinctly announced to his astonished disciples, the certainty and moral necessity of his vicarious death and correlated resurrection.

4. *The Witnesses.* The transfiguration was seen only by Peter, James and John. Only these three saw Jairus' daughter raised from the dead; and they were the only witnesses of Christ's atoning agony at the solemn midnight hour in Gethsemane. The reader must not imagine that the selection of these three disciples was the result of partiality. There were doubtless moral

reasons in the choice made by Jesus.

5. *Intervening Time.* The lapse of time—from the day Christ first announced to his disciples the heart-rending fact, that he must suffer death, to the period of his transfiguration—is said by Matthew and Mark to have been "after six days. Luke says "about eight days"—Luke counting the two extreme days—the others omitting the extremes of the week.

6. *Humanity of Jesus Strengthened.* Perhaps it may not be deemed unsuitably irreverent, if we conjecture that the human spirit of Christ required the transfiguration—with its sublime accompaniments—to prepare Jesus for his approaching agony and cruel crucifixion. Of course, we are utterly ignorant of the mysterious connection of the Divine and the human natures of Christ: still, it seems reasonable that the human spirit of Jesus must act freely, and choose death to make it acceptable—"not my will but thine be done:" an angel "strengthened him" in the agony of Gethsemane. The heavenly scene was well-adapted to fortify the desponding minds of the three witnesses, and also to confirm the wavering faith of the other nine disciples, to whom it was related after the resurrection; and it also vividly shows the Christians of all ages, that a sublimer scene than Mt. Tabor awaits them beyond the grave.

7. *The Prayer of Jesus.* Doubtless the three disciples also prayed; but, wearied with the labor of the ascent upon the mountain, they finally sank down in sleep. Reader, if you could have silently approached Jesus while ardently praying, perhaps his plaintive voice would have greeted your ear with ardently expressed words thus:

"Lord, who hath believed our report? I am come to my own, and my own received me not. I am become

a stranger to my brethren — an alien to my mother's children. Consider my enemies for they are many; and they hate me with cruel hatred. Arise O Lord; let not man prevail. Thou that dwellest between the cherubim shine forth. Show me a token for good. Father glorify thy name."

Blessed prayer! The fate of unborn millions trembles in the balances of justice! but Jesus falters not.

8. *A Sure and Immediate Answer.* The prayer of the God-man, swelling up from the depths of the soul, must and did prevail. While he was praying the radiance of heaven — the symbol of the Divine Shekinah — environed the quiet mountain. What a contrast to Mt. Sinai! There a horrid fire — like a seething volcano — rolled volumes of wrathful flame, while the zigzag lightnings crossed and recrossed the fearful gloom, hurling thunderbolts of terror upon the rock-crested summit of Sinai; and Moses, the first mediator, stands trembling and powerless at the base of the heaving mountain! But now, on glory-beaming Mt. Tabor, Jesus, the second Mediator of a "better covenant," is himself the central figure, and completely controls all the gorgeous elements of the heaven-enrapturing scene!

9. *Moses and Elijah.* Some have supposed that Moses must have assumed his body, in order that he and Elijah might appear, and confer with Jesus on the Mount. Vain philosophy and uncertain theology! There is an important significance in the heaven-descended visit of these two departed, Old Testament saints. It was as if they had said; "One of us was the powerless, trembling mediator of the Law at Sinai; and the other restored the Law; but we are here to surrender our God-given but temporary commissions, and to acknowledge Thee as the only Supreme source of moral law.

10. *The all-important theme.* The

theme of this celestial interview was, the death of Jesus some ten months hence, to be consummated at Jerusalem. What a contrast to bloody Calvary! There he writhed on the Roman cross — the scorn of derisive men, and the hiss of heaven doomed devils — here his lovely face scintillated with the uncreated light of heaven; and Moses and Elijah, in their angelic robes — heaven's own delegates — bow in unfeigned reverence at his feet! Glorious theme of heaven and earth! Without the blood of Calvary to quench the fires of Sinai, the brilliancy of Mt. Tabor would only render visible the tomb of moral death. Well might Moses and Elijah talk with Jesus of his approaching decease. Take the blood-chorus out of the "new song" — the heart-inspiring anthem of heaven, and the fragrant "tree of life," on the bank of the crystal river, would immediately degenerate as the sere willows of ancient Babylon; and the blood-redeemed of heaven would drop their "white robes," and pensively hang their tuneless harps on the withering branches of the tree of life.

11. *A Dying Messiah.* A Messiah consecrated to a vicarious death, was the heaven-approved keystone article of the Old Testament revelation. Every bloody sacrifice unmistakably pointed to Calvary. But the deteriorated theology of the proud Scribes and of the self-righteous Pharisees rejected it; and the apostles, with their prepossessive ideas, had reluctantly to unlearn the error.

12. *Moses and Elijah Departed.* If we desire their blessed company let us go to them in heaven. Peter's three proposed tabernacles could never confine a saint that had seen the inside of heaven: nor could they have detained Jesus from returning to the needy and sin-cursed multitudes, and to embrace the gory cross.

13. *The Light and the Cloud.* The brilliant light and the glory-beaming cloud was a striking emblem of the Divine Shekinah. They were heavenly attestations of our great Immanuel—God with us.

14. *The Mountain Home.* How naturally did half-bewildered Peter propose to build a little celestial city upon Mt. Tabor! With Moses and Elijah in their assigned tabernacles sweetly conversing of heaven, how gloriously would the hours, and days, and weeks, and months, and even years, have passed away; till, finally, Elijah's "chariot of fire"—angel guided—should descend to earth and take six tabernacle dwellers all at once up "the shiring way! But no, Moses and Elijah have work elsewhere. The sin-darkened multitudes must receive the heaven-appointed gospel from the instructive lips of Jesus; and sad Gethsemane, and bloody Calvary awaited him.

*Dou's Station, Iowa*

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## FULLNESS OF THE SPIRIT.

BY MRS. T. S. HUTTON.

"But ye shall receive power, after that the Holy Ghost is come upon you."—Acts 1:8

In these days of formalism and spiritual death many are lamenting their lack of power, looking at their past experience as though it were something too good to be hoped for again this side of heaven. "Say not thou, What is the cause that the former days were better than these: for thou dost not inquire wisely concerning this."—Eccl. 7:10.

What we have once enjoyed is as drops before a shower compared with what God has for his children, if they will live up to their privileges. The Word says: "Hitherto ye have asked nothing in my name: ask and receive, that your joy may be full."

God gave his only begotten Son to purchase for us this salvation; and the great price paid for it must certainly ensure for us something more than common, both in kind and degree. The great cross in these days for Christians is, to be *filled* with the Spirit. We are living under the Holy Ghost dispensation, and as a people we are held to demonstrate the fact in our profession and lives. We can accomplish nothing without this practical display of spiritual fullness and control. Sinners go to and from our places of worship like a door on its hinges, unprofitable and unblest. Nothing seems to move them; and we wonder why.

The case is thus because we who profess Christ are not living to the extent of our privileges. Our experience and lives may be all right so far as our own salvation from sin is concerned, but God has promised to give us grace and glory.

But you may say, "It is no cross for me to be blessed." Try being *filled with the Spirit*, giving yourself up body, soul and spirit, to be used as he shall see fit; "counting not your life dear unto you;" becoming of no reputation, abandoning yourself to the operations of the Holy Ghost in and through you, and then see if there is not a cross in it that kills.

And this is the secret of our barrenness. We are not willing God should have us fully. We cry out for the fullness, and then shrink from being filled. What vain and foolish presumption, to expect God to work in our way; and what ignorance, to think our way is better.

Oh, what a wave of glory and power would sweep over this land, if Christians would yield themselves up to the operations of the Holy Ghost.

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Cease to do evil: learn to do well.

## SILENT PRAYER.

In prayer we speak to God, but there is also the silence of prayer. Our lips utter no sound; we can not find words to express the language of the heart, but the soul still prays. Perhaps we are too weary in body or in mind; perhaps the brain may be too utterly exhausted to frame the petitions we would ask. Still we desire to hold communion with Him who bids us come to Him when we are tired. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Then comes the experience and the silent prayer. What is it?

1. It is just kneeling down in our accustomed place, and lifting up our hearts to Him in wordless petition which speaks only in the well of longing, deep down in our souls.

2. It is letting God speak to us in our silence, and we listening to his voice. There are many things He will say to us, if we will only hear them—deep, sweet, holy things—comforting things, and things that will draw us away from the world, to follow Him more closely.

3. It is a time of great nearness to Jesus. Is He not close by? Having felt the weakness of our nature, He draws near in full sympathy with our weariness.

4. It is a time of strengthening. Sometimes our "strength is to sit still." No less do we receive strength from God when we are drinking in silence from Him who Himself chooses sometimes to be "silent in love." So may we arise from the silence of prayer, invigorated and strengthened.—*N. Y. Observer.*

The happiness of a genuine Christian lies beyond the shock of earthly disturbances, and is not affected by the changes and chances to which mortal things are exposed.—*Clark.*

THERE IS NOT enough downright, honest, hearty reading of God's word. Reading there is, it is true, but it is not the reading that is calculated to do good. We have no doubt the lately renewed controversy concerning the Scriptures has induced many to give the Word a reading just to see whether the Bible is so grand a book as represented. Let the Bible be your daily guide and counselor. Do not read merely to decide for yourself whether critics are right or not. Do not read it to learn mathematics, geology and astronomy: it was not intended as a text-book on any science. Read it as our fathers read it, as the word of the living God. Read it reverently and prayerfully. There are men who have read passages of Scripture and then prayed over them until the light of heaven shone into their hearts. These are the men of real power in the world. The Bible has a wonderful influence upon the heart.—*The Voice.*

When Daguerre was working at his sun-pictures, his great difficulty was to fix them. The light came and imprinted the image; but when the tablet was drawn from the camera the image had vanished. Our lamentation is like his, our want the same—a fixing solution that shall arrest and retain the blessings. He discovered the chemical power which turned the evanescent into the durable. There is a divine agency at hand that can fix the truth upon the heart of man—God's Holy Spirit.—*Pulpit Treasury.*

—God can make the grief a grace, the burden a blessing, and light up the disappointment so that it becomes the torch of hope. The rod itself shall bud and blossom and bring forth almonds, so that the very things that chasten us shall present beauty and fruit.

## A PLEA FOR PEACE.

BY JOSEPH COOK.

Not reformation only, but regeneration is the demand of Christianity, of every individual, every people, and the whole unified family of the world's nations. It is religion that is to be the basis of all really hopeful and permanent secular reform, and not secular reform that is to bring in by and by a perfect religion. My conviction is profound that the preaching of the gospel must go before any pervasive self-supporting success of great philanthropies, even in pagan nations, and that we must look for the world's regeneration in a large part before we can expect its reformation throughout any very wide and untroubled portion of its now vexed, harassed, degraded populations. Take the most advanced of present nations, and how near are they to having this inner wisdom of self-surrender to God? Do they possess any considerable amount of the genius that comes from harmony with the divine laws of the human spirit, and of the development of history at large? Only that inner wisdom and that genius can give us the height of human progress. As in the individual, an inner regeneration must precede any thorough outward reformation, so in the whole world, which is made up of individuals, we must look to religion as the basis of secular reform. Nothing less stern than this is fit to be preached in the name of science or revelation.

1. The growth of Christianity is already so great that it is responsible for the maintenance not only of national, but also of international morality.

2. But international morality can not be maintained without leading to the reformation of international law.

3. The united Christian sentiment of the globe has power to seize by

the throat and break the neck of any unjust international movement.

4. As the slave-trade, piracy, and other international evils have been abolished, so all the abuses that remain in the conduct of nations toward each other must be reformed.

5. It must be proclaimed unflinchingly that even commerce is not to stand in the way of righteous judgment in the affairs of nations.

Why did Great Britain recently make war with Egypt? Because of commercial reasons. There was likelihood that Egypt would run away with the funds that were needed to pay certain European creditors, and so England and France declared war. I am not saying that, everything considered, this war was wholly unjustifiable; but I have immense sympathy with John Bright, who resigned his position in a proud English cabinet simply because he felt that commerce in England's relations to Egypt had throttled moral law, and that he believed the moral law should throttle every unjust thing in commerce.

6. It is chiefly, to-day, the inertness, the greed, and occasionally, the moral unscrupulousness of nominal Christians, under temptation of gain, which maintains the worst international abuses of the world.

Make the nominal Christians real ones, and the principal evils of this earth will vanish out of it as the snow drifts disappear under the vernal heat. As slavery was abolished, so a multitude of abuses yet notorious in the international relations of populations called Christian would disappear were once nominal Christians made aggressive ones.

7. Commerce itself, in spite of its selfishness, and even on account of it, may become a chief support of international reform.

8. Communication between nations is becoming so swift and pervasive that it must lead to contact among nations, and contact to con-

ference, and conference to concert, and concert to co-operation, and co-operation to virtual moral confederation.

9. What is wanted is not a union of Christian or even of Protestant or English speaking nations, but an alliance consistent at once with self-government in the different nations, with a cosmopolitan and Christian internationalism in their concerted action.

Not purposing the formal political confederation of Christendom, but its close moral alliance, part with part, throughout the whole earth, I defend a number of definite measures that would secure, if carried out, what scholars have been asking for these fifty years, — universal peace, justice in the relations of strong nations with weak, and a general advance of Christian principle through all the departments of international law. Let us name some measures directly promotive of peace required by international morality.

1. Arbitration in place of war in every case to which it can be applied; treaties including agreements to use arbitration before resorting to war.

2. The complete abolition of the slave trade on the sea.

3. A high court of arbitration in case of disputes between two nations.

4. An annual conference of nations, with a view to facilitate intercourse, prevent abuses, and secure international peace.

When the Panama canal is cut why should the United States not guarantee its military neutrality? All wars should be kept out of it and the Suez canal, and out of the seas sixty miles from either end of each. The interests of neutrals in modern European wars have become so great that the great powers have often guaranteed the military neutrality of Belgium, the Rhine and Switzerland. In Australia I heard statesmen say-

ing that after the Panama canal is cut, the time will come when Cobden's doctrine will look practical; that the great highways of commerce on the oceans should have their neutrality guaranteed by the chief powers of Christendom. The time is coming when to the English-speaking nations of the world and the self-reformed hermit nations of Asia, the Pacific Ocean will be only what the Mediterranean was to the Roman Empire.

International reform, you say, is a mere kite flown in the winds of philanthropic discussion, and is useful only as a toy. Your Sumner was accustomed to fly it, however, and so was your Longfellow:

"Down the dark future, through long generations,  
War's echoing sounds grow fainter, and they cease;  
And like a bell with solemn, sweet vibrations,  
I hear once more the voice of Christ say,  
'Peace.'"

Charles Sumner, through his whole career, was a defender of the principles on which scholars are trying to build universal peace. He believed in war, indeed, such as our Northern States fought to abolish slavery and maintain the Union, but his aim was to spread the white robe of peace around the whole earth. This same kite has been flown by John Bright, by Cobden, by Emmanuel Kant, by Bentham, by President Woolsey, by David Dudley Field.

When the suspension bridge was built at Niagara, the first thing done was to send a boy's kite over the chasm. It carried a silken cord across the roaring abyss beneath it, and that cord drew after it wires, and the wires cables, and the cables a bridge which now bears the thunder of traffic between the two empires. Just so this thought of a league of advanced populations, of this idea that it is the duty of Christendom to maintain international morality, and thus to lay the basis for reform of positive international

law, this scheme of an Anglo-American alliance, this theory that it is possible and desirable to bring all advanced nations together in a cosmopolitan moral confederation, may be a kite flown in the winds of discussion; but, if you fly it often enough and long enough on both sides the Atlantic and Pacific, and in northern and southern hemispheres, it may ultimately carry over the abysses of international prejudice a silken cord of Christian unity, and that cord may draw after it wires and cables, and by and by a bridge, which shall bear the weight of the heaviest international reforms, and uphold at last the Blessed Christ as he walks into the dawn of the millennium day.

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THE FIRST HYMN TO CHRIST.

BY EDWARD P. WESTON,

*From the Greek of Clement of Alexandria.*

CHRIST! of tender lambs the Leader,  
Shelter of each nestling bird;  
Of our young the Guide and Pleader,  
Let our song to thee be heard:  
While sweet praises each voice raises  
To the Everlasting Word.  
King of saints, the all-prevailing  
Message of the Father's grace,  
Lord of wisdom, grief-assailing  
Saviour of our mortal race;  
Shepherd Jesus, guide and lead us  
To thy heavenly pasture-place.  
Fisher in the sea of mortals,  
Whom thy grace alone can save,  
Luring us from sin's dark portals,  
Luring from the hostile wave:  
With thy life so sweet and tender,  
Save thy saints, O Christ, we crave.  
Lead, O King, to life eternal,  
In the footsteps thou hast trod,  
In the heavenly way supernal,  
Strength of those who worship God;  
Fount of mercy, virtue's Author,  
Lead us with thy staff and rod.  
For thy lowly life of teaching,  
Find thou here thy blest reward;  
While the children, heavenward reaching,  
Sing the praises of their Lord:  
Children tender, their Defender  
Praising in divine accord!

—N. Y. Observer.

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If you would not fall into sin, do not sit by the door of temptation.

GOLD-WEARING MINISTERS.

The *Christian Advocate* says that "Edward Everett, at the verdant age of twenty, preached on 'The Fashion of this World Passeth Away' with — a diamond ring flashing on his finger!"

We have heard Methodist preachers read complacently that part of the General Rules which alludes to "the putting on of gold and costly apparel," while their gold sleeve-buttons, shirt-studs, chains, and not to speak of rings, would keep putting themselves right before our eyes, in spite of our most charitable frame of mind. We can not explain how they manage to read "the general rules" under such circumstances. Some men are equal to such emergencies. We merely state the fact. May we meekly venture to suggest that it would be a happy deliverance if all such fashions would pass away from all preachers with the few years of their verdancy, if not when they professed to be converted. — *Christian Standard*.

Yes, indeed. But what of a grave bishop, declaring that "the Bible does not forbid the wearing of gold!"

What of prominent members of the National Associations, with gold chains and cuff-buttons!

What of a prominent Western minister, forward in earnest efforts to spread Scriptural Holiness, and pronounced in the profession of sanctification, whose breath was so perfumed with tobacco that, upon our first introduction to him, we experienced the usual disagreeable nausea that all healthy persons suffer when tobacco attacks them, and whose tobacco-stained linen was be-studded with golden gems!

What of a minister reading with comments the General Rules of the M. E. Church, and remarking upon the Rule on Dress: "The Lord Jesus did not come down to earth to keep

a millinery establishment to dictate fashion!"

What of another pronounced Holiness man who remarked, in reading the Rule with special reference to the wearing of gold, that "some people 'strain at a gnat and swallow a camel' without greasing!"

And what of the great and influential Church papers, that are as silent as death upon this question, but ever ready to chronicle the gifts of gold-headed canes, and notice other stylish gifts received by ministers and their families!

The early Methodists did not attempt the impossible work of leading souls into the life of inward holiness while disregarding or neglecting outward and practical holiness. But now we see everywhere the attempt to maintain religious life without righteousness. This old Romish delusion is diffusing itself among sentimental Christians to-day, and needs to be exposed and abhorred. — *Banner of Holiness.*

The questions asked by the *Banner of Holiness* are too hard for us to answer. Is there any one who can "rise and explain" these knotty points? Had we not better — each and all of us — return to the original primitive Christianity and primitive Methodism? — *Christian Standard.*

It was for returning to "primitive Methodism" and trying to persuade others to do so, that many preachers and members were expelled from the M. E. Church, in western New York: and they were refused all redress by the General Conference.

Why do not some of the "holiness preachers" in the M. E. Church insist on carrying out their Rules on Dress? It might cost them their standing in the Church, but what if it does: it is better to be true to God at any cost. — EARNEST CHRISTIAN.

#### THE DEATH OF THE SOUL.

BY W. K. LA DUE.

DEEP silence reigns in the halls of Time,  
Save for the distant groan  
Of the Son of Man on Calvary,  
In darkness, and alone.

But hark! what means that solemn toll  
Borne on the calm, still air?  
Like the sullen note of an endless woe,  
The omen of despair.

'Tis the funeral knell of a deathless soul  
Fast bound in the chains of night;  
Of one who has turned from the way of life  
And rejected the precious light.

Long did the loving Saviour knock;  
Knock at the bolted door:  
His brow was wet with the dews of night,  
And pierced by the thorns he wore.

Oft did He cry from an aching breast,  
"O come unto me and live."  
But the heart of stone turned not aside,  
The priceless Gift to receive.

And the saints of God, with streaming eyes,  
Plead with that hardened soul;  
But though pale and weak 'neath the Spirit's power,  
He would not be made whole.

Then was the gate of mercy closed,  
And opened, the gate of wrath:  
Now nought remained but the fires of hell,  
And the pangs of eternal death.

No hope, as ceaseless ages roll,  
Shall soothe the anguished heart;  
That awful gulf at last is crossed,  
For God has said, "Depart!"

SPURGEON says, and with a deal of truth: "Oh! how irresolute a man often is concerning a sin which he knows to be a sin, but which enchants him with its sweetness. Ah! how a man will say: 'I must give it up, but I cannot.' Sin dies hard; it makes a hundred excuses for itself, and pleads: 'Is it not a little one? Is it not a sweet one?' O Lord, then give me strength of resolution; and when I know that a thing is wrong, help me to have done with it; and when I perceive an action to be right, help me to make haste, and delay not to keep thy commandments. O! my Lord, may I never try to patch up a peace between my trimming and compromising. If I know a thing to be thy will, may I never parley nor question; for this is not obedience. The spirit of parley is the essence of high treason."



## EDITORIAL.

## DRAWING BACK.

God says "If any man draw back my soul shall have no pleasure in him." Heb. x:38. Yet many do draw back. They profess to give themselves fully to the Lord, but it is only for a season. They run well—while the way is smooth and there is nothing to discourage. They approve themselves the servants of Christ, *in honor*. But when *dishonor* comes, they present every appearance of being servants of themselves. While the church to which they belong keeps them in the position they desire, they appear to be full of zeal; but let them lose their position and they are ready to leave the church, especially if there appears to be a good prospect of their doing better for themselves elsewhere. Principles which they appeared to hold dearer than life, are readily given up; and doctrines which they advocated with the utmost boldness, as great truths of God essential to salvation, are easily surrendered. Practices which they vehemently denounced as inconsistent with the profession of Christianity, they tolerate in others, and indulge in themselves: And the most hopeless feature of the case is, that such persons profess to be in a better religious state than they were ever in before! Their acquaintances see that they have departed from the Lord; but if any one attempts to convince them of the fact, they at once count him as an enemy. They have drawn back to perdition, but they know it not. The light that was in them has become darkness, and that darkness is supernaturally dense!

Saul thought he was getting rich from the spoils which he unlawfully saved in his victory, but God said: "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and

hath not performed my commandments."  
—1 Sam. xv:11.

You need to guard carefully against entering upon such a course: for if once entered upon, it is rarely forsaken. It is a downward road; and hence it is traveled with the greatest ease. It is one of the well-beaten tracks in the broad way; and hence it is immensely popular, for *many there be that go in thereat*. But it ends in destruction! Sooner or later the end is reached; and then comes the unbroken darkness of an eternal night of despair. It seems impossible to renew again to repentance those who were once illuminated, and once had tasted the good word of God and the power of the world to come, but have apostatized from the faith.

For those who have been active and prominent in the cause of God to draw back, discourages others. Frequent desertions weaken an army more than an equal number of recruits can strengthen it. They cause those who are faithful, to lose confidence, in a measure, in one another. When many of his disciples went back from our Lord, and walked no more with him, he said to the twelve, "Will ye also go away?"—John vi:67.

As you value your own soul, and as you love the cause of God, be careful then how you begin, in the least to, turn back. No matter how the conflict rages, stand firm in your place, and never retreat from the position in which God has placed you, and never betray your trust. Let it never be said of you, as it was of one of the tribes noted for its instability, "The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. Yea, they turned back and tempted God, and limited the Holy One of Israel."—Ps. lxxxiv:9, 41.

If you would not draw back, you must go forward. There is no standing still. To be irresolute is to relax your hold; to falter is to fail; to lose your faith is to go

down — for *He that doubteth is damned.*  
—Rom. xiv: 20.

If you are standing still in the divine life, you must begin to walk: if you are walking, you must run: if you are running, you must mount up with wings as eagles. If trials and persecutions come, take them bravely, and look to God for deliverance. If men talk about you, be thankful that you are not in prison; but if they should, for Jesus' sake, put you into the inner prison and make your feet fast in the stocks, still you can pray and sing praises unto God. There is never a night so dark but that it is followed by the light of day; never a mountain so high but that the eagle can find a smooth passage over it; never a sea so rough but that Jesus can take the trusting soul safely over it.

Then settle it, once and forever, that come what will, you will never draw back. Say with the Apostle, *But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*—Heb. x: 39.

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FIGHTING HOLINESS.

We do not mean those who fight holiness, but use the word fighting as an adjective to describe holiness.

The phrase may be used in a bad sense and in a good sense.

A professor of religion who is all alive to his own importance, ready to join issue with every body on every occasion who differs with him, to put the worst construction upon the actions and the worst meaning to the words of others, who stirs up strife and divisions wherever he goes, has a bad kind of fighting holiness. He may be zealous for reform but does but little towards promoting, "peace on earth and good will towards men." He is very apt to substitute bitterness for love, presumption for faith, obstinacy for firmness. Men who are naturally pugna-

acious, even when truly sanctified are liable to lose the fullness of love, and then become quarrelsome: and if, as is generally the case, they keep up their profession of holiness, they prejudice sensible people against the doctrine and do a vast amount of harm.

But true holiness is not the easy, obsequious, compromising principle that many appear to think that it is. It is brave as a hero and at the same time as gentle as a woman. It is valiant for the truth. When called upon, it is ready to defend it, and if need be to die for it. The man of God is solemnly charged—*"Fight the good fight of faith, lay hold on eternal life."* 1. Tim. vi: 12. Our Lord says *"I think not that I am come to send peace on earth. I came not to send peace but a sword."* Matt. x: 33. Wherever sin and true holiness come in contact there must be war.

All eminent saints have been great warriors. Paul describes his life at its close by saying *"I have fought a good fight."* Luther and Wesley and Finney were mighty men of war.

But see to it that in the midst of all your fightings you keep filled with love,

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TOBACCO AND HOLINESS.

We rarely criticise any thing that aims to do good. We have no disposition to do it. Captious critics can find fault with every thing that is said or done. We are not one of them.

But we cannot but express our surprise and regret at seeing the following in a paper that we esteem so highly, in the main, as we do the *Christian Standard and Home Journal*.—"We would be glad if some of our friends who want us to surrender our advertising, would show the sincerity of their complaints against our advertisements by paying to turn one of our advertising columns into an anti-tobacco column."

How a paper that advocates holiness can do it in this country without making vigorous war upon tobacco, with the light that is now shining upon its use, is a mystery to us.

When we started the EARNEST CHRISTIAN, twenty-fours ago we did not know of a single holiness journal that endeavored to show that Bible holiness was inconsistent with the use of tobacco. God had raised up one man, Rev. M. Trask, in New England, who gave his whole energies to that great reform. His anti-tobacco Journal was filled with facts and arguments on this subject. We became convinced that every Christian should give up tobacco. We took our stand.

If the use of tobacco should be denounced, then should it be renounced. If the use of it is consistent with holiness, let it alone. If not, if the habit of using it is a hurtful, filthy, unchristian habit, then put it out of the church altogether. It is a gross inconsistency to denounce as a sin anything which we tolerate in the church. It is holding the truth in unrighteousness.

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#### JOHN S. INSKIP.

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This eminent minister of the M. E. Church, known by-reputation to many of our readers, died in holy triumph at his home at Ocean Grove, N. J., March 7th. He was one of the prominent leaders of the "Holiness movement," in the M. E. Church and for many years editor of the *Christian Standard and Home Journal*.

He was an able preacher, an indefatigable worker and will be greatly missed.

In the morning before his death he had a wonderful season of rejoicing and victory. His last words were, "Triumph! Triumph!"

#### THE QUESTION OF THE AGE.

The N. Y. *Tribune* has not, since the death of Horace Greely been noted for its efforts on the side of reform. But in an editorial under the above caption it has spoken out on the liquor question in a strong, earnest, eloquent manner. It says:

"It has been said that the end and the test of good government is the greatest happiness of the greatest number. If this be true it must be owned that no government extant is satisfactorily conducted. For observation shows that, as a rule, political energy is expended upon secondary concerns, while politicians employ all their dexterity in avoiding action upon the great problems which most deeply involve the destinies of the masses. There is to-day in the English speaking countries no such tremendous, far-reaching vital question as that of drunkenness. In its implications and effects it overshadows all else. It is impossible to examine any subject connected with the progress, the civilization, the physical well-being, the religious condition of the masses, without encountering the monstrous evil.

It lies at the center of all social and political mischief. It paralyzes energies in every direction. It neutralizes educational agencies. It silences the voice of religion. It baffles penal reform. It obstructs political reform. It rears aloft a mass of evilly inspired power which at every salient point threatens social and national advance; which gives to ignorance and vice a greater potency than intelligence and virtue can command; which deprives the poor of the advantages of modern progress; which debauches and degrades millions, brutalizing and saddening them below the plane of healthy savagery, and filling the centres of population with creatures whose condition almost excuses the im-

morality which renders them dangerous to their generation.

All these evils, all this mischief, all this destruction of human souls and intellects go on among us daily and hourly. There are none so ignorant and inattentive as not to have personal experience of some of them, some hearth darkened; some family scattered; some loving heart broken; some promising career ruined; some deed of shame done. Yet how hard it is to get this gigantic evil attacked seriously. Temperance organizations have indeed been fighting it for years, yet popular inertia has resisted their utmost efforts. But has all been done that might and should have been done by the organized agencies that represent the higher life? What are doctrinal points, for example, compared to this ever-present, ever-active, insidious influence? What are sectarian differences by the side of this national curse? Can the churches fold their hands and flatter themselves that their duties are all fulfilled, while the masses prefer the saloon to the pulpit, and while rum rules in politics and society? Are the higher educational agencies doing all in their power to advance civilization while they ignore this obstacle to progress? Can any political organization be said to represent the best aspirations and the strongest needs of the people, while this abiding source of misery, crime and poverty is allowed to spread and flourish?

There is needed something of that sacred fire which kindled into inextinguishable heat the zeal of the abolitionists, which compelled the abandonment of human slavery, to rouse the national indignation and abhorrence against this very much greater evil. Nothing short of this, it is to be feared, will impel time-serving politicians to approach in a spirit of earnestness a subject which is distasteful to them mainly because they think they cannot afford to do without

the help and support of the class who derive from the degradation of the foolish and ignorant the means whereby they continue to rule and plunder those whose sagacity is proof against their snares."

We hope that the other great dailies will awake to the importance of this question and boldly attack this greatest enemy of society, instead of giving it aid and comfort. There is enough moral influence in the land, if it were once fully aroused and wisely organized and directed, to sweep away this wide spread, withering curse.

The *Tribune* may do a great work for God and humanity by continuing to speak out on this subject with its accustomed vigor.

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#### THE ISSUE.

The destroyers of men are making the issue squarely with the friends of peace and good order. In the State of New York, the liquor and beer dealers formed a State Association at Utica, the 6th of March, and made an open avowal of their principles and policy, among which are the following:

"That we, as the representatives of liquor, wine, ale and beer dealers, do hereby declare, in convention assembled, that we intend to see that our rights are respected, and moreover, having to pay our share of the taxes (which we do willingly), we consider ourselves entitled to the respect of our fellow citizens, and not to be treated like the criminal classes."

It is strange that these men in making their appeal to the public, did not hire some one to put it into good English! But the meaning is evident.

With the legal right of licensed saloon keepers to ruin the bodies and souls of men, there is, alas too little interference! Annually they kill one hundred thousand of their friends and customers. They send sorrow and anguish to many more stricken hearts. But they have under-

taken a hard task in trying to make good men respect this infernal right!

No men are entitled to respect because they pay their taxes, when they make twenty times more taxes than they pay.

That many of the saloon keepers are ex-convicts—a large share of these from the old world—is a well established fact.

What means they intend to use to have their position respected they are free to tell us.

"That it is not our intention, by the declaration of principles, to beg or to crave from the different political parties in the State the necessity of a fair and explicit excise law, but we, as voters and part of the people of the State, have fully determined to organize in every Assembly District of the State for our common cause, viz., the preservation of our liberties as business men."

The meaning of this is obvious. The thirty thousand saloon keepers of the State intend to stand as a solid body between the two parties and vote for the men, by whichever party nominated, who will be true to their interests. This will bring us absolutely under the control of the liquor power. The saloon keepers will make laws for us and select the men to administer them. Are the people of this State prepared to come under this ignominious power? Yet there does not seem to be any help for it, unless the moral and Christian people of the State shall also organize, and meet the saloon keepers at the polls. One of the greatest statesmen of England said: "When bad men combine, good men must unite or go to the wall one by one in an inglorious conflict."

Again they say:

"In order to give effect and prestige to our principles as expressed in said form, we denounce any and all measures introduced in the Legislature, such as high license and prohibition."

If we must have license, the higher it is the better. But we want no license. There is no use in endeavoring to con-

ciliate these men who live by preying upon society. Their horrible business should be suppressed.

The issue is forced upon us. Unless we would be absolutely ruled by the rum power we must accept its challenge so defiantly given. Every voter who fears God and loves his fellow men must see to it that he does not, under any circumstances give his ballot for any man who will use his official influence in favor of the liquor traffic. This much of practical holiness is demanded of every professor of the religion of Christ.

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### REVIVALS.

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Of all works of grace that I have ever witnessed as yet, I have seen the greatest at Washburn, Wis. I think that I can safely say that from 150 to 200 have been converted—made free after the regular old gospel fashion. There were only two Free Methodists here when we came. Now something over sixty have joined the class. Two men who had not spoken to each other, or even to relatives on either side for years, and who had tried to shoot each other, were both converted and ran and threw their arms around each others necks before the entire congregation. The people came in immense crowds—many came ten and fifteen miles to attend the meetings. Philip got blessed one night and jumped most as high as the pulpit.

People came to the altar crying and begging for mercy; as many as forty-five at the altar at a time, and they found mercy too. Praise our God forever! Bros. Hanmer, Kelsey and Hanna were there; Bro. and Sister Parks, Sister Kittie and the Lord in power over everything else.

I feel like praising God tremendously. I wish I could make this paper shout glory!

*Kittie Wood.*

At Ridgeway, Canada, Bro. W. T. Hogg, of Buffalo, is holding meetings with marked success. The whole community is deeply stirred. Large congregations come out every night through rain and mud—some from a distance of seven or eight miles. Some cases that were considered hopeless have been converted. We preached there four times on Saturday and Sabbath, March 22d and 23d. Four were converted on Saturday, and some on Sunday and Sunday evening. Bro. Hogg is to continue these meetings.

There is a great opening for a thorough work of God in Canada. The people are more religiously inclined than in the States. The union of the various Methodist churches in one great ecclesiastical body makes ample room for godly, live, earnest Societies. Many of the most devoted of the people do not look upon the union as calculated to promote the life and power of godliness.

Let the saints pray that God will thrust out laborers into this part of his vineyard.

Rev. C. W. Sherman writes us from Mason City, Ill. "Dear Bro. Roberts: I am at work here. Bro Auxier rented a hall and paid twenty-five dollars rent, waiting for me. Then I sent Brother and Sister Smith in my place. Eighty have been saved; seven were seeking last night. They have a fine building spot purchased and yesterday started a subscription for a church. They raised \$300. in the forenoon. There is no cessation of interest. Glory to God!

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#### CORRESPONDENCE.

#### OBITUARY.

BENJAMIN FRANKLIN JOHNSON was born in Anderson Co., East Tennessee, Oct. 14th 1803, and was raised in Campbell county Tennessee. In 1826 he was

married to Martha Oliven. In 1866 his wife died, and in 1868 he married Mrs. Elizabeth Jane Bunken. He was the father of thirteen children, eleven by his first wife and two by the second. In 1827 he professed religion and joined the Methodist Episcopal church and was a faithful member for forty years; and was steward a number of years. In the year 1828 he moved to Arkansas and lived there about thirty-five years. In 1863 he went to Kansas; after that he moved to Jasper county, Missouri. Here he lived until April 17th, 1883, when he died in the triumphs of a living faith.

In 1878 father joined the Free Methodist church ever living a faithful member until his death. Father's was a life of righteousness. He was known of all who knew him, to be a friend to the poor, always ready to help the needy and those in distress; he was antislavery all his life; and in the rebellion he suffered the loss of almost all things for the sake of principles and the rights of the oppressed. Father was opposed to secret societies in every form. About twenty-five years ago he said that free masonry would ruin the M. E. church if the ministers did not leave the masons. He left the M. E. church on account of the evils that had got into that church. Father opposed wrong wherever he met with it. He was a very temperate man, opposed to the use of tobacco in any form. Father was taken sick on Thursday and died Tuesday morning at six o'clock. His disease was pneumonia. He suffered greatly, but was in his right mind to the very last. He said time and again that Jesus was with him and that the Everlasting Arms were underneath him and he feared no evil. His dying charge to his children was very affecting. We mourn our loss, yet we feel that our loss is his eternal gain. Let me die the death of the righteous and my last end be like his. *Caroline F. Witherspoon.*

ROBERT E. IBBOTSON, aged six and one half years, grand child of Robert Ibbotson, passed away and left stricken hearts. The following remarks were made at the funeral by Rev. Dr. Stickland. They may give comfort to other stricken ones.

"When Mary Magdalene came in the early dawn to the sepulcher seeking the Saviour, an angel met her saying, "He is not here, he has risen." So we may say of this dear child. He is not here; his body lies in the casket beside us, but his soul has risen. To-day while we weep over our loss, he rejoices, safe in the arms of that Saviour who said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." "Except we become converted and become as little children, we shall not enter into the kingdom of heaven."

When we stand by the grave of those who have come to maturity, we can only hope that they have passed into blessedness but the lambs of the flock, we know they are gathered home safe in the bosom of the Father. There they shall never know sorrow or pain; and all tears shall be wiped from their eyes. They have died in the Lord and are forever blessed. To those who mourn the loss of our Robbie, let me say, this Saviour is your Saviour and he says unto you "Come unto me all ye that labor and are heavy laden and I will give you rest."

To the stricken father I would say follow him, he cannot come unto you, but you may go to him. Take the Lord as your everlasting portion that whether living or dying you may be his. "He that believeth on Jesus shall never die."

*Montclair, March 3d 1884.*

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LOVE FEAST.

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ALMEDA BRIGNER.—I have been receiving the EARNEST CHRISTIAN for

over a year; last year it was sent to me by some friend. I will continue to take it as I think it is well worth the price, I feel as though I could not do without the EARNEST CHRISTIAN. It is a blessing to me as I do not have the privilege of attending meetings. There are few meetings in this part of Nebraska. I believe God put it into the heart of some kind friend to send me the EARNEST CHRISTIAN as a present, for which they have my sincere thanks. It has been of great benefit to me in helping me to live more holy and devoted to my blessed Redeemer. I find the narrow way the best and safest way to travel in. Would to God we had more in our land who were not afraid to preach Bible holiness. We greatly need a revival of religion in this part of the west. Sin greatly abounds here. I think sometimes that I almost stand alone in my Master's service but praise the Lord I have ever found his grace sufficient in every time of need. My face is as a flint Zionward, I expect to stand as a witness for Jesus while life lasts, I long to see God's work built up in this place; help me to pray that God will send workers here that are not afraid to work for his cause.

*Hamilton Co., Neb.*

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W. H. STAMBAUGH.—I have been reading for five months the EARNEST CHRISTIAN which has been sent to me by some unknown friend of mine. He surely must be a lover of the Lord and Saviour Jesus Christ. It has helped me wonderfully on the subject of perfect love and still helps me daily as I read its golden pages over and over again. I thank God for such a magazine full of perfect love and of the wisdom of God. I wish to tell my beloved in the Lord that I lived in the wild prairies of Kansas for over five years and last December, a preacher by the name of Gibson, who believes in plain dress and preaches

Christ and him crucified commenced to preach and hold a protracted meeting. He preached the Bible so truly that the worst sinners we had in the neighborhood yielded and came out on the Lord's side. There are about sixty people in our township and there are forty-five of them belonging to the church and now claiming that they have been washed clean by the blood of the Lamb! Glory to God for such love in our midst! We feel in our class and prayer meetings and at home that God reigns in our midst. It has made whole families, yes and whole neighborhoods happy. Peace on earth good will to men.

*Brown's Grove, Kansas.*

MRS. ELLEN HULET.—My testimony this evening is, that I love the Lord with all my heart; I delight to do his blessed will. I find His yoke easy and his burden light. It is a little over eleven years since the Lord most gloriously saved me from formalism, set my soul at liberty and brought me where I could run up the shining way. Bless his name. I find that it pays even in this world to obey the Lord and take the narrow way with all that it means. Glory to Jesus I am in the way pressing on to know more of God and this uttermost salvation and expect to go through with the resolute few. I feel that I am joined to all the living and washed in the blood of the Lamb. Hallelujah!

*Wilson, Kansas.*

A. C. McDONALD.—My religion is good, if it had not been it would have been gone long ago. Oh! I have been tried, but God has been with me and has wonderfully sustained me. Praise his holy name! He has healed soul and body: he has just made a man of me; saved me from all my filthy habits. I am fifty odd years old, but I feel like I had dropped back ten years. The Lord has done it all. Praise his holy name!

G. G. SCHWATKA.—'The EARNEST CHRISTIAN has been of so much benefit and comfort for the last sixteen years, that I want it continued to the end of my life. How long that will be is with the Lord. I am now nearly seventy-four years old. The EARNEST CHRISTIAN to me is better gospel preaching than we have here in many of the churches. Preachers read their manuscript sermons and have their Sunday School theaters for their children. The Master told his disciples that in the last days because iniquity shall abound the love of many shall wax cold. This makes me believe that we are in the last days of this dispensation of Grace.'

A. J. MCKEITHENE.—I realize that I am one that was spoken of by Daniel the Prophet, many shall be purified and made white by the holy Ghost and the blood of the Lamb; and I am now being tried. Glory to God for ever and ever! Every trial lifts me higher in the joy of salvation. I do thank and praise God that it is my privilege to live in the enjoyment of full salvation. Glory to his holy name.

L. BAR—I have been afflicted lately but glory to God my afflictions have driven me nearer to God. I feel that I am sanctified wholly and that my soul, body and spirit are being preserved by the God of peace.

ROBERT JONES.—I am walking in the light, and the blood of Jesus cleanses me from all sin. I have trials but they all drive me further into the love of God. Pray for me that I may be a true soldier of the cross.

G. W. STOUP.—I feel like singing, "Oh, the joy of full salvation!" for I feel it deep down in my soul. Glory to God!