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CHRISTIAN SCHOOLS.

BY REV. B. T. ROBERTS.

Schools for the masses owe their existence to Christianity. Common schools have never been found in any but Christian lands.

In this country, those who hate the Bible have undertaken to secularize our system of public instruction. Because of the corruption of politics, they have, to a large extent, succeeded. The two great political parties are so nearly equally divided that an insignificant, corrupt minority can, by going over to the party that will favor them, often carry their measures. In this way atheists and communists have, in some of the states, secured the enactment of laws forbidding the reading of the Bible in the Common Schools. The only book which has been proscribed is THE BOOK to which they owe their origin. The ungrateful child has disowned the loving parent.

We are already beginning to reap, in a startling amount of crime, the bitter fruit of the bad seed sown. The better educated portion of community is becoming demoralized as rapidly as it is becoming dechris-

tianized. Immorality keeps pace with infidelity as his shadow does with a man walking.

The ignorant class does not furnish the principal recruits to the criminal class. It doubtless contributes its share, but the schools of the land furnish their proportion of men who prey upon their fellow men.

So that Christian schools are needed not only to make Christians, but to make good citizens. Patriotism as well as Christianity calls for their establishment and support.

The need of Christian schools has been so generally felt that every denomination has its schools. We do not know of an exception in a single denomination that has been established for any considerable length of time.

Yet it must be acknowledged that these Christian schools are not securing as large results as they should.

They doubtless do a great amount of good but they should do a great deal more. Without them the country would be in a deplorable state; but with them raised to their highest efficiency the country would be far better off than it is at present.

We propose to notice two things that are needed to make our Chris-

tian schools more successful, as Christian schools.

First, *There must be a far deeper consecration to their support.* Preachers must insist more upon the importance of a Christian education. They must not merely touch upon it occasionally—they must dwell upon it, and make the people see that it is of untold value. Christians must place such an estimate upon their religion that they deeply feel that it is of more consequence to them and to their children, than earthly possessions. They will then be willing to make any needed sacrifices to have their children educated under the best possible Christian influence. The puritanism of New England has acted as good leaven in the newer portions of this country. It owed its efficiency, to a great extent, to the high estimate the people generally placed upon a Christian education. Upon a rocky farm, that to a western man would seem incapable of furnishing a moderate living, the father and mother toiled early and late that the sons, who, while toiling with them had managed to get ready for college, might go to Dartmouth, Harvard or Yale.

The Romanists of this country are not, as a body more wealthy or more intelligent than the Protestants. Yet they are made to feel that it is so necessary that what education their children have, should be of a religious character, that the day-laborer pays for sending his children to a religious school, rather than send them to a "godless school" where books and tuition are free.

And no Romanist school ever lacks for devoted teachers because it is not able to give the teachers as large a money compensation as they might obtain in other schools, or at other pursuits. This church can send to any field it chooses, any number of educated men and women who are fully consecrated to do any work that is needed to be done, for any kind of a living that may be offered. It is to this, more than to any other one cause, that it owes its power.

The primal cause of the lack of efficiency in Protestant schools is the want of entire consecration to God among the people. If this prevailed there would be no want of efficient teachers, of attentive scholars, and of the necessary funds to give these schools an adequate support.

When, as one result of the great awakening under the labors of Finney, Oberlin Seminary was founded, the people, many of them accustomed to luxuries, went into the woods, put themselves up rude log houses and started the school in a building made of slabs. When a visitor wanted a cup of tea, diligent search was made, and it could not be furnished in the settlement! But Oberlin soon became a power throughout the land. It rendered great assistance in the overthrowing of slavery.

Second, with this spirit of consecration should be united the most efficient methods. The best modes of teaching should be adopted.

But there should be more than this. All this may be found in the

secular schools of the day. The best system should be adopted for securing the result that is especially aimed at in the establishing of Christian schools. This is, not to furnish an easy and remunerative employment to teachers. It is not to afford the most delightful way to spend their youth to thoughtless, careless boys and girls, fond of fun and frolic. It is to train these boys and girls up for usefulness and happiness here; and for a glorious immortality hereafter. It is to accustom their minds to profitable thought and investigation; to teach them how to study, to aid them in acquiring a complete mastery over themselves, to imbue them thoroughly with Christian principles, and make them accustomed to Christian practices; in short to do all that can be done to help them to become intelligent, educated, consistent, efficient Christians.

To do this I am fully satisfied that the best plan that can be adopted in a preparatory school is the dormitory system.

Of those who come to these schools, the most have not acquired habits of study. They have been to the district school, and in a desultory sort of way, have obtained an imperfect knowledge of the first rudiments of education. They have never applied themselves to study continuously for any length of time. Their morals are not established. Their principles are not settled. Their ideas of Christianity are crude and imperfect. They are in a plastic, formative state. They are at that age when help is most needed,

and when the right kind of help properly directed will do them the most good.

Generally, in the popular schools, these young people are put into rooms, two together. Here they stay during study hours. They see almost nothing of their teachers except at prayers and at the recitations. They are, in a great part, left to themselves. As the phrase is "they are thrown upon their honor—their manhood," when as yet they have but little. If both of the occupants are inclined to, they may study. It is expected that they should. If only one is studious he may study all that the other will let him. If they wish to, they may write letters, read novels, or play games; there is nothing to prevent it. From two to four hours out of the twenty-four they are indirectly under the influence of their teachers. The rest of the time they are under the influence of each other.

It is still worse where they board out in a large town. They drink in the prevailing spirit, are frequently out nights, and are liable to become fond of society and its pleasures.

Under the dormitory system, the scholars from abroad all board in the school buildings. In a large school they are divided up into congenial families of about twenty each. These, with a tutor sleep in a large room specially fitted up for a dormitory. In study hours they have a teacher with them all the while in a study room. They are kept steadily at their work, and if they want any help in their studies

it is furnished at once. *They form habits of application.* This is of great importance—not only in study but in all pursuits of life. On the average they become better scholars than under the do-as-you-please system. It cannot be otherwise.

The religious advantages are far superior. The scholars are under the influence of the teachers all the while. If the teachers are consecrated to God in their work, full of faith and love, the scholars are either saved or kept under conviction. They are carefully guarded against forming bad habits. They are much more likely to become established in good religious principles. The teachers know where they are by day and by night. A lady who had been preceptress of a large Christian boarding school, in which the students had their rooms, said that when they came home from church on Sunday night, the principal walked at the head of the scholars and she at the foot, and yet, she said, almost every evening some would manage to slip out of the ranks and be gone all night.

When in California, we were strongly importuned to move there and establish a Christian school. A preacher in urging it said, "Our church has good schools here—so have other Protestant churches—but I do not know of a school in California to which I can send my daughter and feel that she is safe, except to the Roman Catholic schools." We then expected to go there and have a school started before this time.

The Roman Catholic Church has had a long experience in religious education. Its success cannot be questioned. They not only train up their own young people so that they remain zealous adherents of that church, but many Protestant youth who are sent to their schools come out established papists. Strange as it is, many wealthy, Protestant families send their children—especially their daughters to Catholic schools. The reason generally assigned is, that they feel that they are safer there.

The Roman Catholic schools are conducted largely upon the dormitory system. A constant supervision is exercised over the scholars. In the case of Protestant children it is done quietly and in the least offensive, most winning way. The susceptible girl is made to feel that those over her in her school have a real solicitude for her welfare—such as many a mother, a devotee of fashion has never exhibited for her child. "A continual dropping wears stones." Under this steady, quiet, but powerful influence, the slight early religious predilections give way, and the young woman or man becomes thoroughly indoctrinated in Roman Catholic theology. No subsequent influences, as a rule, remove these impressions thus made while the mind is in its formative state. The clay so easily molded when soft, retains its shape when hardened.

The oldest Protestant Boarding School in the United States is the Moravian School in Bethlehem Pa.

Though this denomination is small—numbering in all in the United States, only about four or five thousand members—this school is large. It generally has from three to four hundred students—most of them boarders. Many wealthy families in Philadelphia and in the South send their daughters there. It is conducted exclusively on the dormitory system. In every respect the school has met with remarkable success.

The objections to the dormitory system may be summed up in two.

1. The scholars do not at first like it, because of the restraint it imposes. But generally, after they become accustomed to it they see its advantages, and give it the preference. The restraint complained of is just what in most cases is needed. Those who are brought up from childhood to have their own way, often become dangerous in society. The citizen, as well as the Christian, needs to learn to submit without chafing to needed restraint. The self-restraint learned by practice is of great value, all through life. In the education of a child the question is not, what does the child like—but what does it need? Of this parents and teachers are the best judges.

A second objection is the extra duty that it imposes upon teachers. That one who teaches for his own benefit mainly, should prefer to teach but four, five or six hours a day, and then be free from all care and responsibility for others is but natural. But one who teaches for

Christ; who has in reality laid upon the altar of God his own ease and self-indulgence; who has fully set himself apart to do good, will not shrink from the self-denial involved, but will rejoice at the opportunity of doing effective service for the Master. The Roman Catholics have no difficulty in finding teachers consecrated up to this work—neither have the Moravians. Nor should there be any difficulty among any who profess to be the followers of Christ. "YE ARE NOT YOUR OWN" is a great truth that should make us ready and willing to render any service that the Master calls for.

When we started our school at Chili we were entirely unacquainted with the dormitory system. It was proposed by the Rev. WILLIAM BELDEN, a Presbyterian minister of New York city, who gave us one thousand dollars and had much to do with helping to found this school. He had given his attention to schools during nearly all his life. He was a teacher for more than forty years. He quite insisted upon this system, and thought a Christian school could not achieve its greatest results on any other plan. After giving it a fair trial we are decidedly of his opinion. We should be quite reluctant to start another school on any other system.

The future of the cause of God will be greatly affected by the training of the rising generation. Let us do all we can to have them trained up aright. Let parents count it, as it really is, of greater value to a child to give him a sound, thorough, Christian education than

it would be to give him a farm.
*"How much better it is to get wisdom
 than gold! And to get understanding
 rather to be chosen than silver!"*
 PROV. XVI : 16.

BE HEALED.

BY GEORGE VAN ARSDALE.

God not only gave Jesus to die on the cross, and thereby become the author of eternal salvation unto all who obey him, but he will also heal our bodies on the same condition, namely, if we obey him. While the blessed Jesus was on earth he healed all manner of diseases, regardless of their nature or long standing.

What is the original cause of sickness, pain and death? We answer, *Sin*. God calls on every man, everywhere, to repent of his sin. We know that Jesus has healed, and is now healing diseases in these modern days. But why are we, as professed Christians, carrying our sick bodies about with us, when our Jesus is a saviour of the body as well as of the soul? If we refuse or fail to be healed, are we not responsible?

Do not talk about glorifying God better through suffering. This is doubtless the mission of some, but not of all who are diseased. If God calls us to the mission of suffering, let us glorify him therein; but we must not believe that, as a rule, God is more honored in our sickness than in our health. Some speak in high terms of their souls, but lightly of their bodies, as if they were of no value. Such should remember these words of Scripture:

"The redemption of our body."—
 ROM. 8: 23.

"He is the Saviour of the body."
 —EPH. 5: 23.

"The body is for the Lord, and the Lord for the body."—I COR. 6: 13.

"Know ye not that your bodies are the members of Christ?"—I COR. 6: 15.

"I pray God your whole spirit and soul and body be preserved blameless."—I THESS. 5: 23.

"Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—
 ROM. 12: 1.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."—I COR. 6: 19, 20.

Christians of even ordinary intelligence should know, not only that they are saved from sin, but also that owing to a mysterious sympathetic union of the body and soul, physical unhealthiness seriously effects spiritual enjoyment. It is written, "The joy of the Lord is your strength."—NEH. 8: 10.

If we are holy and keep filled with all the fullness of God, we will not be so liable to break the Laws of Nature, which are the laws of God. "Whatsoever a man soweth, that shall he also reap."—GAL. 6: 7.

The mind which was in Christ will be in us, and that mind will cause us to think of God's promises in regard to healing our bodies; and it will also lead us, if we keep it, to embrace those promises. Then, be healed, and grow in grace as never before. Amen.

ARE you not surprised to find how independent of money peace of conscience is, and how much happiness can be condensed into the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodation of a mansion; but *if God be there*, a cottage will hold as much happiness as might stock a palace.—*Dr. James Hamilton.*

THE DEACON'S WEEK.

BY ROSE TERRY COOKE.

The Communion service of January was just over in the church at Sugar Hollow, and people were waiting for Mr. Parkes to give out the hymn, but he did not give it out; he laid his book down on the table, and looked about on his church.

He was a man of simplicity and sincerity, fully in earnest to do his Lord's work and do it with all his might, but he did sometimes feel discouraged. His congregation was a mixture of farmers and mechanics; for Sugar Hollow was cut in two by Sugar Brook, a brawling, noisy stream that turned the wheel of many a mill and manufactory, yet on the hills around it there was still a scattered population eating their bread in the full perception of the primeval curse. So he had to contend with the keen brain and skeptical comment of the men who piqued themselves on power to hammer at theological problems as well as hot iron, with the jealousy and repulsion and bitter feeling that has bred the communistic hordes abroad and at home; while perhaps he had a still harder task to awaken the sluggish souls of those who used their days to struggle with barren hill-side and rocky pasture for mere food and clothing, and their nights to sleep the dull sleep of physical fatigue and mental vacuity.

It seemed sometimes to Mr. Parkes that nothing but the trump of Gabriel could arouse his people from their sins and make them believe on the Lord and follow His footsteps. To-day, no, a long time before to-day—he had mused and prayed till an idea took shape in his thought, and now he was to put in practice; yet he felt peculiarly responsible and solemnized as he looked about him and foreboded the success of his experiment. Then there flashed across him, as words

of Scripture will come back to the habitual Bible reader, the noble utterance of Gamaliel concerning Peter and his brethren when they stood before the council: "If this counsel or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it."

So with a sense of strength the minister spoke:—

"My dear friends," he said; "you all know, though I did not give any notice to that effect, that this week is the week of prayer. I have a mind to ask you to make it for this once a week of practice instead. I think we may discover some things, some of the things of God, in this manner that a succession of prayer-meetings would not perhaps so thoroughly reveal to us. Now when I say this I don't mean to have you go home and vaguely endeavor to walk straight in the old way. I want you to take 'topics,' as they are called, for the prayer-meetings. For instance, Monday is prayer for temperance work. Try all that day to be temperate in speech, in act, in indulgence of any kind that is hurtful to you. The next day is for Sunday-schools; go and visit your scholars, such of you as are teachers, and try to feel that they have living souls to save. Wednesday is a day for fellowship meeting; we are cordially invited to attend a union-meeting of this sort at Bantam. Few of us can go twenty-five miles to be with our brethren there; let us spend that day in cultivating our brethren here. Let us go and see those who have been cold to us for some reason, heal up our breaches of friendship, confess our shortcomings one to another, and act as if in our Master's words, 'all ye are brethren.'

"Thursday is the day to pray for the family relation; let us each try to be to our families on that day in our measure what the Lord is to His family, the church, remembering the words, 'Fathers, provoke not your

children to anger; 'Husbands, love your wives, and be not bitter against them.' These are texts rarely commented upon, I have noticed, in our conference meetings. We are more apt to speak of the obedience due from children, and the submission and meekness our wives owe to us, forgetting that duties are always reciprocal.

"Friday the church is to be prayed for. Let us then, each for himself, try to act that day just as we think Christ, our great Exemplar would have acted in our places. Let us try to prove to ourselves and the world about us that we have not taken upon us His name lightly or in vain.

"Saturday is prayer day for the heathen and foreign missions. Brethren, you know and I know that there are heathen at our doors here; let every one of you who will, take that day to preach the gospel to some one who does not hear it anywhere else. Perhaps you will find work that ye know not of lying in your midst. And let us all on Saturday evening meet here again and choose some one brother to relate his experience of the week. You who are willing to try this method please to rise."

Everybody rose except old Amos Tucker, who never stirred, though his wife pulled at him and whispered to him imploringly. He only shook his grizzly head and sat immovable.

"Let us sing the doxology," said Mr. Parkes, and it was sung with full fervor. The new idea had roused the church fully. It was something fixed and positive to do; it was the lever-point Archimedes longed for, and each felt ready and strong to move a world.

Saturday night the church assembled again. The cheerful eagerness was gone from their faces; they looked downcast, troubled, weary--as the pastor expected. When the box for ballots was passed about, each one

tore a bit of paper from the sheet placed in the hymn-books for the purpose and wrote on it a name. The pastor said, after he had counted them:—

"Deacon Emmons, the lot has fallen on you."

"I'm sorry for't," said the deacon, rising up and taking off his overcoat. "I ha'n't got the best of records, Mr. Parkes, now I tell ye."

"That isn't what we want," said Mr. Parkes. "We want to know the whole experience of some one among us, and we know you will not tell us either more or less than what you did experience."

Deacon Emmons was a short, thick set man, with a shrewd, kindly face and gray hair, who kept the village store and had a well-earned reputation for honesty.

"Well, brethren," he said, "I dono why I shouldn't tell it. I am pretty well ashamed of myself, no doubt, but I ought to be, and maybe I shall profit by what I've found out these six days back. I'll tell you just as it come.

"Monday, I looked about me to begin with. I am amazing fond of coffee, and it a'in't good for me, the doctor says it a'in't; but dear me, it does set a man up good, cold mornings, to have a cup of hot, sweet, tasty drink, and I haven't had the grit to refuse. I knew it made me what folks call nervous and I call cross before night come; and I knew it fetched on spells of low spirits when our folks could't get a word out of me—not a good one, any way; so I thought I'd try on that to begin with. I tell you it come hard! I hankered after that drink of coffee dreadful! Seemed as though I couldn't eat my breakfast without it. I feel to pity a man that loves liquor morn'n I ever did in my life before; but I feel sure they can stop if they'll try, for I've stopped, and I'm going to stay stopped.

"Well, come to dinner, there was another fight. I do set by pie the most of anything. I was fetched up on pie, as you may say. Our folks always had it three times a day, and the doctor he's been talkin' and talkin' to me about eatin' pie. I have the dyspepsy like every-rything, and it makes me onreliable as a weather-cock. An' Dr. Drake he says there won't nothing help me but to diet. I was readin' the Bible that morning while I sat waiting for breakfast, for 'twas Monday, and wife was kind of set back with washin' and all, and I come across that part where it says that the bodies of Christians are temples of the Holy Ghost. Well, thinks I, we'd ought to take care of 'em if they be, and see that they're kep' clean and pleasant, like the church; and nobody can be clean nor pleasant that has the dyspepsy. But, come to pie, I felt as though I couldn't and, lo ye, I didn't! I eet a piece right against my conscience; facin' what I knew I ought to do I went and done what I ought not to do. I tell ye my conscience made music of me consider'ble, and I said then I wouldn't never sneer at a drinkin' man no more when he slipped up. I'd feel for him an' help him, for I see just how it was. So that day's practice giv' out, and it learnt me a good deal mor'n I knew before.

"I started out next day to look up my Bible-class. They haven't really tended up to Sunday-school as they ought to, along back; but I was busy here and there, and there didn't seem to be a real chance to get to it. Well, 'twould take the evenin' to tell it all, but I found one real sick, been abed for three weeks, and was so glad to see me that I felt fair ashamed. Seemed as though I heerd the Lord for the first time sayin', 'Inasmuch as ye did it not to one of the least of these, ye did it not to me.' Then another man's old mother says to me, before he come in

from the shed, says she, 'He's been sayin' that if folks practised what they preached you'd ha' come round to look him up afore now, but he reckoned you kinder looked down on mill-hands. I'm awful glad you come.' Brethring, *so was I*. I tell you that day's work done me good. I got a poor opinion of Josiah Emmons, now I tell ye, but I learned more about the Lord's wisdom than a month o' Sundays ever showed me."

A smile he could not repress passed over Mr. Parkes's earnest face. The deacon had forgotten all external issues in coming so close to the heart of things; but the smile passed as he said:

"Brother Emmons, do you remember what the Master said: "If a man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself?"

"Well, it's so," answered the deacon, it's so right along. Why, I never thought so much of my Bible-class nor took no sech int'rest in 'em as I do to-day—not sence I begun to teach. I b'lieve they'll come more reg'lar now, too.

"Now come fellowship day. I thought that would be all plain sailin'; seemed as though I'd got warmed up till I felt pleasant towardst everybody, so I went around seein' folks that was neighbors and 'twas easy; but when I come home at noon spell, Philury says, says she, 'Square Tucker's black bull is in th' orchard a tearin' round, and he's knocked two lengths of fence down flat!' Well, the old Adam riz up then you'd better believe. That black bull has been a breakin' into my lots ever sence we got in th' aftermath, and it's Square Tucker's fence, and he won't make it bull-strong, as he'd oughter, and that orchard was a young one just comin' to bear, and all the new wood crisp as cracklin's with frost. You better b'lieve I didn't have much feller

feeling with Amos Tucker. I just put over to his house and spoke up pretty free to him, when he looked up and says, says he, 'Fellowship meetin' day, ain't it, deacon?' I'd ruther he'd ha' slapped my face. I felt as though I should like to slip behind the door. I see pretty distinct what sort of a life I'd been livin' all the years I'd been a professor, when I couldn't hold on to my tongue and temper one day!"

"Breth-e-ren," interrupted a slow, harsh voice, somewhat broken with emotion; "I'll tell the rest on't. Josiah Emmons come around like a man an' a Christian right there. He asked me for to forgive him, and not to think 't was the fault of his religion, because 't was his'n and nothin' else. I think more of him to day than I ever done before. I was one that wouldn't say I'd practise with the rest of ye. I thought it was everlasting nonsense. I'd ruther go to forty-nine prayer-meetin's than work at bein' good a week. I b'lieve my hope has been one of them that perish: it hadn't worked, and I leave it behind to-day. I mean to begin honest, and it was seein' one honest Christian man fetched me round to 't."

Amos Tucker sat down and buried his grizzled head in his rough hands.

"Bless the Lord!" said the quavering tones of a still older man from a far corner of the house, and many a glistening eye gave silent response.

"Go on, brother Emmons," said the minister.

"Well, when next day come I got up to make the fire, and my boy Joe had forgot the kindlin's. I opened my mouth to give him Jesse, when it come over me suddin' that this was the day of prayer for the family relation. I thought I wouldn't say nothing. I jest fetched in the kindlins myself, and when the fire burnt up good I called wife.

"Dear me!" says she, 'I've got

such a head-ache, 'Siah, 'but I'll come in a minit,' I didn't mind that, for women are always havin' aches, and I was jest a goin' to say so, when I remembered the tex' about not bein' bitter against 'em; so I says, 'Philury, you lay abed. I expect Emmy and me can get the vittles to-day.' I declare she turned over and gave me sech a look; why, it struck right in. There was my wife, that worked for an' waited on me twenty odd year, 'most scar't because I spoke kind of feelin' to her. I went out and fetched in the pail o' water she'd always drawed herself, and then I milked the cow. When I came in Philury was up fryin' the potatoes, and the tears a shinin' on her white face. She didn't say nothin', she's kinder still, but she hadn't no need to. I felt a leetle meaner'n I did the day before. But 'twan't nothing to my condition when I was goin', toward night, down the sullar stairs for some apples, so's the children could have a roast, and I heered Joe up in the kitchen say to Emmy, 'I do believe, Em, Pa's goin' to die.' 'Why, Josiar Emmons, how you talk!' 'Well, I do; he's so everlastin' pleasant an' good natured. I can't but think he's struck with death.'

"I tell ye, brethren, I set right down on them sullar stairs and cried. I *did* reely. Seemed as though the Lord had turned, and looked at me just as he did at Peter. Why, there was my own children never see me act real fatherly and pretty in all their lives. I'd growled and scolded and prayed at 'em, and tried to fetch 'em up jest as the twig is bent the tree's inclined, ye know; but I hadn't never thought that they'd got right an' reason to expect I'd do my part as well as their'n. Seemed as though I was findin' out more about Josiah Emmons's short comings than was real agreeable.

"Come around Friday I got back

to the store. I'd kind of left it to the boys the early part of the week, and things was a little cuterin'; but but I did have sense enough not to tear round and use sharp words so much as common. I began to think 'twas getting easy to practise after five days, when in come Judge Herrick's wife after some curt'in calico. I had a han'some piece, all done off with roses an' things, but there was a fault in the weavin', every now and then a thin streak. She didn't notice it, but she was pleased with the figures on't and said she'd take the whole piece. Well just as I was wrap'in' of it up, what Mr. Parkes here said about tryin' to act just as the Lord would in our place come acrost me. Why, I turned as red as a beet, I know I did. It made me all of a tremble. There was I, a door-keeper in the tents of my God, as David says, really cheatin', and cheatin' a woman. I tell ye, brethren, I was all of a sweat. 'Mis' Herrick,' says I, 'I don't believe you've looked real close at this goods; 'tain't thorough wove,' said I. So she didn't take it; but what fetched me was to think how many times before I'd done sech mean on-reliable little things to turn a penny, and all the time sayin' and prayin' that I wanted to be like Christ. I kep' a trippin' of myself up all day jest in the ordinary business, and I was a peg lower down when night come than I was a Thursday. I'd ruther, so far as the hard work is concerned, lay a mile of four footed stone wall then undertake to do a man's livin' Christian duty for twelve working hours; and the heft of that is, it's because I ain't used to it, and I ought to be.

"So this mornin' came around, and I felt a mite more cherk. 'Twas missionary mornin' and seemed as if 'twas a sight easier to preach than to practise. I thought I'd begin to old Mis' Veddor's. So I put a Testament in my pocket and knocked to

her door. Says I, 'Good mornin', ma'am.' and then I stopped. Words seemed to hang, somehow. I didn't want to pop right out that I'd come to try 'n to convert her folks. I hemmed and swallowed a little, and fin'ly I said, says I, 'We don't see you to meetin' very frequent, Mis' Veddor.' 'No, you don't!' ses she, as quick as a wink, 'I stay to home and mind my business.' 'Well, we should like to hev' you come along with us and do ye good,' says I, sort of conciliatin'. 'Look ahere, Deacon!' she snapped, 'I've lived alongside of you fifteen year, and you knowed I never went to meetin'; we a'n't a pious lot, and you knowed it; we're poorer'n death and uglier'n sin. Jim drinks and swears, and Malviny dono her letters. She knows a heap she hadn't ought to, besides. Now what are you comin' here to day for, I'd like to know, and talkin so glib about meetin'? Go to meetin'! I'll go or com: jest as I darn please, for all you. Now get out o' this!' Why, she come at me with a broomstick. There wasn't no need on't; what she said was enough. I *hadn't* never asked her nor her'n so much as think of goodness before.

"Then I went to another place jest like that — I won't call no more names; and sure enough there was ten children in rags, the hull on 'em, and the man half drunk. He giv' it to me too; and I don't wonder. I'd never lifted a hand to serve nor save 'm before in all these years. I'd said considerable about the heathen in foreign parts, and give some little for to convert 'em, and I had looked right over the heads of them that was next door. Seem as if I could hear Him say, 'This ought ye to have done, and not have left the other undone.' I couldn't face another soul to-day, brethren. I've been searched through and through and found wantin'. God be merciful to me a sinner!"

He dropped into his seat, and bowed his head; and many another bent, too. It was plain that the deacon's experience was not the only one among the brethren. Mr. Parkes rose and prayed as he had never prayed before; the week of practice had fired his heart, too. And it began a memorable year for the church in Sugar Hollow; not a year of excitement or enthusiasm, but one when they heard their Lord saying, as to Israel of old, "Go forward," and they obeyed His voice. The Sunday-school flourished, the church services were fully attended, every good thing was helped on its way, and peace reigned in their homes and hearts, imperfect perhaps, as new growths are, but still an offshoot of the peace which passeth understanding.

And another year they will keep another week of practice, by common consent.—*Congregationalist.*

THE HOME OF THE SOUL.

BY THE AUTHOR OF THE STAR SPANGLED BANNER.

Oh, where can the soul find relief from its
woes,
A refuge of safety, a home of repose?
Can earth's highest summit or deepest hid
vale
Give a refuge no sorrow nor sin can assail?
No, no; there's no home!
There's no home on earth: the soul has no
home.

Can it leave the low earth and soar to the
sky,
And seek for a home in the mansions on high?
In the bright realms of bliss a home shall be
given,
And the soul find a rest in its Home of the
Heaven.
Yes, yes; there's a home!
There's a home in high heaven: the soul has a
home.

Oh, holy and happy its home shall be there;
Free forever from sorrow, from sin and from
care:
And the loud hallelujahs of angels shall rise
To welcome the soul to its home of the skies.
Home, home; home of the soul!
The bosom of God is the home of the soul.
—*N. Y. Observer.*

I can of mine own self do nothing.

"SALT IS GOOD."

BY EDWARD SWAN.

"Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it be salted?" Salt of the earth, spiritually viewing it, is that which saves. When we put salt on meat it is for the purpose of preserving it. When a soul is spiritually salted (saved), he will keep in any climate. Wickedness is powerless over him. "They shall be as ashes under the soles of your feet."—*Mal. 4: 3.* But should he become tainted with the spirit of the world, he not only loses the principle of his own preservation, but spoils by contamination the souls that might have been saved through his instrumentality.

Salt, in some instances, may be restored to its original purity, by boiling down and skimming off the top: but how few there are who are willing to go through such a process as this in a spiritual sense! The fire that is essential to refine them is disregarded, and they go on doing the work of the enemy.

Salt, in its natural state, is very sharp, and has a healing quality. When slave-holders flogged their slaves so that the blood ran from their wounds, they put on salt to prevent festering and to heal them up again. Chastisements of a scriptural character, if heeded, and their wounds healed by the salt of divine love and mercy, will save us from the corruption and thralldom of sin.

"The word of God is quick and powerful, and sharper than a two-edged sword; and is a discerner of the intents and thoughts of the heart:" so that the motives, if not pure, are condemned in His sight: for He looketh on sin with no degree of allowance.

We ask advice, but we mean approbation.—*Colton.*

GOOD ADVICE.

BY REV. W. S. PUGH.

1. *Follow good examples.*

Take Christ rather than backslidden Christians as your pattern. Some professors are decoy ducks, and if you follow them you will get within range of your enemy's guns. If you copy any Christians at all, choose the best specimens. Don't neglect duty because others do. Work until you become a silent partner, or as long as you can. Be a working Christian or you will be a worthless one. Do what you can.

2. *Do not be lukewarm, but zealous.*

Golden opportunities are within your reach on every hand. Therefore, be a red-hot Christian. Apathy is the greatest inconsistency and peril of the church. This danger is ten times as great as the danger of fanaticism. You have the cause of all causes to serve, and an earnestness bordering on madness should characterize you. Be like John the baptist—a burning and a shining light.

3. *Do not be satisfied with being a Christian in spots, but be thoroughly religious.*

Carry your religion into every duty and never let it be divorced from any enjoyment. Let it make you and all who come within your influence better. "Whatsoever ye do, do all to the glory of God." Engage in nothing, and possess nothing, that will not bear this inscription:—"Holiness to the Lord."

4. *Cultivate force of Character.*

Learn to say No, decidedly and emphatically, to the temptations of the world, the flesh, and the devil. Act promptly and firmly up to your convictions of truth and duty, and make no compromises. Be an out-and-out Christian, and you will have little trouble with tempters, and be useful in the highest degree. Be-

ware of old habits. Guard weak points especially. Dalliance is damnation. Force wins, if promptly used.

5. *Look to Jesus rather than to yourself.*

Practice self-examination with caution, and at Calvary, not at Sinai. Let the habitual attitude of your soul be that of looking unto Jesus, not in upon yourself. After examining your own evil heart, fix your eye on the cross, and pray for the Holy Spirit to testify to you of Jesus. Cultivate a praying spirit, and carry it with you everywhere. Besides this habit,

"Have a place and time to pray,
And read the Bible every day."

When the heart is dark, cold, and lifeless, pray the more earnestly, or you will backslide. This is the true way of safety and peace.

6. *Be a faithful and true witness for Christ.*

The vows of God are upon you, and part of the responsibility of proving to the world the truth and excellence of our holy religion rests with you. You are upon the witness stand, and the eyes of the world are fixed scrutinizingly upon you. Abstain even from what you may regard as lawful amusements, when indulgence will impair your influence. You can find enough in Christ to satisfy you, and you can abstain from worldly pleasure when you have something better. Get enough of religion to make you happy, and then tell others what God has done for your soul. What an injustice to your brethren who are struggling with the corruptions of their hearts, in darkness, doubt and fear, for you to stand, a happy soul in their midst with sealed lips, not telling them where and how you get your blessedness.

7. *Draw the unconverted to the Saviour.*

It is the duty and privilege of the Sunday-school worker, to lead God's

wandering sheep and lambs out of the wilderness of this world, and into the fold of Christ. But how are we to find them? How are we to induce them to follow us? A gentleman says: "While traveling through a farming country, quite early one beautiful morning, I met a little lad, not more than seven or eight years old, followed by a large flock of sheep. Two or three pressed very closely upon him, and the rest of the flock spread out in a sort of fan-like shape, but all were following as docile as though drawn by some irresistible power. I stopped to observe the boy, and noticed that he had a little tin bucket in his hand. 'My lad,' said I, 'why do those sheep follow you so?' He quickly responded, 'I have salt in my bucket.'" That was the secret of his powers. Have the salt of grace in yourselves, your lives and your teachings, and God's sheep will follow you — *Christian Standard*.

CONSECRATION.

BY DELIA A. CATTON.

Here at thy feet, O Lord, I bow;
 I give myself to Thee,
 And promise in this sacred Now,
 Thine, only thine, to be.
 My body, soul and spirit, all,
 I consecrate to Thee:
 Thine own they are, be thine they shall,
 To all eternity.
 I'll live, Thy holy will to do;
 And this shall be my cry:—
 "Behold! behold the Lamb of God,
 Who did for sinners die!"—
 Till all my work on earth is done,
 And Thou shalt call me home:
 Then in that newer song I'll join,
 With hosts around Thy throne.

No grace is more necessary to the Christian workers than fidelity; the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet. — *S. J. Nicholls*.

JOY OF PERFECT LOVE.

When love is the master passion of the soul duty rises to delight—"We lose the duty in the joy." Duty is there, stern as ever. It must be. But when the heart is "dead to sin," and perfect love is enthroned, that which would otherwise be a burden or a task becomes a pleasure.

The mother owes many a duty to the child of her bosom, and the little one by its very helplessness appeals for their performance. Yet the mother never hears the stern demand of duty. Her warm heart beats to the sweet melodies of a quenchless affection. She never thinks of duty while yet she is discharging it.

And so with obedience to a heart that perfectly loves God. Yea, the Saviour has in infinite condescension used earthly relationship to teach and illustrate divine truths. And we find him calling the Church his "bride." What does it mean? On his side it means that he "loved the Church, and gave himself for it;" that he loved human souls enough to die for each, a whole Christ for every sinner. But surely, on the bride's part, it implies the perfect love that loves too much to serve from duty. Can it mean less? In every age and clime the bride and bridegroom have been the emblems of highest choice, deepest attachment, perfect love. And the moment that affection declines to mere duty the union is broken. It has given up its very life. The outward bond that still exists is but a name, a flower without scent, a cloud without rain, a well without water, a day without brightness. If the Church is the bride of Christ, perfect love should be her very life.

Yes, to perfect love obedience is joy. And it is a thousand-fold more exalted and Christ-like to have the whole stream of affection running

toward God and obedience, than to have to fight an "enemy within," in order to be able to keep a clear conscience. Better to pray because I delight to, than because I must! And more beautiful to "work the works" which God has given me to fulfill, because "the love of Christ constraineth," than to have the task element as an unlovely feature in one's religious life, through not possessing perfect love.—*Rev. C. W. L. Christien.*

ON TEMPTATION.

I know of but two resources against temptations. One is, to be faithful to the inner light, in avoiding promptly and entirely all that we are at liberty to avoid, which may excite and strengthen the temptation. I say, "all that we are liberty to avoid," because it does not always depend upon ourselves whether we shall fly from occasions of evil. Those which belong to the situation in life in which Providence has placed us are not considered to be within our power.

The second rule is, to turn to God when tempted, without being disturbed, or anxious to know if we have yielded a half consent. The shortest and surest way is to act like a little child. When it sees something frightful, it shrinks back and buries its face in its mother's bosom, that it may no longer behold it.

The sovereign remedy is, the habit of dwelling continually in the presence of God: He sustains, consoles, and calms us.

We must never be astonished at temptations. On this earth all is temptation. Crosses tempt us by irritating our pride, and prosperity by flattering it. Our life is a continual combat, but one in which Jesus Christ fights for us. We must pass on unmoved, as the traveler who, overtaken by a storm, simply wraps

his cloak more closely about him, and pushes on more vigorously towards his destined home.

In a certain sense there is little to do in doing the will of God; and yet there is a wonderful work to be accomplished, no less than that of reserving nothing, and making no resistance for a moment to that jealous love which searches into the most secret recesses of the soul for the smallest trace of self, for the slightest intimation of an affection of which itself is not the author. So, on the other hand, true progress does not consist in a multitude of hard duties, nor in constraint or contention. It is simply willing nothing and everything, without reservation and without choice, cheerfully performing each day's journey as Providence appoints it for us; seeking nothing, refusing nothing; finding everything in the present moment and suffering God to do his pleasure in and by us without the slightest resistance. Oh, how happy is he who has attained to this state! and how full of good things is the soul when it appears emptied of everything.—

Fenelon.

A HEART rejoicing in God delights in all his will, and is surely provided with the firmest joy in all estates; for if nothing can come to pass beside or against his will, then cannot the souls be vexed which delight in him and have no will but his, but follow him in all times and in all conditions, not only when he shines brightly on them, but when they are clouded. That flower which follows the sun does so even in dark and cloudy days: when it does not shine forth, yet it follows the hidden course and motion of it. So the soul that moves after God, keeps that course when he hides his face, is content; yea, even glad at his will in all estates, conditions or events.—*Abp. Leighton.*

TEMPORAL SUPPLIES.

Henry Young Stilling, was a physician at the court of the Grand Duke of Baden, and was noted for his skill as an oculist. He was an intimate friend of Goethe, who urged him to write an account of his life, because of his remarkable experiences of providential responses to prayer and faith. He was desirous to study at a university, so as to be a physician. He prayed to be directed as to the particular institution, and was led by a singular occurrence to Strasburg. His plans would require a thousand dollars, while he knew not how to raise a hundred. But he only remarked to his poor relatives, "I wonder from what quarter my Heavenly Father will provide me with money."

He started with forty-six dollars, but found himself at Frankfort, three days distant from Strasburg, with but one dollar left. He said nothing but to God, to whom he made his case known. While walking and praying, he met Mr. L—, a merchant from his town, who, learning his purpose, asked where the money was to come from, and was told, from his rich Father in Heaven. Finding that Stilling had but a single dollar, he said: "Well, I am one of your Father's stewards," and handed him thirty-three dollars.

But when this became reduced at Strasburg to one again, he prayed earnestly, and one morning his roommate unexpectedly presented him with thirty dollars.

His fee to the lecturer came due, and must be paid by Thursday evening, or his name be stricken from the rolls; and he had no money. He spent Thursday in prayer, but at five o'clock P. M. nothing had yet come. He broke out in perspiration, while the tears rolled down his cheeks. There was a knock at the door. It was his landlord, Mr. R—, who inquired how he liked his room, and

then asked whether he had brought any money with him. "No, I have no money." Mr. R. was surprised, and then said: "I see how it is; God has sent me to help you." He left, but soon returned with forty dollars. Stilling threw himself on the floor, and thanked God with tears.

His whole university experience was of the same character. He was often in want, and God always relieved him in answer to prayer. And although he was surrounded by sceptics whom he could not always answer, his faith in the power of prayer kept him from wavering in his loyalty to Jesus Christ.

—There are many, doubtless, who have not yet got farther in love than their own family, but there are others who have learned that for the true heart there is neither Frenchman nor Englishman, neither Jew nor Greek, neither white nor black—only the sons and daughters of God, only the brothers and sisters of the one elder Brother. And to that it must come with every one of us, for not until then are we true men, true women—the children; that is, of Him in whose image we are made.
—*Words of Faith.*

We may even be importunate in our prayers: we may pray earnestly for good; but asking in a spirit of demand or eagerness, our prayers may come from a soul not wholly in submission to the will of God. Submission to the will of the Father is the great lesson to be learned.—
H. M. S.

If a man has not found his home in God, his manners, his forms of speech, the turn of his sentences, the build of his opinions, all will involuntarily confess it, let him brave it out how he will.

HOLINESS.

BY IRA T. JOHNSON.

"Ye shall be holy: for I the Lord your God am holy." — LEV. 19: 2.

"Holy, holy, holy, Lord God Almighty." — REV. 4: 8.

God says he is holy: the prophets declare him to be holy; and this is the language of saints and angels in their solemn devotions.

God, the head of all being, is holy: yes, the God who made us, the God who rules us, the God who will judge us, is most holy. Who is like unto him, glorious in holiness?

The due consideration of God's holiness will make us serious at all times, and especially when we contrast it with our own unholiness. Well may each of us adopt the language of the prophet Isaiah: "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Who can stand before this holy Lord God?

When God created man he made him holy. God created man in his own image, which image is holiness; for this is the nature of God. Man soon after his creation committed an act of disobedience: hence sin entered the world. The nature of man is blemished by sin. He became an unholy being. God being holy himself, and of purer eyes than to behold evil, and who cannot look upon iniquity, banished him from paradise. Sin was the destroyer of man's happiness. As there can be no communion between light and darkness, so there can be no communion between a holy God and an unholy man.

God who made man holy at first, has graciously contrived to make him holy again. This is the chief part of his great salvation. "This is the will of God, even your sanctification: for God hath not called us unto uncleanness, but unto holi-

ness." — 1 THESS. 4: 7. For by the blood of Christ the guilt of sin is taken away from believers, and by his Spirit they are born again and made new creatures. They are made pure in heart; and the pure in heart shall see God.

Let us consider the nature of true holiness.

True holiness is completeness: there is no deficiency. The blood of Jesus Christ cleanseth us from all unrighteousness. Purity and perfectness of man, in his nature, disposition and actions, is the work of Christ. The pith of sin is removed by the grace of the Holy Spirit, in all those who are born again. But let us not stop with this. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." — 2 COR. 7: 1.

Holiness is the stainless purity, the perfect uprightness and moral integrity of heart and nature. It is not enough that the outward actions are not unholy; there can be no true holiness till the heart is perfected in righteousness.

There are multitudes of professing Christians who do not sufficiently consider this matter. They think it enough if they live fairly moral lives, give liberally to the cause, or labor for the souls of others. This was the fatal mistake of the Pharisees, and was exposed by our Saviour. They were very particular about meats and drinks, and washing everything to prevent physical defilement; but He charged them with washing the outside only, and taking but little care of the heart and its issues. They drew nigh unto God with their mouths, but their hearts were far from him. Yes, they were like white tombs: beautiful without, but full of dead men's bones and all uncleanness.

Therefore our Lord insisted upon the necessity of man's being born

again, and being made a partaker of a new and divine nature. Believers are born of God. They are renewed in the spirit of their minds, and they must then go forward and put on the new man which after God is created in righteousness and true holiness. The heart being thus renewed there must be new dispositions. Such persons are no longer conformed to this world, but they are transformed to the will of God.

The change that the blood of Christ makes upon the soul of man is remarkable, and is represented in ISA. II: 6-9. — "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den: They shall not hurt nor destroy in all my holy mountain."

That is, wicked and fierce men shall be so changed by the blood of our blessed Lord and Saviour Jesus Christ, that they will become meek, gentle and loving, like Christ. This is not an unusual experience; it is the experience of every saint or thoroughly sanctified soul.

Dear reader, have you experienced this change of your nature? or are you the persecutors who despise Bible religion, who hate the people who are not conformed to this world? Surely there are still lions and wolves. Oh, that such may be born again!

Holiness comprehends all the duties we owe to God. We owe God our hearts, our love, our obedience, our time and talents; but how many have forgotten this and rebelled against God all their lives.

Then as to the consequences of unholiness. Without holiness no

man shall see the Lord. The Holy Bible from beginning to end testifies to this fact. To talk of being saved without holiness is absurd. Jesus Christ came to save us *from* our sins, and not to save us *in* them. To be saved from the guilt of sin, or to be pardoned, is but part of our salvation. Jesus Christ equally designed by his death to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. Ye cannot serve God and Mammon. Christ therefore cannot receive a divided affection. To enjoy a full salvation, we must love God with our whole heart, a heart perfect in holiness.

Where is holiness to be found? How rarely is its genuine possession met with in this world. Yet how important is the enjoyment of such a state as a preparation for death. The living know that they must die, and yet how few lay it to heart! How few so number their days as to apply their hearts to wisdom. When death visits our home or neighborhood we should be particularly thoughtful; we should consider that God is speaking to us, speaking the solemn words, "Be ye holy; for I am holy." Remember, death will come at its appointed hour, whether you are ready or not: and oh, how often at an unexpected hour! How many go to bed well and never rise! How many go from home in good health and never return! Some are snatched away in the midst of amusements. Oh, how expedient it is to be ready! It is well worth the profoundest thought in the consideration of the unspeakably dreadful consequences of dying unprepared.

Many Christians make the great mistake, one that they will regret, and that will cause them to lose much happiness they might experience, by not seeking the blessing of holiness as a life possession. Without this blessing we are in constant trouble and danger. Oh, that we

might lend a listening ear, and walk in the light as He is in the light.

But one who is a Mason asks: "Can I not enjoy the blessing of holiness, and retain my connection with the lodge?" I do not see how you can. For Masonry is a system of severely obligatory religion which does not worship God as a Holy Being, but as a Grand Architect; not as the Father of our Lord Jesus Christ, but as Personified Nature or an Infinite Abstraction; and does not in the remotest degree recognize the existence and offices of the Son and Holy Spirit. "He is Antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God"—1 JOHN 2: 22, 23; 4: 3. Masonry does not accept the Holy Bible as the revealed will of the only living and true God, and a sufficient rule of faith and practice, but employs it as a symbol of natural revelation, on a level with the sacred books of the heathen, and of real monitorial value only when subordinated to and supplemented by the fanciful moral significance of the square and compasses and other implements of operative masonic handicraft. Holiness, as taught by Masonry, consists in strict and unquestioning obedience to the edicts of the order, right or wrong, such implicit conformity in its members rendering them free from sin. In the clear light of these facts, it is evident that a man in affiliation with Masonry can not possibly receive the blessing of Scriptural holiness; nor has he any right to claim recognition even as a nominal Christian.

It is alone through the blood of Jesus Christ that we are cleansed and made holy. How then can a man remain under oath-bound connection with an institution where there is no cleansing blood, and yet expect to be or to keep clean? God

forbid. This is the experience of multitudes: they must forego the blessing, or leave the lodge. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous."—1 JOHN 3: 7. Be not conformed to this world.

The writer was once a Mason, but as the system interfered with and affected his religion, he threw off the yoke.

QUESTION AND ANSWER.

SELECTED BY MATTIE CAMPBELL.

QUESTION.

We say, Wherefore for me this pain:
This weary watch, while others sleep:
Wherefore for me to sow the grain,
And hunger feel while others reap?
I look on either side, and see
Fair gardens, rich in fruits and flowers:
Wherefore for me this desert waste,
While others rest in fragrant bowers?
The storm-clouds gather o'er my head;
I can not bide their darker frown:
My heart is sick, my hopes are dead:
My weak hands cast my burden down.

ANSWER.

Oh, weary heart, the Helping Hands
Are held across life's boisterous wave;
A pitying Christ the storm commands,
And waits to comfort thee and save.
Have faith, and take thy burden up;
Nor dare to murmur at thy Lord.
Perform the work he gives to thee;
The "Well done" welcome will be yours.
With the All Father, only he
Is counted worthy who endures.

—Anon.

What a trial of faith to do a good action, with a good motive, and afterwards, see that you did a positive wrong! How completely we are in such experience shown our entire dependence upon the atonement made for us in Christ, our helplessness, our ignorance, our utter insufficiency.

M. H. S.

BEFORE we can really lift up others' hands our own must have been lifted up by His good Spirit, and our own feeble knees must have been confirmed by much bowing at His footstool.—*F. R. Havergal.*

LED BY THE SPIRIT.

BY H. FRANK HILL.

While we honor the Son even as we honor the Father, we must not forget to honor the Holy Ghost; for no one can even "say that Jesus is Lord, to the glory of the Father, but by the Holy Ghost." It is the Spirit that takes the things of Christ, and shows them unto us. We should fear to grieve the Holy Spirit of God whereby we are sealed unto the day of redemption. We should fear to disobey any of the leadings of the Spirit, lest such a course should finally lead us to commit that dreadful sin, for which there is no repentance granted. For while all manner of sin against the Son of Man may be forgiven, the sin against the Holy Ghost is never forgiven, neither in this life, or that which is to come.

Let us therefore fear and honor the Spirit, and give our lives up wholly to His direction. He will not guide us amiss. "When He, the Spirit of truth is come He will guide you into all truth." God through his Spirit is able so to communicate his will to us, that we shall not walk in darkness. Yea, if we are obedient, he will give us special light, that applies particularly to our affairs, such as he gives to no one else. "The secret of the Lord is with them that fear him." He has many secrets which he reveals to his faithful ones, which concern both public and private affairs. If we are led by his Spirit we shall be in advance of the age, and those around us. "He that is spiritual judgeth all things, yet he himself is judged of no man."—1 Cor. ii: 15. Led by the Most High it is not wonderful that he should move in a plane above ordinary lives. He can discern and judge the characters of those that are less spiritual, but they

are incapable of always comprehending *him*.

The world has never understood those that have been led by the Spirit, but has always opposed them. "The world knoweth us not, because it knew him not." The Spirit of Christ, always provokes the opposition of the world, because it has no affiliation with it. Be not surprised therefore if your holiest convictions are made light of, and ridiculed, and opposed, for this is a trial which all God's chosen ones have to endure. And though the trial come from professed Christians, fear not; for many, many professed Christians are but worldlings varnished over. "Many are called, but few are chosen." The beauty of it is, that God is able to lead his children, despite all difficulties and oppositions, and make them victorious. When we need help most, he will be on hand to defend us, and cause his glory to rest upon us; yea, he will teach us how to wield that wonderful sword of the Spirit, the word of God, so that our adversaries will be confounded.

Would you be led by the Spirit? dwell much upon the word. Bring your life up to its precepts. Search the Scriptures to know the will of God with reference to every question that conscience suggests. God will give you light. The word will communicate the Spirit, and the Spirit will illuminate the word. They always work together. Ponder the Word to know what duty is, with the resolution in your heart to do it, cost what it will, and the Spirit will guide you aright.

HARD words, in a hard spirit, are like hail-stones in summer, breaking down and destroying what, if melted into drops, they would nourish.

TRUE humility never takes offense nor feels itself insulted.—M. H. S.

POWER.

BY W. K. LA DUE.

There is power. We see around us the wonders of creation: the tender grass springing up and covering the earth with verdure; the beautiful flowers; the grand old forests, the very rustling of whose leaves seems overflowing with life. You have heard the rolling thunders as they shook the firmament above; and perhaps have felt the earthquake's power as this rock ribbed globe heaved and trembled beneath your feet. God manifests himself in his works. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. i:20.

You may have God-power within. The old worthies had it. Jesus had it. "In him dwelleth all the fullness of the Godhead bodily." And we are to be partakers of His spirit. They had it on the day of Pentecost when three thousand were pricked to the heart, and cried, "Men and brethren, what shall we do!" Paul had it when, "As he reasoned of righteousness, temperance, and judgment to come, Felix trembled." All the spiritual life in the universe has come through it.

We are under obligation to have power. We have the ability to obtain it; and our guilt in not having it, is proportioned to the interests involved. Souls are dying all around us. Perhaps our own children have but to die to wait forever with the damned. Our dearest friends may be fast journeying toward destruction. Nought but the power of God can save them. But this power is within our reach; and unless we have it God will require the blood of these souls at our hands.

Perhaps we once had power. Sinners trembled in our presence. We

were filled with the Spirit of God. But it has gone. O how guilty! What responsibility rests upon us! "Know thou, that for all these things God will bring thee into judgment."

Lack of power is positive proof that the conditions for obtaining it have not been observed. To illustrate: Here is a mill run by water-power. The race connects with a large stream. The machinery is complete and everything is favorable for the work to be done. You drive up with a load of wheat and request to have it ground. "I cannot do it for you," says the miller, "my machinery does not run." You inquire the reason; but he can give none. You look around and see that the water-gate is down. "O," say you, "no wonder your machinery does not run. The river is full and the race is full; but the gate is down. Why don't you raise the gate?" He does so. In comes the power. The machinery moves and the work is soon done. So it is with you. The power of God is flowing all around you. "Jesus Christ" is the same yesterday, and to-day, and forever." Something in your heart blocks up the way.

If you would have this power you must be in earnest to obtain it. Not only your own eternal well-being, but that of others is at stake. There must be an utter self-abandonment. You must have a heart

"Where only Christ is heard to speak;
Where Jesus reigns alone."

Every band must be cut; and the door of your heart flung wide open.

Reader, you know whether you have this power. You know how you feel within. You know whether sinners feel that God speaks through you. If you fall short, in view of your condition you ought not to rest day or night until satisfied. You ought to wrestle with God in prayer until you prevail. You feel your obligation and are guilty unless you meet it *now*.

COMMENTS.

BY MATTIE CAMPBELL.

Souls all athirst for a helpful word listened with sinking hearts while he who first opened up to them the sweetness of the Gospel, pronounced a state of "Perfect Love" to God, charmingly possible, ideally and poetically considered; yet as an orthodox reality a failure; because forsooth "Truth pushed too far becomes an error."

Can truth be pushed? Truth is an established principle. Established means fixed, firm, fast. Can it be pushed? And if so, after any amount of pushing can truth become an error, much less God's eternal and everlasting truth?

What would have been the result, and where to-day our consolation, had the Galilean fisherman regarded the resurrection of our Saviour, in accordance with such poor philosophy, and said: We know God promised it, and we had the assurance from his own forgiving lips that after three days, death and the grave should yield its prize: yea, more; we have even seen, talked and eaten with him. It is all beautifully true, ideally, poetically, and theoretically. And yet we do not state it as an actual *fact* that Christ has really risen, for "Truth pushed too far becomes an error."

"Oh! for a faith that will not shrink:
That bears, unmoved, the world's dread frown."

And the same little band at Jerusalem, awaiting the enduement of power so necessary to earth-constructed, earth-gazing humanity—imagine in place of the baptism, which enabled them to tread all earth and hell beneath triumphant feet, their saying upon the first hour of entrance within that upper room: "Ah! yes; now we will go back—ideally and poetically we have received—we do not expect an open, practi-

cal manifestation from God: indeed, that would not answer: "Truth pushed too far becomes an error." I sadly fear, had such been the case, the bold and successful ministry of Paul and Peter would never have been recorded.

Poetry is fine in its place; yet the poetic beauties alone of religion, although sometimes pleasing to the ear, will never save a soul. Sin-sickness and misery are our heritage. All earthdom is bitten. Orthodox religion is a complete antidote. Quick to the cure, or "the soul that sinneth it shall die." Barter not your birthright for less than pottage—even the soul-slumbering cadence of that which will prove but a savor of death unto death. But "fear not little flock, it is your Father's good pleasure to give you the kingdom," even upon earth. "Heaven and earth shall pass away, but my words shall not pass away." men in high places preaching the contrary notwithstanding. Let us take our stand, build our faith, and order our lives by that precious and never-failing word. Let us say and maintain, though Luther-like, we are alone, "Here I stand; I can do no other: may God help me! Amen." Thus unto him appealing,

"Who talks of life with half his soul asleep:—
Thou 'living dead man,' let thy spirit leap
Forth to the day, and let the fresh air blow
Through thy soul's shut up mansion. Wouldst
thou know
Something of what is life, shake off this
death;
Have thy soul feel the universal breath
With which all Nature's quick; and learn to
be
Sharer in all thou dost touch or see.
Break from thy body's grasp thy spirit's
trance;
Give to thy soul, air; thy faculties, expanse:
Love joy—e'en sorrow; yield thyself to all:
They make thy freedom, groveller, not thy
thrall.
Knock off the shackles which thy spirit bind
To dust and sense, and set at large thy mind.
Then move in sympathy with God's great
whole:
And be like man at first, a *Living Soul*."

"Thou God seest me."

TOBACCO.

BY W. R. MONROE, M. D.

Mr. Wesley says to his preachers: "Touch no drink, tobacco or snuff. Lie down before ten; rise before five." These rules are as necessary for people as for preachers.

We all know Dr. Adam Clark's strong testimony against its use. Francis Asbury and the American Methodist fathers omitted tobacco from the list of intoxicants. Among the reasons for this omission, one, doubtless was, that tobacco was only moderately used at that time by comparatively few persons. And another reason likely was, that tobacco was included in the currency of this country, for it was at one time a legal tender. So many pounds of tobacco was a standard value established by statute. It is still so in this state.

Tobacco is one of the anti-spasmodic remedies used in medicine, in the treatment of spasmodic asthma, and the paroxysm of difficult breathing in emphysema. Asthmatics unaccustomed to the use of tobacco are sometimes relieved by a pipe or cigar, but the effect is lost by continual use. The application of tobacco in some form has proved beneficial in some local diseases, yet medical men agree that the remedy is a dangerous one, as numerous deaths have been caused by it.

To show that the habitual and continued use of tobacco is injurious to body and soul, and should be discontinued, let us notice, 1st. Its properties; 2nd Its constitutional and local effects upon both body and mind.

Its properties. The injurious properties of tobacco are determined by the following analysis of its chemical contents, by Prof. Johnson of Durham, in his *Chemistry of Common Life*: They are three in number; a volatile oil, a volatile alkali,

and an empyreumatic oil. The volatile oil, called *nicotianin*, has the odor of tobacco and possesses a bitter taste. On the mouth and throat it produces a sensation similar to that caused by tobacco smoke. When applied to the nose it occasions sneezing, and when taken internally, it gives rise to giddiness, nausea, and an inclination to vomit. The volatile alkali, called *nicotina* has the odor of tobacco, and an acrid burning taste. It is one of the most intense of all poisons, approaching in its activity the strongest preparation of prussic acid. A single drop is sufficient to kill a dog. Its vapor is so irritating, that it is difficult to breathe in a room in which a single drop has been evaporated. One hundred pounds of dry tobacco yield seven pounds of *nicotin*. In smoking 100 grains of tobacco, or about one quarter of an ounce, there may be drawn into the mouth two grains or more of one of the most subtle of all poisons known. The empyreumatic oil is acrid and disagreeable to the taste, narcotic and poisonous. One drop applied to the tongue of a cat brought on convulsions, and in two minutes occasioned death. The Hottentots are said to kill snakes by putting a drop on their tongue. Under its influence the reptiles die as instantaneously as if killed by an electric shock. It appears to act in nearly the same way as prussic acid. The crude oil is supposed to be the juice of the cursed *Lebenon*, described by Shakespeare as a distillation, in the play of *Hamlet*, Act 1, Scene 1.

I have made some extracts from a little book, on "The Use and Abuse of Tobacco," by Dr. John Lizars, late professor of Surgery in the Royal College of Surgeons, and Senior operating Surgeon to the Royal Infirmary of Edinburgh.

Constitutional and local effects. Some of the constitutional effects of the use of tobacco, are, —giddiness,

sickness, vomiting, dyspepsia, vitiated taste of the mouth, loose bowels, diseased liver, congestion of the brain, apoplexy, palsy, mania, loss of memory, amaurosis or blindness, deafness, nervousness, emasculation, and cowardice.

Locally, smoking causes ulceration of the lips, tongue, gums, mucous membrane of the mouth, or cheeks, or tonsils, or velum, and even the pharynx. Many persons by smoking produce cancerous ulcerations of the upper and lower lips.

Dr Lizars says, "It is truly melancholy to see the great numbers of the young who smoke nowadays: and it is painful to contemplate how many youths must be stunted in their growth, and feebled in their minds, before they arrive at manhood.

"The students attending the American Colleges are said to destroy their physical and moral powers by smoking tobacco, so as to unfit them to prosecute their studies, and afterward to become useful members of society.

"The pupils of the Polytechnic School in Paris, settled the tobacco controversy, by dividing themselves into two groups, the smokers, and the non-smokers. In the various ordeals through which they passed in the year, the smokers had continually fallen, while the men who did not smoke enjoyed a cerebral atmosphere of the clearest kind, and far excelled the smokers in their studies.

Surgeon McDonald, of the Dunkirk and Hatfield works, who paid some attention to the effects of tobacco smoking on the system, says "Sailors and navvies smoke more than any other class; yet with less injury than those who lead a sedentary life. He mentions one curious fact, not generally known, but requiring only to be proved, viz:—that no smoker can think steadily, or continuously, on any subject while smoking. He cannot follow

out a train of ideas—to do so he must lay aside his pipe. I think it was the good Wm. Bramwell, who said he could make no religious or serious impression upon a certain man while he continued smoking; but after he had persuaded him to lay aside his cigar, then his conversation produced conviction in the soul of this man.

The author already quoted, says: "On woman, smoking takes a sad hold. She soon becomes lazy and indolent, of dirty habits, and makes bad recoveries from her confinements; her children at the breast are liable to erysipelatous and other skin diseases.

"In conclusion," he says, "I may state, the germs of premature decay which the abuse of tobacco is spreading through the country, will ultimately, in my opinion, prove more overwhelming than even the serious abuse of intoxicating liquors."

Dr McCosh, once a professor in the Calcutta Medical College, says, among other things; "Habitual smoking too often leads to habitual drinking; the drain upon the system must be replenished, and brandy and water is the succedaneum."

TRUST.

BY MATTIE CAMPBELL.

Oppressed with blind and anxious thought,
 Oft wavering 'twixt hope and fear,
 Prostrate in prayer—'twas thus I sought
 To know if I should persevere.
 Then answer came: "O troubled soul,
 If thou wert sure, what wouldst thou do?
 Do what thou wouldst if thou wert sure,
 And thou shalt find my promise true.
 Trust in thy Lord, O child of clay."
 'Twas thus the heavenly message read;
 "Hope thou in God, thy strength and stay,
 And verily thou shalt be fed."

THE more the diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect his people's graces.—*Dr. Guthrie.*

THE AMERICAN TYRANT.

BY RUFUS W. CLARK, D. D.

With all our boasted liberty, culture, and progress, there is a tyrant in our land that rules the people with a rod of iron. There is not a moral force, or political power, or numerical strength, in the nation sufficient to dethrone him. All the efforts, and combinations of parties in Church and state, aiming at this have been a failure. Of this American Republic, whiskey is king. It defies public sentiment. It turns a deaf ear to the piteous cries of distress that, from its traffic, come up from every part of the land. It is dead to all the dictates of conscience and humanity. Not content with carrying misery to hundreds of thousands of families, filling almshouses and prisons with wretches and criminals, who otherwise would have been good citizens; blasting the hopes of the young; destroying the sanctity and influences of religion, and making sabbath-breaking, robbery, blasphemy, and laying waste property and life, like the united agency of pestilence, conflagration, floods, and famine, it yet seeks to control our city governments, courts, and the action of state and national legislation. Notwithstanding a late Senator declared on the floor of the United States Senate, that "the liquor traffic is the gigantic crime of crimes;" notwithstanding it produces no wealth, while it taxes the American people \$800,000,000 annually; sending 100,000 victims to prison; 150,000 to a drunkard's grave, who leave more than 200,000 beggared orphans to struggle with the evils of life,—yet, at this time, the Liquor Dealers' Association are thoroughly organizing our state by the formation of associations in every ward in the cities, and every town in the country, to defeat men at the polls who

favor legal temperance measures; and to secure the repeal of statutes that seek to limit their accursed traffic. *The National Temperance Advocate* for March says:

"It is the boast of the brewers that they were able to defeat several members of the last House of Representatives who were candidates for re-election to the forty eighth Congress, whose offence against the liquor oligarchy was simply that they voted to suspend the rules of the House and put upon its passage the bill to provide for a national Commission of Inquiry concerning the liquor traffic."

The N. Y. *Evening Post*, of February 28, says:

"The decision of the Court of Appeals yesterday, that a violation of the Excise Law operates *ipso facto* as an abrogation of a liquor dealer's license is, of course, salutary and important. But the fact that such a point should have been carried to the Court of Appeals—that is, that liquor dealers and their lawyers should have the audacity to ask the courts of the State to decide that a conviction for illegal liquor-selling ought to have no effect on the criminal's license—shows to what a pitch of self-confidence the liquor interest has attained in this city. Its enormous power and influence, in fact, in New York, gives the liquor question an importance here which it has nowhere else. There is no other civilized community in which men of the liquor dealers' class count for so much. They have practically secured what is called 'the legislative branch' of the city government in permanent possession. They overawe the lower courts, and even the police, and the trial and conviction of one of them for an ordinary police offence produces a general public sensation."

There is but one weapon by which this tyrant can be hurled from his

throne; one measure by which this fearful tide of misery, crime and death can be stayed; one law in the execution of which we can receive the help of Almighty God, and that is *Prohibition*. Did our limits allow we could cite the proof that, where this principle has been enforced, the measure has been successful, while all other means, high license and low license, have signally failed.

NOT HUNGERING FOR GOD.

A. SIMS.

The only way to retain justification, is to be eagerly desiring and pressing on for the full will of God to be done in the soul as it is done in heaven. Because while there is a much higher character for the Christian to obtain after he has been justified, while there are other things God wants to do in his soul, and a certain deeper work of grace that he is commanded to seek for and obtain, unless his aim and strong desire are to obey God in these things he will be guilty of disobedience, and disobedience inevitably brings darkness. We firmly believe that one of the chief causes of backsliding among Christians is their neglect to obey the Spirit in earnestly seeking after the blessing of holiness of heart, or the entire sanctification of their natures. Thousands all over the land can bear sad testimony to the truth of this. The following passages show that the justified soul is not to remain satisfied with mere regeneration:

"Be ye therefore perfect, even as your Father, which is in heaven is perfect."—Matt. v : 48. "I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not

conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.—Rom. viii : 1, 2. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God."—II, Cor vii : 1. "Be filled with the spirit."—Eph. v : 18. "That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Phil. ii : 15. "This is the will of God, even your sanctification."—I Thess. iv : 3.

FISHERS OF MEN.

BY F. W. MOORE.

Spread out before me ever lies
A prospect fair for him who tries
All earthly good to know:
Its pleasures, honors, ease and gain
Are ever tempting to obtain;
But this can not be so.

For all around, beneath, above,
I hear a voice that calls in love:
"Go seek the souls of men!
Thy worldly prospects, earthly choice,
Thy life, thy talents, time and voice,
Give back to me again."

Nor would I keep the least of this,
But count it yet a greater bliss,
If I could give Him more;
Who gave His life my life to save,
Who trod for me the gloomy grave,
And burst its iron door.

WE never graduate in the attainment of truth: — because the nearer we are to God, the more we see there is to be learned.—*M. H. S.*

A MAN'S virtue should be measured, not by his occasional exertions, but by the doings of his ordinary life.

Losses for Christ are but goods given out in bank in Christ's hand.

EDITORIAL.

RESPECTABILITY.

A CHURCH that aims to be on good terms with the world, will fail to do the work that Christ requires his disciples to do. It is very desirable to get respectable people saved. All proper efforts should be made to secure this object. But any effort that flatters or pampers their pride and their vanity, is not a proper effort. There is no respect of persons with God. There should be none with those who profess to do the work of God. In our country the man who will not vote at the place, and on the conditions that the poorest and the worst vote, loses his ballot. In God's kingdom, the man who will not be saved on precisely the same terms that the beggar and the outcast are saved, can not be saved at all. There is not one gospel for the poor and another for the rich. Christ came to call not the righteous, but sinners to repentance.

The worst people in the community need the gospel most. A humane doctor, in a hospital full of patients, gives his attention first to those whose cases are the most critical. By the church of Jesus Christ, special consideration should be shown to those who are considered the hardest cases. They should be treated with kindness. They should not be flattered and petted; but they should not be shunned and neglected. The grace of God will save them if they will be saved. They should be plainly and kindly told that this grace is free for them.

But if you expect that any amount of kindness can make all wicked men treat you with proper respect in return, you will find yourself greatly mistaken. Some will. They will appreciate your efforts, and stand by you and defend you. They will, if you are in danger, slip in between you and harm, and expose themselves to

protect you. But others will do all they dare to against you. They will talk against you, and do you all possible harm. There is no help for it. Often they will be encouraged in their dreadful work by professed Christians. One can not be a Christian without being persecuted. Our Lord has told us this repeatedly and in the plainest terms.

If a church does its duty it will be persecuted. In various ways it will be made to suffer.

But let us not turn back because of persecution, as do the "stony ground" hearers. Let us do the work of Christ. Let us bear a plain, uncompromising testimony against all sin. If persecution comes, let us rejoice in it. If our names are cast out as evil, it will not harm us long, if only they are written in the Lamb's Book of Life,

THE SALVATION ARMY.

For the first time we attended one of their meetings on Monday evening March 24th. It was held in the old Court House in Buffalo. The large room was well filled mostly with young people, who evidently needed the Gospel. Those who had begun the work here had been called away, and two ladies, quite young and inexperienced were sent to take their places. We were struck with their courage. They evidently did the best they could. But there seemed to us to be a lack of the spiritual power necessary to secure the best results in such meetings.

Several new pieces that were sung seemed alike destitute of poetry and of melody and they were sung very poorly. Other pieces familiar to the congregation were sung better. We have no doubt but that the meetings do good.

That there is a great necessity for the work to be done that they are trying to do is evident. But it should go deeper

and the means employed should be to a greater extent spiritual.

But those meetings demonstrate that eloquent sermons and artistic music are not necessary to draw a congregation.

Many preachers who make a comparative failure through preaching long sermons, might do a great work for God, if they would go out and present the Gospel with greater simplicity and give those who have experienced its power the opportunity to testify to its blessed effects. "Ye are my witnesses, saith the Lord."

Often in meetings, there is too much speculation, too many thrusts, too much of dry exhortation; and too little of living, burning testimony.

In order to get all interested, get all to take a part in the singing at first, and then if possible in the praying and in the testimony.

Notwithstanding the boasted progress of the churches, the masses of the people, especially in the cities, have become hardened with dark atheism and steeped in iniquity. It is time for the people of God to awake and to go to work in deep earnestness and with an unflinching faith in God, for the salvation of souls.

"TOBACCO AND HOLINESS."

In a short article under the above head we unwittingly did injustice to one of our highly prized contemporaries, *The Christian Standard and Home Journal*. The remarks in that paper which we noticed were intended as an answer to unjust criticisms of advertisements suitable to the paper. This, at first reading, we did not observe.

Under the management of the new editor and able writer, Rev. E. I. D. Pepper, it is more radical in its tone than before. It has of late spoken out frequently and emphatically against the use of tobacco, and treats it as we do, as an unholy practice. We trust that this really excellent

paper will continue to grow in efficiency and influence.

IN A SERIOUS DILEMMA.

WHAT is a poor, *fallible* mortal to do, when *infallible* men require him, under pain of death and damnation, to perform at the same time, contradictory things? Because we belong to a "sect," Lyman Johnson mercilessly pelts us with *stumbling-stones*, and Brother Dolan thrusts us through and through with his slashing *sword*. And now comes a brother who is going to have us killed right away if we do not fall in with his measures, and aid him in getting up *another new sect*. We give his letter entire.

NAILER, Fannin Co., Tex.; 3:28:84.

Rev. B. T. Roberts,

DEAR BRO.:— Five hundred copies of "The Revival Methodist Discipline" will soon be published and ready for distribution. Providence permitting, a copy will be sent to you,

This letter is for the purpose of inviting you to join in the organization of the Revival Methodist Church. Your name, together with the names of twenty-two other leaders of the Holiness Movement, is now on a prayer list, and prayer is being offered to Jesus every day to bring you into the work. As soon as you receive a Discipline, if you do not immediately consent to join, prayer will then be offered to Jesus to withdraw his life-sustaining power, and thereby, permit you to be taken out of the world, and out of the way; so that you may not remain a stumbling-block to others. If this prayer prevails, you will, therefore, soon be, either a member and minister of the proposed new church, or a dead man; and out of the way of others.

This is not intended as a threat, but it was thought best to give you notice before offering such a petition.

This is an extreme measure, but nothing less will bring the prompt action the importance of the work demands. If it proves a failure, it will be in a good cause and from a good motive; and if it proves a success, the Revival Methodist Church will succeed from the start.

Then, within a *very few* years, the en-

tire population of this earth will be converted, and the larger half be brought to realize the experience of sanctification.

NOTHING LESS.

Yours in perfect love,

J. M. COCHRAN.

Could we decide to follow the leadings of Brother Cochran we are in another dilemma. We know but little of him except what we learn in a small pamphlet he has published, entitled, "Laws of the Divine Healing." With the most that is here said we are in agreement. But he avows his belief in a doctrine which we can not receive. He says: "But we are a Swedenborgian, soul and body, warp and woof, and glory in the name of being one." But he wants us to aid in forming a new *Methodist* church! If we join this church, which are we to be, a *Swedenborgian*, or a *Methodist*? That we can not be both at the same time is evident from what the founder of Methodism says of Swedenborgianism. John Wesley says:

"I sat down to read and seriously consider some of the writings of Baron Swedenborg. I began with huge prejudice in his favor, knowing him to be a pious man, one of a strong understanding, of much learning, and one who thoroughly believed himself. But I could not hold out long. Any one of his visions puts his real character out of doubt. He is one of the most ingenious, lively, entertaining madmen that ever set pen to paper. But his waking dreams are so wild, so far removed both from Scripture and common sense, that one might as easily swallow the stories of "Tom Thumb" and "Jack the Giant Killer."—Works, vol, iv, p. 322.

In accounting for his visions, Mr. Wesley says:

"In traveling this week, I looked over Baron Swedenborg's 'Account of Heaven and Hell.' He was a man of piety, of a strong understanding, and most lively imagination; but he had a violent fever when he was five and fifty years old, which quite overturned his understanding. Nor

did he ever recover it; but it continued majestic, though in ruins."—Ibid. 503.

As it is impossible to follow all those who, though they do not in so many words, claim plenary, divine inspiration, yet do so in reality, we see no way for us but to keep on as we have done, and endeavor to live and teach according to the Bible to the best of our ability.

When we and many others were turned out of the M. E. Church for laboring with success, to promote Scriptural holiness we had no thought of forming a new organization. Many of us had such confidence in the integrity of the M. E. Church, as a body, that we had no doubt but that the General Conference would candidly investigate matters and redress all wrongs. But when that august body, in direct violation of the Constitution of the church, refused to entertain our appeals, we were, for a while, at a loss what to do. There was no denomination that agreed with us on the issues on which we were thrust out.

Some who had been clearly saved, unconsciously gave way to spiritual pride and self-will. A spirit of fanaticism, not unlike that which manifests itself in the above letter, was exhibited by some. They would neither be instructed nor controlled. No one had any authority over them. In the eyes of the public we were all held responsible for their unscriptural conduct. The conviction was forced upon us that there must be an organization, even if there were not a dozen to join it. We felt clearly called of God to take the stand we then took. The call must be equally clear to take any other position before we can think of doing it. If there is any thing fundamentally wrong, or any essential thing lacking in the Church to which we belong, we should be glad to know it. We are open to conviction.

Till then we shall have to go on as we have done, trusting in that God who has

heretofore delivered us, for protection.

Every year we have a fuller understanding of the Scripture God gave us when we went out of the Conference room for the vote to be taken which changed our field of labor. "Therefore thus saith the LORD. If thou return then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee: but return not thou unto them. And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee, and to deliver thee, saith the Lord."—Jer. xv; 19, 20

LITERARY NOTICES.

Memorial of Rev. John S. Inskip edited by Rev. E. I. D. Pepper. This is a beautiful volume of 52 pages bound in gilt.

It contains a neat, steel-plate, life-like engraving of Bro. Inskip; three poetical tributes to his memory by W. H. Clark, Dr. H. L. Gilmore, Rev. A. Wallace, D. D. and beautifully written ones in prose by E. I. D. Pepper, J. D. Searles Rev. John Thompson, Rev. J. S. Lane, Rev. A. E. Ballard, Rev. E. M. Levy and Dr. Buckley; with a synopsis of his life by J. S. Inskip, and a brief account of the memorial services. It is appropriately eulogistic of an earnest preacher, and an acknowledged leader of the Holiness Movement in the M. E. Church.

Price 60 cents. Address Rev. T. T. Tasker. No. 921 Arch Street Phil. Pa.

CORRESPONDENCE.

F. B. THOMAS.

Those who attended the Chili Camp-Meeting last year, will remember our dear brother who was sent to us from New England, to stir us up to seek more

LOVE. Much fruit of his labor here remains. He has gone on a mission from the Master to New Zealand. We here give a characteristic letter received from him, written at sea.

ON BOARD AMERICAN BARK, "ABIEL ABBOT," Bound from Boston, Mass. to Auckland, New Zealand. "At Sea," in Indian Ocean, 11,000 miles from Boston: in Lat. 45° South and Long. 70° East. Jan. 8th, 1884.

Rev. B. T. Roberts and Family, and Friends of Holiness, and Readers of the EARNEST CHRISTIAN,

DEARLY BELOVED:—God bless you all. I felt "the Spirit" moved me to write you. For the "Glory of God" *only* I take my pen. "Whatsoever ye do, whether ye eat or drink, do *all* for the glory of God."

1st. I love you "with a pure heart fervently." Hallelujah! "God is LOVE." The Blood cleanseth me, E. B. Thomas, from all sin. I am happy in God: made *holy, kept clean, full of love*, walking in the comfort of the Holy Ghost, abounding with THANKSGIVING; increasing in *mEEK, lowly, tender, gentle* LOVE. Oh! Glory to the Holy Ghost! Hallelujah! "My soul doth magnify the LORD." My mouth is filled with laughter. Glory! Glory!! Glory!!! LOVE eternal, LIFE eternal, close me safely, sweetly in LOVE, LOVE, LOVE. *For God is LOVE.*

When I left North Chili, the Holy Ghost moved in me; and I told God I would (by his grace,) go to my New England home; take my family, wife and son, attend the camp-meetings, go to Maine and preach Holiness, (for THAT is my ONLY business.) Glory to God! *Then* go to New Zealand ANY WAY. For a month I had been saying I would go as a missionary to the islands of the sea IF I had the *money*. Lord God Almighty *help* the SANCTIFIED to leave the "if's" out (*entirely*) of God's Work, when the Holy Ghost moves.

Feb. 27th, 1884.

Still at sea. Hallelujah! Still saved from actual and inward sin. Glory to God. We are in usual good health. Praise the Lord.

A copy of a New Zealand paper has reached us, from which we extract the following:

"Mr. F. B. Thomas, his wife and child, were passengers by the Abiel Abbot, which arrived in harbor on Saturday from Boston by way of Dunedin. Mr. Thomas is a man about forty years of age, and comes here as a "holiness evangelist," and labors in all Christian denominations where he is made welcome. He and his family left Boston on the 19th October, 1883, and had a very rough passage all the way; indeed the captain stated to him that for the last forty-five years he had not met with such a succession of stormy weather. On arrival, he was visited by Mr. Fell, the sailors' missionary, and on learning Mr. Thomas' character and mission to New Zealand, he at once enlisted his services; and in the forenoon of Sunday they visited the St. Lawrence and held services on board. Mr. Thomas then joined with the sailors in a thanksgiving service for their safe arrival in Auckland. In the afternoon he visited the Sailors' Rest in company with Mr. Fell, and there took part in the Bible class usually conducted on Sunday afternoon. In the evening Mr. Thomas preached acceptably in the large Theater Royal on "Perfect Love." He is very grateful for the kind and cordial welcome which has been extended to him here. Yesterday he informed us that he had already received many invitations from clergymen in some of the city churches to conduct services in their several places of worship, and he believed that a career of usefulness was being opened out for him. Until he has had time to arrange for a residence, he has accepted the offer of hospitality extended to him by Mr. S. Parker, of Victoria St., and until a permanent place of abode has been chosen, he desires all letters intended for him may be addressed to him at the Young Men's Christian Association.

SALOON KEEPERS.—Look at the character of the men who assume to control the politics of this country. In 1876 a thorough investigation was made of the number, nationality, and character of the liquor-dealers of Philadelphia. Of the 8,034 engaged in this horrible traffic, but 205 were Americans. The great majority were Irish and German. More than two thirds had been inmates of prisons and station houses. Of this number 3,872

were connected with houses of ill-fame.

This is doubtless a fair sample of this class of men in our great cities. Such are the men who have combined to control the elections of this country!

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APPRECIATION.— The following is from an intelligent, thoughtful godly man who has read the E. C. from the beginning.

"The E. C. always good, grows better as the years go by; age instead of symbolizing decay, seems to imply increased vigor and strength—not words of flattery but 'Honor to whom honor is due.' Wish I could send more subscribers."

Yours affectionately,

MYRON ORTON.

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REVIVALS.

BRO. W. G. HANMER write us from Wis. "I will give you some little account of the work on the districts. The Lord has been helping us and blessing us. "Praise his great name." On every one of the circuits in the Whitewater District with the exception of Beaver Dam we have had some mercy drops; some have been added to the Lord and to the church. We have organized two new classes, one at Waukesha of over twenty members, and the other at Racine. A class of eight with a splendid opening for a real salvation work.

At Washburn on the other district, the Lord poured out His Spirit and gave us a real old fashioned revival. We organized a new class there of about seventy. There are a number of good openings adjacent to Washburn. Some of the young men out of the revival are going out in the country around there holding meetings. They are full of fire and the Spirit. God is blessing and using them. We intend (D. V.) to step into these openings in the summer with the tent and carry the work forward."

REV. J. C. KENNEDY, of the Susquehanna Conference, writes us from Caton, N. Y.: "When I came on to my circuit the beloved saints were on hand with willing hearts and hands for the fray against sin and the devil; and the Captain of our salvation has very graciously condescended to be with us, for he soon began to help the saints, in healing their bodies and causing the stammering tongue to speak plainly. And since the latter part of December, He has been pouring out his Spirit on the people, which has resulted in the conversion of about forty precious souls. At the present, many more are under deep conviction. To the all worthy Name of Jesus be the praise and all the glory. Amen."

BRO. ROBERT H. CLARK writes us from Ft. Wayne, Ind. "Meetings are still in progress and souls are being saved every day. Bro. Harry May is in charge of the meetings and proclaims the truth in power. At the end of three weeks we are able to report the following visible results. Twenty-one converted, ten reclaimed, ten sanctified and ten have joined the class with more to follow. Bless God for salvation! We look for still greater things. Have formed one new class of eight members and Bro. Huston on Blue River Circuit has formed one new class, if not two. God is wonderfully working in these parts and He gets all the glory.

BRO. C. W. STAMP writes from the mission church in Philadelphia that "The work is progressing and souls being saved. The congregations are increasing and the class-room is filled every time we meet. Praise the Lord. The brethren think there is much to encourage us. If the work is thorough and moves steadily forward I shall be satisfied."

BRO. M. H. SHEPARD writes us from Central Ill. "Our work is moving on the Lord is working all over our districts and

souls are being saved. Praise the Lord! Our D. Q. M. here was a glorious season of grace and a revival started which is still going on. The place is being stirred by the Holy Ghost. Pray for me. The Lord bless you and yours.

BRO. M. N. DOWNING, of the Susquehanna Conference, writes us that over a hundred souls have been converted this year on his district.

BRO. A. SIMS writes us from Canada, that most of the circuits on his district are having, or have had, revivals.

LOVE FEAST.

J. S. KEELER.—I like the EARNEST CHRISTIAN very much; would not be without it for a great deal. I am glad that I have become savingly acquainted with Jesus. Oh how I love to be led by God and know that his smiles are resting upon me. Blessed be the name of our God

A. MAITLAND.—I am saved; washed and make clean in the blood of the Lamb. I am here at Ross, working for God as never before. Preaching three times on the Sabbath; I take the uncompromising track. God is wonderfully Blessing my soul.

FAITHFUL McDONALD. — I rest on Jesus' unchanging grace.

"In every high and stormy gale,
My anchor holds within the vale."

I find that it is so sweet to trust in Jesus. His blood cleanses me from all sin this evening.

LIZZIE BAR. — The text that the brother preached from this evening is my experience. Purified and made white and I am being tried. Glory to God! I feel that I am enjoying the grace of sanctification. Praise God for full salvation.