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LOVING THE TRUTH.

BY THE EDITOR.

ONE may, without much previous expectation on his own part, or that of his friends, become a Christian. This was the case with Saul of Tarsus. "The wind bloweth where it listeth;" and it sometimes comes from an unlooked-for quarter. The Holy Spirit may, by his direct influence, reach hearts that have appeared impenetrable, and they may yield to the drawing from above, and become suddenly and powerfully converted to God. A sudden impulse may turn them square about.

But if one retains the saving grace of God, he will become thoughtful, and serious, and determined. The steamer for Europe may start on a quiet sea, but before it crosses the ocean it is more than probable that it will encounter contrary winds. To a soul in earnest to gain heaven, Satan opposes all his wiles, but help is always at hand for one who will look for it patiently in the right direction. Fiery darts will be hurled at him, but he quenches them with the shield of faith. Specious lies will be held out to him, as they were to Eve in the garden, but he must meet

them with the truth of God, as the Saviour met the temptations of Satan in the wilderness.

1. Truth is the medium by which we are saved. It was by believing a lie that man fell. It is by believing the truth that one is saved. Christ alone can save. "Neither is there salvation in any other."—Acts 4: 12. But he does not save arbitrarily. "He that believeth shall be saved." God gives us grain and fruit for food. But he who raises wheat believes and acts in accordance with the truth in respect to the culture of wheat. He does not sow upon the sod, but plows his ground. He does not sow at any time, but at the proper time. He may be in error on many subjects that do not affect the result. So, in order to be saved, one must believe the truths essential to salvation. He must believe in God—in Christ; must believe that he is himself a sinner, and needs salvation. To the Jews our Lord said: "And ye shall know the truth, and the truth shall make you free."—Jno. 8: 32. They had not humility to receive this saying, but took it as an insult. The Pharisees held to the truth in theory, and some of them were converted. But the Sadducees were materialists, and did

not believe in the resurrection, nor in angels or spirits; and we do not read that a single Sadducee ever became a Christian.

By the light which God sends to the souls of all, even of the worst skeptics and infidels, some are suddenly convicted, and if they yield to the conditions, they become converted. But it is through believing the truth. All young converts are orthodox. In New Testament language, Christians are called believers. This was because they believed something definitely and heartily.

2. Truth is the medium through which we are sanctified. Jesus prays for his disciples: "Sanctify them through thy truth." — Jno. 17:17. But as the best remedy will not cure unless properly applied, so the truth will not sanctify unless believed. Hence, the Apostle says: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." — 2 Thes 2:13. If you would be holy you must believe the Bible when it says you must be holy. The commands and the promises must be heartily believed. One is never sanctified who does not believe in sanctification. It involves a contradiction for a man to believe for that which he believes is impossible. As long as you look upon holiness as something which the utmost possible degree of the grace of God can never enable you to attain, you will never become holy. To become sanctified you must believe not only that sanctification is attainable, but that it is attainable *for you*. The general belief is important, but the blessing

is not received save by the one who believes for *himself*, and believes *now*. If the faith is indefinite, the result will be indefinite. In apostolic times, and down to our times, holiness was and is obtained by believing the truth. St. Peter writes: "Seeing ye have purified your souls in obeying the truth through the Spirit." — 1 Pet. 1:22. Purity does not come from following error. In the great work of obtaining heart-purity truth is an essential factor.

3. It is through increasing knowledge of the truth that we make advancement in the Divine life, and become confirmed in the faith. Error can hardly be admitted into the mind without a loss of spirituality. Wrong theories in practical life bring losses. Errors in doctrine lead to mistakes in practice. "Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall away from your own steadfastness." — 2 Pet. 3:17. A little deviation in the compass may not be noticed, but it may lead to the ship's being dashed to pieces on the rocks. Laxity in doctrine may produce, at first, no sensible change in the life, but it leads to looseness of conduct, and ends in destruction and perdition.

To stand fast in the Christian life, there must be a firm faith in God. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." — 2 Chron. 20:20. It is because they lack in knowledge of the truth of God that many are "tossed to and fro, and carried about with every

wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." We grow up into Christ our living head, by being so familiar with the truth that we speak it in love.—Eph. 4: 14. Many are weak, because they know but little of divine truth for themselves. Their impressions do not ripen into permanent convictions. They move as they are moved upon by those around them. Unconsciously they do not inquire after what is true, but for what is popular.

To become a useful, permanent Christian, one must be wedded to the truth. He must be honest in his inquiries after it. He must embrace it and hold on to it. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth."—2 Pet. 1: 12. You must look for a clearer understanding of the Word of God in all matters relating to your faith and practice. But if you would become riper and stronger in your experience, beware of becoming visionary and accepting speculations for the truth of God. Give to the Scriptures their plain, evident meaning.

PRACTICAL REMARKS.

1. Love the truth of God more than you do popularity or refinement. When traveling, you would rather a person of whom you ask for direction would tell you right, though it be in language so inelegant that you can hardly understand it, than to lead you astray in an elegant style with the choicest words. Be equally earnest in your desires to know

the way to Heaven. Go where you hear the truth. Give no countenance to eloquent teachers of error. Give yourself to that kind of reading which tends to improve you in the knowledge and love of God.

2. Give your money for the support of those only who preach the truth. No matter with how much talent one may smooth down the word of God, and make the people feel that they are in the way to Heaven when they are in the broad way which the Saviour says leads to destruction, do not give them your countenance or support. If you know, as you ought to know, that Freemasonry is a religion hostile to the religion of Jesus Christ, then do not go to hear a Freemason preacher, and do not pay him your money no matter with what church he may stand nominally connected. He cannot keep Christ in his heart and belong to an order that ignores or excludes him. "Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates?"

3. Hold on to the truth, by embracing and professing and advocating it no matter what sacrifice it may involve. If you are a preacher and take this course, you will, in all probability, have poorer appointments and a smaller salary; but never mind that, your pay-day will come by and by. Judas sold his Lord for money; how much better are they who sell his truth for money? No matter how great the salary, he is poorly paid who preaches for a church whose doctrines he does not believe, or who feels obliged to with-

hold the truth which he considers essential to salvation. He should undergo a great change in his doctrinal belief, who can honestly pass from an Arminian to a Calvinistic church or *vice versa*. No man can love the truth of God while his principles are in the market. "Buy the truth, and sell it not, also wisdom, and instruction, and understanding." Prov. xxiii : 23.

AFRICA.

BY JOSEPH J. THOMPSON.

Seeing the call for missionaries to Africa, our hearts burn within us. My parents have been missionaries for nearly a half century, and will continue to be till they are called home on high. I was born in the mission field and spending my time there till I was near eighteen. I therefore have quite an interest in the mission work. My heart has always burned within me when I have read of the mission work in Africa or India, and before I consented to preach the Gospel, I had to say I will go to the darkened continent, if the way should ever be opened up. Now as God's Spirit works on the poor heathen and they call for help, we may say with the poet:

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?
Salvation, O Salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

They offer as good as they have: country rice, cassava, and fresh fish They will build a thatched house, and a thatched chapel; "but come and teach us, for we are all fools."

"A tent or a cottage, why need I care;
He's building a mansion for me over there:
Though exiled from home, yet this would I
sing:
All glory to God, I'm a child of the King."

We have the call from Africa sent to us. A call has gone forth for those who were willing to sacrifice themselves for the Master's cause.

The response is sent in, some are willing to go. Here is the sacrificial altar (Africa), and the sacrifices, (those who will go). But for the means to reach the end! May the Lord help his stewards to respond promptly. Bring in of your treasures and prove the Lord. It will take dollars; God has them. "The gold and silver are mine, and the cattle upon a thousand hills," but he has let it all out to stewards. Now that he has called for his returns, respond promptly, that the work be not hindered. May God help us in sending, and taking the word of life to our perishing fellow men. Amen.

ABIDE IN THE VINE.

Across the lattice-work in the garden grows a graceful creeper, twisting in and out, and hanging in curls of delicate tendrils wherever it fails to lay hold of some support for its tender branches. One day, in training it we severed a thin green stem, and no sooner had the root risen in its strength and shone upon the plant than the withered leaves and dying, limp tendrils showed how much that branch had lost by being broken from the parent stem. How can we live apart from Christ? We may for a brief space have a show of spiritual life, but when the sun of God's judgments beats upon us it will be seen whether we are really supported and vitalized by the sap of Divine grace or have only the superficial vanity of self-righteousness. No flowers of gentle virtues, no fruits of precious usefulness can be ours unless we abide in living, loving contact with the everlasting Vine.—*Messiah's Herald.*

DELIGHT in the Law of the Lord.

TEACHING OF THE TWELVE APOSTLES.

(Concluded from last month.)

CHAPTER VII.

And touching baptism, thus baptize: having first declared all these things, baptize in the name of the Father, and of the Son and of the Holy Spirit, in living water. But if thou have not living water, baptize in other water; and if thou canst not in cold, then in warm. But if thou have neither, pour on the head water thrice in the name of Father and Son and Holy Spirit. Before baptism let the baptizer and the baptized fast, and any others who can; but thou shalt bid the baptized to fast one or two days before.

CHAPTER VIII.

And let not your fasts be with the hypocrites, for they fast on the second day of the week and the fifth, but do you fast on the fourth and on the Friday. Nor pray after the manner of the hypocrites, but as the Lord has enjoined in his gospel, thus pray: Our Father in heaven, hallowed be thy name: thy kingdom come; thy will be done as in heaven so on earth; our daily bread give us to-day; and forgive us our debt as we forgive our debtors; and bring us not into temptation, but deliver us from the evil one; for thine is power and glory forever. Thrice a day pray thus.

CHAPTER IX.

And concerning the eucharist, thus give thanks. First as to the cup: We give thee thanks, our Father, for the holy vine of David thy servant, which thou hast made known to us through Jesus thy servant; to thee be glory forever. As to the broken bread: We give thee thanks, our Father, for the life and the knowledge which thou hast made known to us through Jesus thy servant; to thee be glory forever. As

this broken bread was scattered over the hills, and having been gathered became one, so may thy congregation be gathered from the ends of the earth into thy kingdom; for thine is glory and power forever through Jesus Christ. And let none eat or drink of your eucharist, save those baptized in the name of the Lord, for of this the Lord said, Give not what is holy to dogs.

CHAPTER X.

And when you are filled give thanks thus: We give thee thanks, holy Father, for thy holy name which thou hast caused to dwell in our hearts, and for the knowledge, and faith and immortality which thou hast made known to us through Jesus thy servant; to thee be glory forever. Thou, Almighty Master, didst make all things for thy name's sake; both food and drink thou hast given to men for enjoyment, that they might give thanks to thee; and on us thou hast bestowed spiritual food and drink and life everlasting, through thy servant. Above all we thank thee that thou art powerful; to thee be glory forever. Remember, Lord, thy congregation to deliver it from all evil and to make it perfect in thy love, and gather it from the four winds, sanctified, into thy kingdom which thou hast prepared for it; for thine is power and glory forever. May grace come and this world pass away. Hosanna to the son of David. If one is holy, let him come; if not, let him repent. Maranatha, Amen. But permit the prophets to give thanks as much as they will.

CHAPTER XI.

Whoever cometh and teacheth you all this aforesaid, receive him. But if the teacher himself, turning aside, teach other doctrine unto destruction, give not ear to him; but if unto the promotion of righteousness and knowledge of the Lord receive him as the Lord. And with regard to apostles and prophets, do with

them according to the ordinance of the Gospel. Let every apostle who cometh to you be received as the Lord. He shall not overstay one day, though, if need be, the next; but if he remain three days he is a false prophet. And let not the apostle, on departing, take aught save bread till he come to a stopping place; and if he ask money he is a false prophet; and the prophet that speaketh in the spirit you shall not question nor judge, for every offence shall be forgiven, but this offence shall not be forgiven. Not every one that speaketh in the spirit is a prophet, unless he have the ways of the Lord. By their ways then shall the false prophet and the prophet be known. And no prophet who in the spirit appointeth a feast eateth thereof, unless he be a false prophet; and any prophet, who teacheth the truth, if what he teacheth he do not, is a false prophet. But no prophet approved, true, working for the world's mystery of the church, but not teaching to do what things he doeth, shall be judged by you, for with God he hath judgment: for so too did the prophets of old. And whoso saith, in the spirit, give me moneys or other things, you shall not hearken to him; but if for others in straits he say give, let no one judge him.

CHAPTER XII.

Let every one that cometh in the name of the Lord be received, and then by testing you shall know him, for you shall have understanding right and left. If he that cometh be a wayfarer, help him as much as you may: he shall not tarry with you save two or three days if need be. But if he would abide among you, being an artisan, let him labor and eat; but if he have no trade provide according to your judgment, that no idler may live as a Christian among you. If he will not act thus, he is a trafficker in Christ. Beware of such.

CHAPTER XIII.

Every true prophet that would abide with you is worthy of his sustenance. Similarly, a true teacher also, like the workman, is worthy of his sustenance. Every first-fruit, therefore, of the winepress and the threshing floor and of oxen and sheep thou shalt take and give to prophets, for they are your high-priests. But if you have no prophet, give to the poor. If thou make a baking, take the first-fruit and give according to the commandment. In like manner, on opening a jar of wine or oil, take the first-fruit and give to the prophets; and of money, and raiment, and of every possession take the first-fruit, as may seem right to thee, and give according to the commandment.

CHAPTER XIV

Coming together on the Lord's day break bread and give thanks, confessing your transgressions that your sacrifice may be pure. And let no one who has a dispute with his fellow approach with you until they be reconciled, lest your sacrifice be profaned, for this is the sacrifice spoken of by the Lord. In every place and time bring to me a clean sacrifice, for I am a great King saith the Lord, and my name is wonderful among the nations.

CHAPTER XV.

Choose for yourselves bishops and deacons worthy of the Lord, men meek and not avaricious, and true and proved, for they too perform for you the functions of prophets and teachers. Therefore despise them not, for they are the ones among you honored with the prophets and the teachers.

Reprove one another not in wrath but in peace, as you have it in the Gospel. And whoever commits offence against another, let none speak to him, nor let him be a listener among you till he repent. But all your prayers and all your acts so

perform as you have it in the Gospel of our Lord.

CHAPTER XVI.

Watch for your life's sake. Let not your lamps go out, nor your loins be ungirt, but be ready, for you know not the hour in which our Lord cometh. Assemble oft, seeking the things pertaining to your souls, for the whole time of your faith will not avail you unless you be perfected in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for as lawlessness waxeth men will hate one another, persecute and betray, and then will appear the world-seducer, like the son of God, and he will do signs and miracles, and the earth will be given into his hands, and he will do iniquities that have never been done from the beginning. Then the human creation shall come into the firing of trial, and many shall be made to stumble and shall perish, but they that abide in their faith shall be saved from this curse. And then shall appear the signs of the truth: first the sign of an opening in the sky; then the sign of a trumpet's voice; and third a resurrection of the dead, not of all, but as it hath been said: The Lord will come and all the saints with him. Then will the world see the Lord coming upon the clouds of heaven.

NOTES BY THE EDITOR.

This document is without doubt of very ancient origin. Its author is unknown. It is entitled to consideration on account of its antiquity and its general agreement with the Scriptures. But it is by no means to be ranked with the books of the New Testament.

Eusebius Pamphilus, the oldest Church historian, was born in Palestine, A. D. 264. In the year 315, he

was made bishop of Cesarea. He took a prominent part in the Council of Nice, A. D. 327, and died in the year A. D. 340.

His Church History, which has come down to us, is regarded as of the highest authority.

In a passage which clearly refers to the above document, he says: "Among the *spurious* works, let there be ranked both the work intitled the *Acts of Paul*, and the book called *Pastor*, and the *Revelation of Peter*; and moreover that which is called the *Epistle of Barnabas*, and that named the *Doctrines of the Apostles*." Lib. iii. chap. 25. By the last named he refers to the work before us.

The learned Dr. Lardner says: "This is the first and only mention which we have of this book in Eusebius; nor has he informed us at any time that it was made use of by ancient writers. It is not one of the books of Scripture mentioned by Irenæus: it is not in any of Origen's catalogues of sacred books; and though our author, (Eusebius) takes particular notice of Clement of Alexandria having written brief notes upon all books of Scripture, not omitting the contradiction, that the *Doctrines of the Apostles* is not named by him; which may make us suspect that it is not a very ancient book, but composed after the time of Irenæus, and Clement, and Origen in our author's own time or not long before." Lardner's work iv:127. But this would make it about 1557 years old!

Athanasius was made Bishop of Alexandria, A. D. 326, and died in the year 373. Epiphanius called him "The father of orthodoxy." After giving a list of the Books of the New Testament as we receive them, he says: "There are other books besides these without; not canonical indeed, but ordained by the fathers to be read to (or by) those who are newly come over to us, and are desirous to be instructed

in the doctrine of religion. The Wisdom of Solomon, the Wisdom of Sirach, Esther, Judith, and Tobias, the Doctrine of the Apostles, as it is called, and the Shepherd."

This shows that this book was held in high esteem in the days of Athanasius about three centuries after the death of the Apostles.

This ancient writing shows that, as for back at least as when it was written, immersion was not considered essential to baptism. In fact it does not show that immersion was practiced at all. For one may be sprinkled or poured just as well as immersed "in living water."

Our translator says: "A picture in the Catacomb of St. Callixtus, dating from about the year 200 A. D., represents a youth standing ankle-deep in water, and receiving baptism by the pouring of water upon his head. [See Northcote and Brownlow's "Roma Sotteranea," Part. II., Plate XV.] The passage before us apparently recommends just this mode of performing the rite. If this should be impracticable, then fresh cold water might be similarly used [in a font]. If cold water could not be had, warm water would answer. If neither cold nor warm water in sufficient quantity (ankle-deep) could be had, then pouring only (the feet resting on the floor or ground) would suffice. This last is now the Syrian mode of baptism, and probably always has been. This fact, ascertained by the Crusaders (in the third Crusade, 1189-92), and made known through them in Europe, would help to account for Aquinas's definition of baptism, so different from that of Peter Lombard, about a century before. Lombard's definition requires immersion; Aquinas's definition permits either immersion, pouring, or sprinkling. The Seventh Book of the Apostolic Constitutions, at this point (Section xxii.), says nothing about the mode, but prescribes anointing with oil, both before and

after baptism. Fasting is enjoined in both documents.

I AM the creature of a day passing through life as an arrow through the air. I am a spirit come from God and returning to God—just hovering over the great gulf, a few moments hence, I am no more seen; I drop into an unchangeable eternity. I want to know one thing: the way to heaven, how to land safe on that happy shore. God himself has descended to teach the way; for this very end he came from heaven. He hath written it down in a book. O give me that book! At any price give me the book of God! I have it: here is knowledge enough for me. Let me be *homo unius libri* (a-man of one book.) Here then, I am far from the busy ways of men. I sit down alone: only God is here. In his presence, I open, I read his book; for this end, to find the way to heaven. Is there doubt concerning the meaning of what I read? Does any thing appear dark or intricate? I lift up my heart to the Father of Lights. "Lord, is it not thy word, *If any man lack wisdom, let him ask of God? Thou givest liberally and upbraidest not.* Thou hast said, *If any be willing to do thy will, he shall know.* I am willing to do. Let me know thy will." I then search after and consider parallel passages of scripture, *comparing spiritual things with spiritual.* I meditate thereon, with all the attention and earnestness of which my mind is capable. If any doubt still remain, I consult those who are experienced in the things of God: and then, the writings whereby being dead they yet speak. — *Wesley.*

EVERY man has a right to judge for himself particularly in matters of religion; because every man must give an account of himself to God. — *Wesley.*

GNOSTICISM.

BY REV. W. F. HOGG.

Gnosticism, from the Greek *γνῶσκειν*, to know, relates to that system of philosophy which assumes to impart the knowledge of God to men independent of a supernatural revelation. It was evidently to an unhalloved philosophy of this sort that St. Paul referred, when, in writing to Timothy, he employed that significant phrase, "Oppositions of Science (*γνώσεως*) falsely so called." Gnostic teaching in the ages past has comprised various and conflicting theories regarding the fundamental doctrines of religion, but, in every age, and in all its forms, its spirit is the same—the spirit of Antichrist—and its essence is ever that of a conceited Rationalism which assumes that human reason is the measure of religious truth.

The earliest developements of Gnostic error in the Christian Church evidently grew out of a studious endeavor to harmonize the doctrines of Christianity with the various forms of religious and speculative culture which preceded its introduction. The age in which Christianity had its rise was in all respects eclectic. Everywhere, in Jewish no less than in Gentile schools, there was a manifest commingling of old and new thoughts and theories, and a tendency to the fusion of ancient systems of religion and philosophy. To such systems as that of the Alexandrian theology, represented in the writings of Philo, the Persian or Zarathrustrian religion, and the Buddhistic faiths of the Orient, may be traced some of the most prominent characteristics of ancient Gnosticism.

The Gnostics were divided in their opinions and beliefs previous to their reception of Christianity. They represented various schools of thought, some of them holding the

Philomian system which combined the Platonic philosophy with ideas borrowed from the Old Testament; some to Persian dualism, as the solution of the great problem of good and evil; and some to the Pantheistic philosophy of the East. This accounts for the plurality of Gnostic sects in the early church. As they received the gospel, in full or in part, the representatives of each different system sought to force its teachings into conformity with their previously adopted sentiments and tenets. This gave to Christianity various forms of doctrine among the different branches of a sect which passed under one general name. Thus the pure and sublime doctrines of the Christian religion were corrupted in a very early period of the church's history by the admixture of an impious and chimerical philosophy. This may account for the injunction of Paul to the Colossian Christians: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col ii: 8.

The term Gnostic (*γνωστικός*) itself did not come into use until the second century of the Christian era; but the principles of the Gnostics were common before the introduction of Christianity, and direct reference to them may be found in several of the New Testament writers. The spirit of Gnosticism ante-dates the Christian religion, and has stood in opposition to the propagation of its pure doctrines through all the centuries of its existence.

The Gnosticism of the primitive church represents three leading forms of thought. These, as given by Joseph Angus are the following:

First: that of the Docetæ or Seemers. They could not comprehend how a divine person (as they conceived our Lord to be) could be united to human nature. They maintained, therefore, that his body

was only an assumed appearance, and that he only seemed to live upon earth, having no real or substantial corporeal existence. This was a virtual denial of his brotherhood with our race and of his atonement. To this heresy St. John alludes in his first epistle, where he says: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world."

Secondly: that of the Cerinthians, from Cerinthus, the founder of the sect. On the same principle upon which the Docetae denied the humanity of Jesus, these denied his absolute divinity. They taught that the Christ was an emanation from the Godhead, which descended on the man Jesus at his baptism and remained with him until his crucifixion, when it left him and reascended to the source from whence it first emanated. This emanation they termed the Word, the Life, the Light, etc. In refutation of this error St. John begins his gospel with the language: "In the beginning was the Word, and the Word was with God, and the Word was God, etc." And in his epistle he says: "Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son." 1 Jno. ii: 22.

The third error characterized all sects alike, and assumed various phases though representing but one principle of antinomianism. It was manifested by "Ritualism without spirituality, knowledge (*gnosis*) without practice, justification by faith without holiness." It is severely rebuked by all the New Testament writers. It found an embodiment in the Nicolaitanes, in whom also it called forth severest condemnation from the ascended Lord. To this class belonged also the followers of Balaam, mentioned by St. Peter and

St. Jude. "It is, in fact, the principle of licentious religionism in every age." St. John, in his first epistle, deals an unsparing blow at the error of those who, professing to know God, deny him by evil works. On this point Dr. Farrar writes as follows: "The self-satisfaction of a supercilious orthodoxy which might at any time soar into Pharisaic asceticism, or sink into reckless immorality, is confronted with the assurance * * * * that 'he who saith I know God, and keepeth not his commandments,' were he ten-times-over orthodox in his asserted knowledge, is yet 'a liar, and the truth is not in him; and that 'he who loveth not, knoweth not God; for God is love.'"

The Gnosticism which in the apostolic age had reference more particularly to *principles* of error, received its full and systematic development into *sects* and *schools*, in the second century. Previous to this period it was in its inchoate history. But whether considered in its incipient stages or in its systematic development it partakes the same spirit, and stands in direct antagonism to the purest and sublimest doctrines of Christianity.

Every age not excepting the present one, has been cursed with Gnostic sects and heresies. One of the leading forms of modern Gnosticism is that of Rationalism, which sets human reason in opposition to divine Revelation, and assumes to restore men to the knowledge of God and moral truth without the aid of the Bible. Judging from his recent lecture in Buffalo, N. Y., on "Evolution and Revolution," one might justly infer that Henry Ward Beecher desired to rank as the champion of modern Gnostics. He assumed the position of a Theistic evolutionist, and in the course of his lecture gave utterance to such irreverent and flip-pant language regarding the Bible and its teachings as was shocking to

the senses of many who had previously thought highly of the eloquent pastor of Plymouth pulpit. One prominent clergyman in particular was heard to express himself as heartily ashamed of having listened to such a lecture. The air is filled at the present time with infidelity and with the spirit of antichrist in the form of a subtle Rationalism, which defies human reason and robs Christ of his highest glory.

Moreover, it is to be feared that some of those religious denominations which once exerted mighty influence in spreading the light of Christian holiness are becoming so fallen and corrupt that they partake more of Gnostic error and practice than they do of pure Christianity. Simon Maguses, Menanders, Nicolaitanes, Balaamites, and the followers of Cain can all find a quiet and congenial home in many so-called Christian Churches. Antinomianism, of a practical character, is rampant in the nineteenth century Church. Multitudes are "lovers of pleasure more than lovers of God; having a form of Godliness but denying the power thereof." And "having itching ears they heap to themselves teachers" who will not irritate them by honest and severe reproof.

And then there are some gigantic institutions in existence and in operation which serve as propagandists of Gnosticism in the present age. Such in particular are some of the oath bound secret orders with which our own and other lands are filled. Free Masonry, while it refuses to acknowledge Christ, still assumes to make men wise unto salvation. St. John says: "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Free Masonry, in its standard publications, teaches that men can be raised from the death of sin to a life of holiness and to eternal life without Christ, by an initiation into its sublime mysteries and a

life conformed to its precepts. This is manifestly the spirit of antichrist. And by this institution an almost numberless brood of minor secret orders have been hatched, all of which have similar features and tendencies. Truly, "there are many antichrists."

"What a proof of human depravity is the history of Divine truth in the world! God's first revelation ended in the wicked imaginations that preceded the Deluge; his second, in the idolatry of Israel and Judah, and again, in the formalism and overthrow of the nation; his third met with the bitterest opposition at the outset, and ever since the world has sought, under various influences, to corrupt what it cannot otherwise subdue."—*Angus*.

WHATE'ER GOD DOES IS WELL.

1672—B. SCHMOLCK.—1737.

WHATE'ER God does is well!

His children find it so.

Some He doth not with plenty bless,

Yet loves them not the less;

But draws their hearts unto Himself away.

O hearts, obey.

Whate'er God does is well,

Whether He gives or takes!

And what we from his hand receive,

Suffices well for us to live.

He takes and gives while yet he loves us still.

Then love His will.

Whate'er God does is well!

And what can our will do?

We cannot reap from what we sow,

But what his power makes to grow.

Sometimes he doth all this good destroy,

To be our joy.

Whate'er God does is well!

In patience let us wait:

He doth himself our burdens bear;

He doth for us take care:

And he, our God, knoweth all our weary days.

Come, give him praise.

Your public devotions may give you credit, but your secret devotions will bring you strength. A pump that is used much brings water quickly: so he who prays much in secret will not have to wait long before the Spirit comes.

CONQUERING TEMPTATION.

BY CANON FARRAR.

"There hath no temptation taken you but such as is common to man."—I Cor. x : 13. These, like most of St. Paul's words, real and burning words as they always are, acquire a yet intenser significance from the sequence of thought with which they are connected. He has been speaking of his position as an Apostle, and claiming his right to be supported by his evangelizing work. But he reminds his Corinthian converts that he had deliberately waived that right. He had followed that course which is so hard to learn, and which he urges so often on all Christians, of calmly and habitually being content, if need be, with less than is our due. And therefore, instead of accepting the maintenance to which he was so clearly entitled from the hands of his converts, he had labored with his own hands to meet the modest wants of a disciplined and simple life. Yet he did not boast of this great self-denial; he had not done it for glory, or for gratitude, but for God. What he had done he could not help doing. The sacred hunger for souls had absorbed his energies; the burning impulse of love had swayed his soul; his labor had been its own reward, because it had been done for the gospel's sake, that he and they might alike be partakers of its benefits.

And there for a moment he pauses. The thought arrests his attention. You may sometimes have watched a great tide advancing irresistibly towards the destined shore, yet broken and rippled over every wave of its sunlit fretwork, and liable at any moment to mighty refluxes as it foams and swells about opposing sand-bank or rocky cape. Such is the style of St. Paul. The word 'Gospel,'—the thought of sharing with them its awful privileg-

es,—arrests him; he is suddenly startled at the grandeur of his own mission, and stops to warn them that even he, their teacher,—even he called to be an apostle,—even he with all his perils and labors and sacrifices, needed, no less than they did, unsparring, constant, anxious self-discipline, lest he should become a castaway. He reminds them that the mortification, the conflict, the self-mastery which were necessary for him who would wear heaven's wreath of amaranth, were far more intense and continuous than the severe training which young athletes of their city must undergo before they could win those coveted and fading garlands of Isthmian pine. He reminds them too of the awful lesson involved in the history of their fathers. They, by glorious privilege, had been guided by the fiery pillar, had been baptized in the parted sea, had quenched their thirst from the cloven rock,—yet all had been in vain. In spite of all, their hearts had lusted after evil things. Some had committed fornication and fallen in one day three and twenty thousand; some had tempted Christ and been destroyed of serpents; some had murmured and been destroyed of the destroyer. O, let them beware, for all this dark and splendid history was written for their example. It was no dim revelation of God's will, no uncertain utterance of his voice. And its lesson was, "Let him that thinketh he standeth take heed lest he fall." But then, at once, after those stern and solemn messages, the heart of the great apostle breaks with tears. He yearns to comfort his children. "Why *should* they—why *need* they fall?" The thought flashes across his mind too rapidly for utterance, and leaving it unexpressed, he continues, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above

that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

St. Paul assumes the certainty of our encountering temptation. No life, not even the life of our Lord and Master, was ever yet without it. That journey of the Israelites in the desert to which St. Paul alludes, furnishes a close emblem of our own. Before each one of us—a pillar of cloud by day, a pillar of fire by night—glides visibly the protecting providence of God. Wonderful deliverances are vouchsafed to us. Enemies pursue us, and we must fly from them. Enemies confront us, and we must fight with them.

And these temptations—these impulses from without, these tendencies from within, to love our bodies more than our souls, our pleasures more than our duties, ourselves more than our God,—begin, alas, almost with our earliest years. The very youngest boy who hears me knows what it is to be tempted to do wrong,—tempted to neglect known duties, to utter wicked language,—tempted to be idle, or self indulgent, or unholy, or unkind.

But I add eagerly and joyfully that you *need* not fall,—not *one* of you need fall,—every one of you may become pure, and sweet, and noble; every one of you may die a holy man. My subject is not warning, but comfort; and St. Paul's comfort to those whom he loved was this, "There hath no temptation taken you but such as is common to man."

Ay, this is St. Paul's comfort—not that our temptations are common to man; but that they are *human*; that there is nothing strange, abnormal, insuperable about them; that they are well within the scope of our power to struggle with. St. Paul would point us to the glorious company of the high and noble, of the pure and holy; to the white robed, palm-bear-

ing procession of happy human souls; to those who have fought and conquered, to those who have wrestled and overcome!

But these, perhaps you will say to me, are the strong great souls, the Scævolas of Christian daring, the Manlii of Christian faith. Temptations insignificant to them might well be insuperable to us. Nay, my brethren, *God is faithful*, and will not suffer you to be tempted above that ye are able. In an age of cold faith and dead enthusiasm no splendid heroisms, no agonizing martyrdoms are required of you. Ye have not yet resisted unto blood, striving against sin. You think that you could never have been a martyr; yet women more timid, and children more delicate, have won and worn that crown; nearer to the flame they were nearer to Christ, and as the balmy winds of Paradise beat upon their foreheads while the fire roared about their feet, so believe me will it be with you. I have known martyrs here—boys ungifted and unattractive, boys neglected and despised,—yet so firm in their innocence, so steadfast in their faith, that no evil thing had power to hurt them. Every day their struggle was easier; every day their path more happy. Weak, unloved, and single-handed, they overcame the world. And why? because *God is faithful*.

Yes, *God is faithful*; and most of all, because he will lay no heavier burden on any one of us than we can carry well. We shall all be tempted, but the effects of the temptation depend upon ourselves. Fling into the same flame a lump of clay and a piece of gold,—the clay will be hardened, the gold will melt; the heart of Pharaoh hardened into perfidious insolence, the soul of David melted into pathetic song. Bear temptation faithfully, and it will leave you not only unscathed, but nobler. With each temptation God will also provide not—as the

English version has it—a way, but the way of escape; the one separate escape for each separate temptation. Because God loves us, because Christ died, because having risen again he sheds forth the Spirit in our hearts, therefore under the fiercest assaults of Satan the soul may be always safe.

It would take me too long, my brethren, were I to dwell on the way of escape from each temptation. But without dwelling on them, I would gladly mention—and merely mention—four, with the power and efficacy of which I have been often struck.

The first is, *Watchfulness over the Thoughts*. As is the fountain, so will be the stream. Quench the spark, and you are safe from the conflagration. Crush the serpent's egg, and you need not dread the cockatrice. Conquer evil thoughts, and you will have little danger of evil words and evil ways. The victory over every temptation is easiest, is safest, is most blessed there.

The second way is, *Avoidance of Danger*. The best courage, believe me, is sometimes shown by flight. Consider which is your weakest point, who are your most dangerous companions, which is your guiltiest hour. Avoid those companions, defend that weak point, put the strongest guard upon those hours.

Then, thirdly, *overcome evil with good*. Kill wicked passion by religious passion. Expel evil affections by noble yearnings. Banish mean cravings by holy enthusiasms. "Give me a great thought," said the German poet, "that I may live on it." Read great books; enrich your minds with noble sentiments; above all, read your Bibles; fill your own souls with the thoughts of Christ; make of him not only a Redeemer, but a brother,—not only a Saviour, but a friend.

And fourthly, I will mention *prayer*. That, my brethren, is the truest

amulet against the siren songs, the holiest enchantment against each Circean spell.—*Christian Library*.

IS IT SAFE TO DANCE?

A great deal can be said about dancing; for instance, the chief-of-police of New York city, says that three-fourths of the abandoned girls of that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing which, taken under other circumstances would be considered improper. It requires neither brains nor good morals to be a good dancer. As the love of the one increases, the love of the other decreases. How many of the best men and women are skillful dancers? In ancient times the sexes danced separately. Alcohol is the spirit of beverages. So sex is the spirit of the dance; take it away, and let the sexes dance separately, and dancing would go out of fashion very soon. Parlor dancing is very dangerous. Tippling leads to drunkenness, and parlor dancing leads to ungodly balls. Tippling, and parlor dancing sow to the wind, and both reap the whirlwind. Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality and religion is, "weighed in the balance and found wanting."—*New York Journal of Education*.

RICHES, without meekness and thankfulness, do not make any man happy; but riches with them remove many cares and fears. Therefore my advice is, that you endeavor to be honestly rich or contentedly poor; but be sure that your riches be justly obtained or you spoil all. For it is said: "He that loses his conscience has nothing left that is worth keeping."

SERVE the Lord with fear.

THE CLEFT OF THE ROCK.

BY R. HARRINGTON.

There are three hymns that we often sing:

1. "I am Clinging to the Cross,"
2. "On Christ the Solid Rock I Stand."

3. Rock of Ages, Cleft for Me."

See that fishing boat with its three occupants, as it plows its way over the foaming billows! All apparently is going on well; but a sudden squall strikes the vessel and capsizes it. It fills and sinks, leaving the crew struggling in the briny deep. Let us watch them through our telescope.

We see that they are all expert swimmers, and they are all striking out for that huge rock that rears its head above the waters. The foremost of the swimmers is bold and fearless. Notice him, as he ever and anon shakes the salt spray from his face, and pushes his way through the foaming billows.

The second, not quite as courageous but still hopeful, follows in the wake of the first.

The third, with nervous stroke and panting breath, brings up the rear.

Now the foremost has reached the base of the rock. See him, as he climbs up and hangs on to its craggy side: and as he looks back he feels safe.

Now the other, equally fortunate, finds a foothold; but not content with clinging to its base, climbs to the top, and as he reaches the summit, we see him wave his hands above his head, as if bidding defiance to the waters below.

Now comes the third and last. With trembling limbs and nervous grasp he clutches the side of the rock, pulls himself up, gains the summit, casts his eyes around him, and spies a *cleft in the rock*. Without a moment's hesitation, realizing his worn out, helpless condition, he throws himself into it and rests.

But see! another squall is coming. Watch the clouds as they go drifting by. See, now the lightning sending forth its vivid flash: the thunder's distant peal is heard; the wind, too, has joined in with its shrill, screaming voice: and for a time, it seems as if the elements were at war. See how the angry billows rear their white-foamed crests from time to time around the rock, each one coming higher and higher, till at last, one more stupendous than the rest, dashes itself with violence against the rock; and as it recedes, carries with it the helpless creature clinging to its base.

The one who is standing on the summit beholds with dismay his helpless shipmate's fate. Fears for his own security are aroused, and "Am I safe?" is the thought that flashes through his brain. As he feels his feet firm beneath him, and with the keen eye of a seaman recognizes that on the summit of that rock, no matter how heavy the storm or angry the sea, all appearances indicate that no sea has ever yet swept over it. His fears decrease for a time, and his self-assurance returns.

But, alas! listen. Quicker come the flashes: heavier roll the peals: the rain descends in torrents, making his foothold slippery. The wind, too, redoubled in fury, and as if in devilish glee, seems to concentrate its power on that rock and its occupants. His face is whiter, his lips compressed, his muscles quiver, as he strives to plant himself more firmly. He struggles and reels; and now he has fallen: and with one wild swoop, the wind catches him up and dashes him into the yawning abyss beneath.

How fares it with the third and last? He is safely sheltered in the cleft. He has examined the locality, and has not only found that the waters never come up there, but so sheltered was he that no matter how hard it blew or how severe the gale,

it would only press him closer to the rock. It was indeed a place of safety.

How is it with us? Are we only clinging to the Rock? If so, is there not a possibility of some wave or flood of temptation washing us from its side? Or, if we are standing on its summit, no matter how great our strength, is there not a possibility of some sudden gust, some fiery blast, blown, it maybe, by the lips of the very Evil One himself, coming against us with such terrific force as to stagger us, and finally cause us to lose our foothold, and fling us into the seething depths below? But if, weak and helpless, we cast ourselves into the *cleft*, are we not safe from every wave, and storm and blast, with its sheltering sides about us? Where is the sea that can reach us, or the wind that can harm us? No, thank God! All hell may clamor around us and at our feet; the fiery blasts from the Wicked One may almost scorch our faces; but we are safe.

Is it any wonder there is such power in that glorious old hymn:

"Rock of Ages, cleft for me,
Let me hide myself in thee."

SPIRITUAL VISION.

BY A. V. LEONARDSON.

Spiritual vision is a blessing enjoyed by all God's children. They may lack natural vision, but they are not blind, many profess to see who are blind and cannot discern the things of God.

When God touched Saul, "there fell from his eyes as it had been scales," (naturally); but he had been blind spiritually for years, and yet he was a member of the church, in good standing. He never saw his blindness until the Sun of Righteousness shone upon him, "with healing in his wings."

Many affirm that they fail to see that certain things are wrong, which

the Word of God condemns. The reason is, they are *spiritually blind*. You doubtless remember the case of the blind man at Bethsaida, and Christ's healing power there manifested. "They brought a blind man to him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes and put his hands upon him, he asked him if he saw aught." And he looked up and said, "I see men as trees, walking." "After that he put his hands again upon his eyes and made him look up, and he was restored, and saw every man clearly."

Is it to be wondered at that these *spiritually blind* do not see? They are not taught of God. The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."

The blind grope their way in darkness, but God's people walk in the *light* of his *presence*, and are led of the Spirit of God." Many are *spiritually blind*. The blind man in the pulpit can see no farther in the Scriptures than some lawyers who make no profession. These are "*blind guides*." "If the blind lead the blind, both shall fall into the ditch." The blind can not see afar off, but he whose spiritual vision is clear, not only *sees things*, but sees them as they are.

FORMAL prayer will not answer the purpose. If you go to your closet, and hurry through your devotions, you may "feel better," so far as feeling that you have done an outward duty; but you will never go away girded for the conflict of life, and covered with the panoply divine.

GREAT truths are often said in the fewest words.

THE LOVE OF GOD.

FROM FENELON.

The true way to love our neighbor, is found in the love of God. We must love other beings in him and for him. Mankind do not understand the love of God; therefore they fear it. It is from this fear that they can not realize this filial and intimate communion of children with a beneficent parent. They think only of a powerful and severe master. They are ever constrained and troubled in their intercourse with him. They perform good actions with unwillingness, that they may avoid punishment: they would do evil if they dared, and if they could do it with impunity. The love of God is an oppressive debt, that they think they must pay: they try to elude it by the performance of certain ceremonies and an exterior homage, which they would substitute for a sincere and practical love of God. They practice arts with their Creator, in hopes to escape by giving the least they possibly can to Him! Oh! if men did but know what the love of God is, they would not desire any other felicity.

The love of God demands of us only innocent and right conduct. It bids us do for his sake what reason dictates to be done. It calls upon us to do for love of Him, what men of the world do from a sense of honor, or from self love. It forbids nothing that the right exercise of reason does not forbid. Let us place everything in the order in which God has established it in the world. Let us do the same right things, but let us do them for the sake of Him who created us, and to whom we owe everything.

This love of God does not demand of Christians those austerities practiced by hermits. It seldom requires brilliant and heroic actions, nor the renunciation of any rightful

possessions; it only commands us not to make them our idols, but to enjoy them in the divine order, and with our hearts fixed on the Giver. The love of God does not increase the number of our trials: we find these already scattered over every condition of life. They spring from the infirmities of our bodies, and from our passions: they arise from our imperfections, and from those of others with whom we are obliged to live. It is not the love of God that causes these sufferings; on the contrary, it is this alone that can soften them by the consolations it yields. It diminishes them; for it moderates our ardent passions and unreasonable sensibilities, which are the causes of all our real evils. If the love of God were genuine in our hearts, it would cure our grie's and fill us with a peaceful joy.

Mankind are great enemies to themselves, in resisting and fearing this pure sentiment. It renders all other precepts light and easy. What we do from fear, is always wearisome, hard, painful, oppressive. But all that we do from love, from persuasion, from a free and willing mind, however it may oppose the pleasures of sense becomes agreeable to us. The desire of pleasing God makes us willing to suffer, if it is his will that we should. The sorrows in which we acquiesce are no longer sorrows.

The love of God never disturbs the order of things that he has established. It leaves the great in their grandeur, and makes them little, only in his sight who has made them great. It leaves those whose condition is low in their lowliness, and makes them content with being nothing, except in his sight. This willingness to be in the lowest place, has nothing of debasement in it; it is true greatness.

The true love of God regulates and inspires all our attachments. We never love our neighbor so truly

as when our love for him is prompted by the love of God. All other foundations for our affections have reference to self. It is ourselves whom we love in our friends; and this is an imperfect love. It is more like self-love than real friendship.

How then must we love our friends? We must love them in the way that God has ordained. We must love God in them. We must love the good things with which God has endowed them, and we must, for his sake, submit to the privation of those things which he has denied them. When we love them with reference to self, our self-love makes us impatient, sensitive and jealous, demanding much, and deserving little; ever distrusting ourselves and our friends. It soon becomes wearied and disgusted; it very soon sees the termination of what it believed was inexhaustible; it meets everywhere with disappointment; it looks for what is perfect, and finds it nowhere; it becomes dissatisfied, changes, and has no repose: while the friendship that is regulated by the love of God, is patient with defects, and does not insist upon finding in our friends what God has not placed there. It thinks of God and of what he has given; it thinks that all is good, provided it is from Him, and it can support that which God suffers to be, and to which it is his will we should submit, by conforming ourselves to his designs.

The love of God never looks for perfection in created beings. It knows that it belongs to Him alone. As it never expects perfection it is never disappointed. It loves God and all his gifts to every living being, according to their respective value. It loves less what is less excellent, and more what is nearer perfection. It loves all; for there is no one that is not endowed with some good which is the gift of God; and it remembers that the vilest may be good, and receive that grace which

they now need. He who loves God, loves all his works — all that he has commanded us to love. He loves more those whom God has pleased to render more dear to him. He sees in an earthly parent the love of his heavenly Father. In a relative, in a friend, he acknowledges those tender ties that God has ordained. The more strictly these bonds are in the order of his providence, the more the love of God sanctions them, and renders them strong and intimate.

Can we love God without loving those beings he has commanded us to love? It is He who inspires this love; it is his will that we should love them. Shall we not obey him?

This love can endure all things, suffer all things, hope all things for our neighbor. It can conquer all difficulties; it flows from the heart, and sheds a charm upon the manners. It is melted at the sorrows of others, and thinks nothing of its own; it gives consolation where it is needed; it is gentle; it adapts itself to others; it weeps with those who weep, it rejoices with those who rejoice; it is all things to all men, not in forced appearance and in cold demonstrations, but from a full and overflowing heart, in which the love of God is a living spring of the tenderest, the deepest and the truest feeling. Nothing is so sterile, so cold, so senseless, as a heart that loves only itself in all things; while nothing can exceed the frankness, the tenderness, the gentle loveliness of a heart filled and animated by the Divine love.

You may have grace to establish your goings in the way of the Lord, but you can never obtain grace to make you independent of the Lord.

WE need to have every grace which makes us Christians renewed from time to time.

MINISTRY OF HOLY DESIRE.

BY REV. H. H. LOOMIS.

"And my bowels moved for him."—Canticles, v: 4.

The bride elect of Jesus yearns for the Beloved. She has heard his voice not far away, and her ever-wakeful heart has been thrilled by the sweet enchantment that attends his near approach. Will he come nearer? Shall she be permitted to rest her weary head upon his bosom? Shall his restful arms embrace her? Oh, sweet, painful emotion, too tender and too mysterious for human language to name, that holds the heart fluttering between most tormenting fear and most glorious expectation! She experiences it now, and exclaims, "My bowels were moved for him." At this moment she loses herself to one desire, and is awakened to a vision of love and rest that eclipses all worldly dreams, and attracts her heavenward.

Now let the Beloved abide or depart. If he abides, the enamored soul shall forget all earthly scenes and let itself be ravished with the delights of his communion. If he departs, she shall arise from all earthly surroundings and go forth in search of him; and you will hear her exclaiming in the streets of Zion, "I charge you, O daughter of Jerusalem, if ye find my Beloved, that ye tell him, that I am sick of love." Here is the language of the true heart, truly progressing in the way of divine union.

Doctrine, sentiment, rite and service are all good; but above and better than these for the bringing of the soul onward in the divine life, and uniting it to Deity is the unspeakable, inexpressible hungering and thirsting of a consecrated heart after God.

It is the lack of holy desire that makes the feet go languidly in the path of divine service, and leaves

the soul a prey to worldly ambitions and worldly loves. The possession of deep, divine desire will produce opposite results.

Too many serve God as though he were a heartless, arbitrary tyrant, whose delight is in seeing backs bent beneath burdens that he has imposed, and whose nature is gratified by perfection of word, and act and expression. They know not him whose name is Love who serve thus. The heart of Jesus craves something more than the cold service of tongue, and hands and well adjusted exterior. It yearns for fellowship with other hearts which, like itself have sickened of all earthly good; and which, broken, and empty of the world, are athirst for pure love.

O for such hearts to offer to him! hearts relieved of their haughtiness by poverty and desolation in all created things—enlarged by the sorrows of the cross, and consumed with flames of glorified desire!—Desire to have Jesus with us, desire to be with Jesus, to feel his presence, to hear his voice, to behold his face, to adore at his feet, and to be lost in his communion.

Many fail to possess this because they are afraid of the cross that brings it. They have seen this cross, they have come near to its hidden virtue; but in it they have seen such a destruction of the earthy that they have shuddered and withdrawn. Now they sit stupidly in the shadow of a needless uncertainty, and wonder why their self-sought experiments do not bring them near to Jesus, and inflame their hearts with his love. If they would but compel their human wisdom to bow down and worship before the mystery of Calvary, while they embraced that cross whose pains enter into and break up all the deep feelings of the heart, they would soon learn the secret of their stupidity, and find their souls borne away upon the wings of seraphic desire toward

"the image of the heavenly." What they would leave behind them I cannot say; but they would certainly learn that heavenly gain means earthly loss; and that he only possesses all things in God, who loses all things possessed and cherished for himself. Says the Master, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

"The perfect way is hard to flesh;
It is not hard to love.
If thou wert sick for want of God,
How swiftly wouldst thou move."

It is in the death to all created things experienced in the constant and continued embracing of the real cross that the loveliness of Jesus' character appears to us, and fills us with holy yearning after him. As each cherished object of earth passes from our selfish grasp, he comes with a new revelation of himself that fills the vacancy thus made in our hearts, continuing so to do until at last we discover that it is his purpose to literally "fill all things." In the perfectness of his filling we discern the imperfections of created objects more and more, until, finally, our hearts, implacable of holy desire, cry out from their profoundest depths for uncreated perfection, in which to embosom themselves for their eternal rest.

"Oh! then wish more for God, burn more with desire,
Covet more the dear sight of his marvelous face;
Pray longer, pray louder, for the sweet gift of fire
To come down on thy heart with its whirlwinds of grace.

Yes, pine for thy God, fainting soul! ever pine;
O languish 'mid all that life brings thee of mirth;
Famished, thirsty and restless,—let such life be thine,—
For what sight is to heaven, desire is to earth.

God loves to be longed for, he loves to be sought,
For he sought us himself with such longing and love:
He died for desire of us, marvelous thought!
And he yearns for us now to be with him above!"

WONDERS OF NATURE.

BY REV. E. P. MARVIN.

O Lord, how manifold are thy works: in wisdom hast thou made them all.—Ps. civ.:24.

Light is a mysterious, life-preserving, and wonderful element. Its nature remains wholly unknown. Whether it be an emanation of particles or an undulation of ether, no one can tell. It may be absorbed as in phosphor and given out for a long time amid darkness. It is ordinarily indispensable to animal and vegetable life. The sun "rules the day," controlling the forces of nature in many ways and with marvelous power.

How light conveys ideas of extension, form and color through the eye to the mind, is as profound a mystery to the philosopher as to the child. We have seen the candle turn pale before the lamp, the lamp before the gas, and the gas before the electric lights, but when the glory of God is revealed in the Heavenly City, all created light will fade away before this superior brightness. The atmosphere is an ocean of fluid about fifty miles deep, and decreases as we ascend. Above about seven miles the air is too rare to sustain life.

The weight of the atmosphere is about equal to a globe of lead sixty miles in diameter. Its pressure is about fourteen pounds to the square inch, or about fourteen tons on the body of a man, but this is not felt because air exists within as well as without.

It is composed of two powerful gasses, oxygen and nitrogen, with a third neutral element, hydrogen. If

the relative proportions of these were changed all life would become extinct. The leaves of plants are lungs through which they breathe and retain nitrogen, while animals use the oxygen.

Winds are ordinarily caused by excess of heat in one locality, expanding the atmosphere and causing it to rise so that colder air rushes in to prevent a vacuum which "nature abhors." The land and sea breezes are caused by the alternate variations of temperature, also the "trade winds."

Cyclones are almost miraculous in their movements and power, and almost wholly inexplicable by any investigations of modern science. It is supposed by some that the rotary motion is caused by the meeting of two powerful currents of air, and by others that electricity is the unseen power that imparts this tremendous energy.

Probably the most constant and powerful force operating in nature is that of silent and almost unseen evaporation, by which the ocean is made to irrigate the land.

Water is 800 times heavier than air and steam 1600 times lighter. A room sixty feet in dimensions every way, at 68 degrees temperature, will hold 252 pounds of moisture.

As much water is elevated by evaporation, floated and unloaded in showers, as all the rivers and streams convey back to the ocean.

"All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers came, thither they return again." Ecc. 1:7.

The Dead Sea, 20 by 70 miles in dimensions, having no outlet, must send to the skies in evaporation daily, all the waters that flow in by the Jordan and other streams, amounting to about ten million tons.

From the expansion of water by heat into steam, the great mechanical force of the world is obtained.

Another wonderful element in na-

ture is Electricity. Little is known of it except its effects or "actions," which are indeed mysterious and almost omnipotent. Amid thunder and storm it seems like an agency directly wielded by the Almighty.

Then as man learns to control it, how strangely it becomes a messenger of intelligence through the Telegraph and the Telephone.

Thus as we investigate any part of God's creation, we are impressed with the wonders revealed and still more with those unrevealed. All creation, whether revealed to us in its grandeur by the telescope, or its minutiae by the microscope, is a Wonder Book, which should lead us to adore and love the great divine Author.

HIDDEN TALENTS.

BY CLARA LEFFINGWELL.

By *Talent* is generally meant extraordinary ability or faculty. In the Bible, a silver piece of money is called a talent; but in the Parable of the Talents the word signifies whatever the Lord has given or "delivered" unto us. If God in his wisdom, discerns that we will keep "hid in the earth" that which he delivers unto us, he gives us but one talent. This is why so many people are only justified. If they would put their religious talents at least in places where the Master can have his own "with usury," they will have less condemnation when he comes.

But when we have surrendered our will, we have no will but God's; and we realize that our time, means, powers, religion and life are not ours to hide: they are the Lord's. "The earth is the Lord's, and the fullness thereof." Our love for the Lord and for everything that is his, prompt us to cry, "Here am I; send me." When we come to this point, our Father knows it, and sends us

more talents, one by one, or in greater quantities, as he sees that we use them or place them out at usury. If he ceases to increase our talents, we must not think we have acquired the greatest number possible for human beings to possess, or that his supply is limited, or his generosity restricted. "If God so loved the world that he gave his only-begotten son," (which is the greatest gift he could have bestowed,) "shall he not with him also freely give us all things?" Most assuredly he will. How much these words have helped me! They are both a comfort and a rebuke. Comforting me whenever I am sad, by assuring me of God's wondrous love; and reproving me when it seems hard to give up anything dear to me. "God spared not his own son, but delivered him up for us all." —Rom. 8:32. To sacrifice all my earthly hopes now seems so little that it sinks into insignificance in comparison with the sacrifice offered for me, that I hold no earthly treasure dear that God may please to take away.

He will "freely give us all things," to every man according to his several ability. If I never have any more, it will be because I have hid my talent, or have all I need in doing well what work I am willing to do. For God has a never-failing supply of gifts, and will give us as many as we can use or take "to the exchangers." He can see when we have not made a complete surrender of our will and powers, and are qualified to rightly use any more.

General Lee asked General Grant "what terms" he would grant, if he (Lee) surrendered. But Lee had to surrender without knowing the terms, for an unconditional surrender was required. This is just what God demands of us. He could not in perfect love ask less; for we would surely reserve something that would hinder his plan of salvation. But when we comply with his demands, he can

forgive, cleanse, and adopt us, and take up his abode with us. He can deliver his goods unto us, knowing we will be "led by the Spirit" to use them properly, or let them out at interest, that he may have his own with usury when he returns; and that we may hear the cheering plaudit, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

WHO SHALL STAND?

BY DELIA A. CATTON.

The prophet Malachi in speaking of the messenger of the Lord whom He will send to prepare the way before Him, says: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and fuller's soap. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver."

This purifying process removes all the dross from the hearts of those who submissively and willingly submit to the operations of the Purifier, and it leaves them in a condition to reflect his image fully.

The Psalmist was led to imagine who should be able to stand, or who should so live as to be able to stand on Mount Zion: and he thus asks: "Lord, who shall abide in thy tabernacle? who shall stand in thy holy hill?" Inspiration answers the questions, and they are left on record for us, that we may conform our lives thereto.

"He that walketh uprightly," — without any deception, in all sincerity and humility, loving God with all his redeemed powers, and his neighbor as himself; — "worketh righteousness," — doeth by others as he would have them do by him; "speaketh the truth in his heart," — all his words flowing from the love

that fills his soul; "backbiteth not with his tongue,"—never speaks evil of any one; does not use his tongue to make the errors of others the subject of conversation, but useth it only to the edification of those who hear him;—"nor doeth evil to his neighbor, nor taketh up a reproach against him,"—nor speaks reproachfully or unkindly against any individual, whoever he may be, or what others may say about him; but lays it at his feet, and will not even believe it without good evidence; "in whose eyes a vile person is contemned,"—that is, does not flatter a wealthy and influential person, so as to be a respecter of persons; does not court his favor, or seek to be like him.

"But he honoreth them that fear the Lord." He esteems them highly for their works sake, loves them sincerely, because in them he sees the image of the Master, even though they be counted little and of no account, by a sinful and Christless world.

"He that sweareth to his own hurt and changeth not." He will tell the truth, the whole truth, and nothing but the truth, though by so doing he may suffer the loss of reputation, or loss of wealth, will freely keep his mind to himself, no matter at what loss or sacrifice.

"He that putteth not out his money to usury, nor taketh reward against the innocent." Putteth not out in a way that is contrary to the law of God—the law of love—a reward from any man who has a bad, or a doubtful cause; and who could not be bribed, by any hope of gain, to the injury of the innocent.

"He that doeth these things," having in his heart a love that has been inspired, by God, thus enabling him to do all he does with a single eye to the glory of Him who laid down his life for him, *he shall never be moved*; but he shall live in the favor of God here, and shall dwell eternally in his kingdom hereafter.

EXPERIENCE.

Reading the experience of the deeply devoted, who have passed away, has many times been made a real blessing to my soul. I see them passing through trials, gaining victories, and triumphing in the same Jesus in whom we trust, and feeling that an extract from the Journal of Mrs. Rogers, may be an encouragement and help to those who are fully resolved to overcome all things and stand on Mt. Zion, I copy and send the following.—DELIA A. CATTON.

"This has been a day of calm peace and near union with the ever-blessed Trinity. O, how inexpressedly sweet is the heartfelt presence of my God! I feel no need of exclaiming, 'Who shall ascend into heaven to bring down him whom my soul loveth, that I may draw near and hold converse with him!' for he is ever with me. He dwelleth in my heart, and nothing outward is able to interrupt the holy union. I offer up as a daily, yea, hourly sacrifice, my soul and body's powers, my thoughts, desires, words, and actions; and worthless as my services are, he deigns to accept them, and returns a smile of love. I live as in his presence, and do nothing without his counsel."

"Wherever he leads I joyfully follow; and when it is to bear a cross, I know that it is intended by him as a means of stirring me up to seek larger communications of his grace and love, and I am fully persuaded he would never call me to suffer were it not to sink me deeper into the purple flood and raise me higher in the life of God. Hence all is welcome, all is sweet; and my meat and drink is to suffer and do all his will. I can 'rejoice evermore, pray without ceasing, and in *everything* give thanks.' I am by his grace, careful for nothing, but in everything by prayer, thanksgiving and supplication, make my requests known unto him, and

the peace of God which passeth all understanding does keep my heart and mind through Christ Jesus my Lord. I am crucified with Christ, and with him am dead to all below. The life I now live is by faith in the Son of God, who hath loved me and given himself for me; and when he who is my life, and liveth now in me, shall appear, I also shall appear with him in glory. Thus am I saved by the power of God, and believe I shall be kept by the same power, through faith, even to eternal life. Amen. Lord Jesus, my God and my all!"

"Obedience to God is as much the mark of right knowledge, as a sinful life is the sure sign of ignorance of God."

"The highest honor which a creature can confer upon God is to trust Him in everything by faith, and to rely in the full assurance upon His promises, which is also the purest worship."

"Hope sows the seed and calmly sleeps on the pillow of Divine Providence until the time of harvest."

It is good that we have sometimes troubles and crosses; for they often make a man enter into himself, and consider that he ought not to place his trust in any worldly thing. It is good that we be sometimes contradicted; and that men think ill of us; and this; although we do and intend well: for then we more diligently seek God for our inward witness, when outwardly we are contemned by men. — *Wesley.*

It hurts thee not, if thou thinkest thyself worse than all men: but it hurts thee much to prefer thyself before any one man. The humble enjoy continued peace; but in the heart of the proud is envy and frequent indignation.

HEART'S-EASE.

HELEN F. DAWLLY.

"My soul shall dwell at ease." Wherefore?
Because the Lord omnipotent
Reigneth, and never sleeps. Therefore,
I dwell secure, and am content.
My past sins haunt me nevermore,
Because the efficacious blood
Of God incarnate once did pour
For sinners, in a healing flood.
But how, this very present time,
So full of work, and wars, and woes?
All, all is well; for 'tis sublime
To work or suffer when *He knows*.
The future? Ah! I never think
Of what 'twill give, or what 'twill take:
The cup prepared, I can but drink,
Nor wish it less, for Jesus' sake.
'Tis true, there is a strange surprise
Comes to my soul some cloudy days,
That One so great, and kind and wise,
Should work in such mysterious ways;
Should press into my fleeting hours,
So many lessons, tasks and rules,
That try my soul and body's powers.
(But for a better service schools.)
But then, I think He has a right
To keep his counsels hid from me:
For I must walk by faith, not sight,
If I would his true lover be.
How blessed, heavenly and sweet,
The rest that cometh more and more,
As worshipping at His dear feet,
I count his mercies o'er and o'er.
O sweet Heart's-ease, I love thee so;
Thy fragrance seems to come from heaven,
To freight the airs of earth below,
And comfort every soul forgiven.

THE outward work, without charity, profiteth nothing: but whatsoever is done out of charity, be it ever so little and contemptible in the sight of the world, is wholly fruitful: for God weigheth more with how much love one worketh, than how much he doth. He doth much that loveth much; he doth much that doth a thing well.

MANY a note would be rejected at the Bank, were it not for the indorser's name. That makes it current. So the intercession of Christ secures a hearing for the poorest soul that ever came to the Mercy-Seat.

Our Lord is above all gods.

SAVING FAITH.

IF it be said that I have faith, (for many such things have I heard from many miserable comforters,) I answer, so have the devils—a *sort* of faith; but still they are strangers to the covenant of promise. So the apostles had even at Cana in Galilee, when Jesus first “manifested forth his glory;” even then they, in a sort, believed on him,” but they had not then “the faith that overcometh the world.” The faith I want is “sure trust and confidence in God, that through the merits of Christ, my sins are forgiven, and I reconciled to the favour of God.” I want that faith which St. Paul recommends to all the world especially in his epistle to the Romans—that faith which enables every one that hath it to cry out, “I live not; but Christ liveth in me: and the life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me.” I want that faith which none has without knowing that he hath it; (though many imagine they have it who have it not;) for whosoever hath it is freed from sin; the whole “body of sin is destroyed” in him: he is freed from fear, “having peace with God through Christ, and rejoicing in the hope of the Glory of God.” And he is freed from doubt “having the love of God shed abroad in his heart, through the Holy Ghost which is given unto him; which Spirit itself beareth witness with his spirit, that he is a child of God.”—*Wesley.*

SELECTIONS.

THE *natural man* neither fears nor loves God: one under the law fears; one under grace, loves him. The first has no light in the things of God, but walks in utter darkness; the second sees the painful light of hell; the third the joyous light of

heaven. He that sleeps in death, has a false peace. He that is awakened has no peace at all. He that believes, has true peace, the peace of God, filling and ruling his heart. The heathen, baptized or unbaptized hath a fancied liberty, which is indeed licentiousness: the Jew (or one under the Jewish dispensation) is in heavy, grievous bondage: the Christian enjoys the true glorious liberty of the sons of God. An unawakened child of the devil, sins willingly. One that is awakened sins unwillingly: the child of God “sinneth not, but keepeth himself, and the wicked one toucheth him not.” To conclude; the natural man neither conquers nor fights; the man under the law fights with sin, but cannot conquer: the man under grace fights and conquers, yea, is more than conqueror, through him that loveth.

THIS life will soon be at an end; consider, therefore, how thy affairs stand as to the next. Man is here to-day; to-morrow he is gone. When he is out of sight, he is soon forgotten. Thou shouldst so order thyself in all thy thoughts and all thy actions, as if thou were to die to-day.

SIMPLICITY and purity are the two wings by which a man is lifted up above all earthly things. Simplicity is in the intention; purity in the affection: simplicity tends to God; purity apprehends and tastes him.

HE who relies upon his own power to conquer himself and the world, will certainly fail. It matters not how favorable may be the conditions, he who trusts in an arm of flesh is sure to be overcome.

“IF thy heart be as my heart,” if thou love God and all mankind, I ask no more: “Give me thy hand.”

PURE affection is a sentiment free from taint of any kind and is as rare as pure charity.

VICE stings us even in our pleasures; but virtue consoles us even in our pains.

SIMPLICITY.

BY E. W. SMITH.

Oh, how my heart yearns after the simplicity of the Gospel of Christ! How little we hear it preached! How it jars on the minds of God's little ones to hear a man preach from the word of God, and tell you of trees, the different kinds and their natures; of birds and fish, their different requirements, their exquisite forms, habits, etc. Where is the soul found? There is none. Why? He has not got the root of the matter within him. He lacks the simplicity of the Gospel. How the majority of the members of the different churches follow after the fashions of the world, seek after this world's amusements, such as theaters, church sprints, and picnics, belonging to oath-bound, Christless lodges, such as Masonry and Odd-fellowship. Often times we hear the question asked, "Why is it?" Simply because the people lack the right kind of teaching. The Simplicity of the Gospel has not been taught to them.

For fear of hurting their feelings they are led into the church without hearing the Discipline read or explained. It is no wonder they like the world; they never knew the necessity of a separation. They are blind, following blind guides. The Bible tells us that both shall fall into the ditch. Oh, what a responsibility rests upon the men God sends out as the ambassadors of His truth, to warn the children of men of His judgments, and to point them to the Lamb of God which taketh away the sin of the world. May such be true to their calling, and not shun to declare the whole counsel of God. "Not with eye service as men pleasers, but as the servants of Christ do ing the will of God from the heart."

WORK!

BY HARRY A. HANSON.

It is a solemn thing to live, but alas, how few realize the truth of this. The great majority are rushing on toward the end of time, and another step, they drop into eternity.

Although the Holy Spirit is the only effective agent in the regeneration and sanctification of men, yet it can do something towards their salvation. If we are not affected by the distressing condition of our fellow men, it is a clear evidence of the absence of the love of God. He that loves God loves his brother also. Awaken, ye rich in this world's goods! Remember it may soon be said, "Thou mayest no longer be steward." It is only a question of time when you must give your account? Shall the most of your gold witness against you?

All around you are multitudes of perishing souls. Place yourself in their stead. If you love Jesus, it can not fail to give you a new impulse and lead you to double your efforts to reach them with a kind, earnest warning. Remember, under the abundant grace of God, you owe the salvation of your soul to some self sacrificing brother or sister, and how do you know but you may save some?

Active, earnest men and women are now wanted with sufficient love, to keep prominent before the minds of the pleasure-loving sinners, that hell awaits them, and on the other side, the great central truth. Jesus is ready, willing, and waiting to save them.

It is better to go so high that you will fear to fall, than to stay so near the ground that it would not hurt you to fall.

EDITORIAL.

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SAVING FAITH.
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God only can save the soul. The utmost exertion of the highest degree of human power will fail to accomplish this work. "The salvation of the righteous is of the Lord."

To be saved one must be pardoned; "for all have sinned." This is a work done for us. "But who can forgive sins, but God only." To be saved one must also be made holy; for "without holiness no man shall see the Lord." But none but God can transform a sinner into a saint. The redeemed ascribe their deliverance from sin "to Him who loved us and washed us from our sins in His own blood."

But God saves those who believe Him—who come to Him, and put their trust in Him. "By grace are ye saved through faith." Faith is the means we are to use for our salvation in all its stages. "Therefore being justified by faith we have peace with God." This is true of every pardoned soul. All are saved in one way. "And put no difference between us and them, purifying their hearts by faith."

If salvation is by faith, it becomes important that we see to it, that we have saving faith. Let us briefly notice what is not, and what is saving faith?

1. A belief that God will do as he says is not of itself saving faith. It is a part of it, an essential part. But one may go thus far without being saved. Any one who believes in the existence of God must believe that He will do as He says. To believe that the Divine Being will not keep his word, is to believe that He is not God. "The devils also believe and tremble."

2. A belief that you are saved is not of necessity saving faith. The Pharisees in our Lord's time believed firmly that they were saved. Many who are living in sin profess to have no doubts as to their salvation. Their actions are in harmony

with their profession. Penitents are sometimes told that to obtain pardon, and believers that to obtain holiness, they must believe that they have received it. This is a great mistake. If one must believe he has it, in order to receive it, then he must believe he has received it when he has not received it. That is, he must believe what is not true. But God forbids us to believe a lie. Therefore he cannot make the belief of a lie a condition of salvation.

3. What then is the faith by which we are saved? The Lord help us to make it plain! We answer, it is a conscious belief and trust in God actually manifested by a complete surrender of the will to Him, by an unqualified submission to Him in all things, by a full consecration of every faculty of soul and body to His service, by a complete reliance upon His mercy in giving His Son to die for us, and in drawing us by His Spirit to Himself.

Saving faith differs from an intellectual belief in this respect that it is purely voluntary. When the evidence of a fact appears to me overwhelming I cannot help believing it, though I might desire not to. If I am high up in a burning building and see others safely landing by a fire escape to which they commit themselves, I still can refuse to trust myself to it though I cannot help believing that it would bring deliverance. I may expect to get out some other way. Or I may have such a feeling of hostility towards the inventor that I would rather be destroyed than owe my deliverance to him. So many who see their companions in sin saved by Christ will acknowledge the fact, though they themselves refuse to be saved. The conversion of Saul of Tarsus was supernatural. In it were several miraculous features. It came as near being a forced conversion as any conversion to God can possibly be. But Paul says "I was not disobedient to the Heavenly vision. This plainly implies that he might have been. It shows that he made a free use of his

will in the right direction. There is always this element of freedom in saving faith. Every one thus controls his own destiny. The final determination of the question of his salvation rests with himself. "Ye will not come to me that ye might have life."—John 5:40. This is the reason and the only reason why men are not saved.

Saving faith differs from presumption in this respect that it is always attended with entire consecration to God. He that believes to the saving of his soul gives up according to the light he has, soul and body, time and talents, property and reputation, to the service of his Creator. He makes no mental reservation. He yields to the drawing from above fully and in every particular. The last thing that one usually holds on to is his reputation. But one cannot be saved until he lets that go and consents to take the reproach of the cross. It is their refusal to yield in this respect that leads many to self-destruction. They are confident, but their confidence is not well grounded. It was to those who considered themselves to be in the highest sense the children of God that our Lord said, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only."—John 5:44. We should examine ourselves by these words of Christ. Let us notice that he affirms that it is impossible for us to have saving faith if we *receive* honor from *one another*—that is from our religious associates. We must have love for one another, fellowship with one another, but we must in honor prefer one another. If I am put out and refuse to do my duty because some one else is promoted to a position that I think I should fill, then is my faith presumption.

To one who has saving faith God's approval makes him feel that he really has the approval of everybody. When the conviction is forced upon him, that there are those who feel towards him very much as Cain did towards Abel when his

sacrifice was accepted of God, he still feels kindly towards them and goes on his way rejoicing.

Beloved, have you saving faith? Give the matter a careful examination. If you find you have not, then without delay make a full surrender to God.

HARD CASES.

To reach rowdies it is not necessary for Christians to become rowdies. Purity is attractive. An unselfish interest felt in others will awaken an interest in them. A concern for the perishing begets concern in them for their own salvation. To draw a crowd to church it is not necessary to resort to buffoonery of any kind. Let those who conduct the meeting *be filled with the Spirit* and others will come. There is an attractive power in the Holy Spirit which bands of music do not possess. The Holy Ghost draws, even when He convicts. It was after the Spirit was poured out upon the believers on the day of Pentecost that "the multitude came together." It is not more style that is needed in our churches to reach the masses, but more of the simplicity of the Holy Ghost. But simplicity is not slang.

Bunyan was a man of low birth, and no education. His association was with those as ignorant as himself. But in his immortal work, the "Pilgrim's Progress," while the language is the simplest and plainest, there is not a slang word, not a single vulgar expression. The purity of the Gospel should never be laid aside, no matter how low may be those whom we address. Tender feelings and tender expressions touch the hearts of the hardest, but vulgarity is repulsive even to the vulgar.

The farmer, in feeding his sheep, does not put their hay so high that they cannot reach it; but he does not throw it in the mud. Food may be coarse but it should be clean.

Christ died for all. We should, as the followers of Jesus Christ freely offer salvation to all in the most tender, attractive manner. There are none so hard but that grace can soften them if they will yield to its influence. We should do all we can as Christians to bring the lowest and the worst under the power of grace. But let us try and get them out of the mire and not go down and wallow with them in it, in the hopes of thus getting them out. It was when the feet of the Psalmist were taken out of the horrible pit, and set upon a rock and his goings established, and a new song put in his mouth that he said, "Many shall see it, and fear, and shall trust in the Lord."

DANIEL WEBSTER ON RELIGION.

In intellectual ability there was never the superior of Daniel Webster on American soil. As a lawyer he had no equal and as a statesman and orator he is ranked as first among the great men whom this country has produced. To those young men who think it is smart to sneer at religion we commend the following tribute which Daniel Webster paid to religion in an address which he delivered on the death of Chief Justice Mason.

"Political eminence and professional fame fade away and die with things earthly. Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought into the soul itself belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional reputation cannot last forever; but a conscience void of offence before God and man is an inheritance for eternity. Religion, therefore, is an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator and holds him to His throne. If that tie be all sundered, all broken, he floats away a worthless atom in the universe; its proper attractions all gone; its destiny thwarted, and its whole future nothing

but darkness, desolation and death. A man with no sense of religious duty is he whom the Scriptures describe in such terse but terrific language as living 'without God in the world.' Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far away, from the happiness of his creation."

CAMP MEETINGS.

AT KELVIN, Ontario, the meeting June 12-18, was gloriously successful. The attendance was good. At every service the altar was filled with seekers. Many found pardon, many believers were brought into the light of full salvation. All were blessed. One forenoon will be remembered by all present for the wonderful out-pouring of the Spirit. There was no opportunity for a sermon. The meeting ran till in the afternoon. The spirit of testimony and of rejoicing was upon the people. There were several converted. One remarkable conversion was that of a prominent farmer of the neighborhood. Such conviction seized him that he was in awful agony. But as he gave all up to God relief came and he was filled with joy, and went around the ground shouting and leaping and praising God. It was indescribably glorious.

Bro. James Craig, the chairman, was filled with the Spirit, and the work on the District appears to be in a prosperous condition.

AT SPRING ARBOR, Mich. C. M. we were present only the last day and night of the meeting. The rain had interfered somewhat with the services, but the people with one accord took hold of God and a great blessing was poured out upon us. We should judge over a dozen were converted, reclaimed or sanctified. One of the clearest conversions we ever witnessed was that of a boy about ten or twelve years of age. His holy exultation when the Lord spoke peace to his soul and his

earnest exhortations brought tears from many eyes. We trust the work in the Michigan Conference has taken a new start.

THE ST. CHARLES, Ill. C. M. was largely attended. The preachers took hold in all the meetings at the altar as well as in the pulpit, and the work went on in power. God's children generally were blessed and quickened, and a goodly number were converted and sanctified. A blessed spirit of harmony and love and consecration to the work of God prevailed.

CHILI SEMINARY.

The closing exercises for the school year were held in the Seminary, June 13, and were deeply interesting. All acquitted themselves well.

The year has been a successful one. Many of the Students have been converted and the followers of Christ have gone on in their experience.

If Christian parents could see the importance of giving their children a sound Christian education, they would make all needed sacrifice to secure this end and our schools would be filled.

The wing is finished and the bills are paid, by my obtaining the money on my individual responsibility; so that no one is *entrapped but myself*. I have paid in all nearly three thousand dollars more than I have received, besides what we have given. But the Lord is putting it in the hearts of one and another to help, and He will bring us through. If He calls upon you to aid in this matter do not hesitate to do it, for money thus appropriated is money well invested. Stocks may become worthless, banks may fail, fire may devour and floods may destroy but he who lays up his treasure in Heaven and is rich in faith is rich indeed.

CORRESPONDENCE.

FROM NEW ZEALAND.

MAHURANGI, N. Z., 45 miles up east coast from Auckland, May 16, 1884.

Dear Bro. Roberts, and Readers of the EARNEST CHRISTIAN:—

I praise the Lord for power to witness to the fullness of love in my soul, and to health of body, and to write of the success of God's work in our hands, in this far-away land in the sea. Many are finding the Saviour in pardon, also in cleansing, and many are taking Jesus as their Physician. The three-fold work is going grandly on by the Holy Ghost. Hallelujah! Glory to God!

We were laboring with the American evangelist, at the Thames, (50 miles the other way from Auckland,) for three weeks. Over one hundred souls were sanctified and well established in holiness, and filled with holy power; while a large number were converted. All glory to God!

We have been here one week. The work is just starting. Had a break night before last, when nearly all in the house made a move toward God. It is a country place; inhabitants scattered; salvation not much known: a barren, desolate field. But the Holy Ghost is poured out, and the dry bones begin to rattle. We expect a mighty work. "It is not by might nor by power, but by My Spirit."

Will you continue to pray for us? We are delighted with the country, and are increasing in health. Have all the work we can do. There is plenty room and work in New Zealand for more men and women who are filled with the Spirit and dare to live by faith.

"My soul doth magnify the Lord." Our greetings to all the dear souls I met

and loved at North Chili camp-meeting.
God bless you all.

Your servant and brother in holy love.

F. B. THOMAS.

May 22, 1884.

God has given us a large number of precious souls since writing the above letter, both in conversion and sanctification. Glory to God! We humble ourselves. Keep praying for us. Yours in haste, but full of love and holy power. F. B. T.

OBITUARY.

MRS. ELIZABETH SPARKS.—She was one of God's saints, and a mother in Israel. Her piety was deep, earnest and consistent. She made it her business to serve God in her family, in the church, and in society.

She was the wife of Rev. Samuel Sparks, and the mother of thirteen children, most of whom grew up and were trained in the fear of God, and for lives of usefulness. One of them, Miss Fannie Sparks, is a laborious and successful missionary in India.

Sister Sparks fell asleep in Jesus, April 16, 1884, aged seventy years.

LOVE FEAST.

MARY E. CARL.—I can truly say all I have belongs to Christ, body, soul and spirit; all is given up to do his blessed will. The blood cleanseth me from all sin: bless his holy name. I can heartily sing with the poet:

"The cross for Christ I'll cherish.
Its crucifixion bear:
All hail, reproach and sorrow,
If Jesus leads me there."

I have victory in my soul: Glory to God. There is joy and peace in my soul which the world can neither give nor take away. It gives a satisfying portion to my soul. Praise God. I am settled and fixed to go this glorious way, gladly singing,

"Lord, obediently I'll go,
Gladly leaving all below:
Only Thou my leader be,
And I still will follow thee."

I have found this a glorious way, though I have passed through many trials and conflicts; but through grace I can conquer. I am willing to suffer for Christ here on earth awhile, for I shall reign with him in heaven; and if I am faithful and true, I know I shall share his glory. My feet press the solid Rock, Christ Jesus. I feel encouraged to follow God wheresoe'er he leads me.

The past winter has been one of the best I ever spent, because I have felt the presence of God in my soul. Tongue can not tell what joy I feel. I am determined to go straight in the narrow way, and at last reign with Christ in heaven.

G. WILSON.—I have never had any reading matter in our house, apart from the Bible, from which I realized more benefit than from the EARNEST CHRISTIAN. I became stirred up in regard to my lukewarm state, expecting little more than a flimsy satisfaction of justification by faith. I began to seek and strive, and pray to be fully sanctified to God. I then saw that I must be willing to sacrifice my own selfish will and forsake all things for the sake of Christ and his full salvation. This was a severe struggle for some months. But I thank God who hath given me the victory through our Lord Jesus Christ. While I write I now feel that God for Christ's sake forgives my sins and cleanseth me from all unrighteousness. I can not tell you what peace I realize when I come before God in prayer, when I can truly present this body a living sacrifice, holy, acceptable to God, and can pray everywhere lifting up holy hands without doubting. I am sure to-day that through Christ, God doth, in the exercise of his justice as well as his mercy according to his design from the foundation of the world, cleanse me from all filthiness of the flesh and spirit. I am

saved by grace through faith, because Jesus is the propitiation for my sins. Hallelujah! the Lord God omnipotent reigneth.

ELIZABETH BARR.—Praise God! Jesus saves me to the uttermost. It has been about three years since God sanctified my soul and put a new song in my mouth, even praises to our God. How it thrills my inmost soul! Jesus blood has made me whole. There is power enough in Jesus to remove all dark clouds. "There is a balm in Gilead to make the wounded whole." Praise God! Look and live. There is a life for a look, glory be to our God. I have looked and now I live and I rest complete in him. Glory to God for the saving and keeping power. He saves me from all sin. Praise his great name. I do praise God for sending Holiness to Stafford's Point. We are having victory over the world the flesh and the devil. Praise God that a few of us are hid behind the cross. I am delighted to go on in this glorious way. I am bound to see the inside of Heaven, by the grace of God.

ANNA E. MCKEITHEN.—The blood of Jesus cleanseth me from all sin this evening. Praise his name forever. I do feel such a sweetness in my soul. I am free from all idols. My desire is to please the Lord. At the present I am deprived of the privilege of attending church and hearing the gospel preached; though I find great comfort in reading the Bib'e. And I find that it is very strengthening to my soul to read the EARNEST CHRISTIAN. I feel that I am one of God's little ones, and that he does blessedly save me from all sin just now. Praise his holy name.

DARIUS AND HATTIE SEELY.—We would say for the glory of God and the upbuilding of his cause, that we are still trying to battle for the right, and striving

in the strength of our Master to pull down Satan's kingdom and build up the kingdom of our Lord and Master Jesus Christ. In this far off Western Land, we feel that Jesus is precious to our souls, though we do not have the privileges of a good religious society as we would like, yet we mean to stand the storm: we will anchor by and by.

D. M. WARD.—To-day I am walking in the good way, where I find rest for my soul. I spent two years out of the order of God. I regard them now as worse than wasted. But God has brought me back into his way, and I am satisfied with the way and its fare. I only ask for grace and wisdom, that I may glorify God all along the way.

JAMES R. MC CLAUGHEY.—My experience to-night is, I am trusting in God. Christ is my Saviour and I want to do his will. I desire to love Him with all my heart, mind and strength. Pray for me that I may be led in the narrow way.

F. B. THOMAS.—My testimony for your "Love Feast," is: I know forgiveness and cleansing, and healing of body; and I am filled with the Holy Ghost and faith. My heart is enlarged and increased with meek and lowly love.

A LITTLE work done in the spirit of Jesus, will have far greater reward than much and great work done in the spirit of self.

GOD will bless truth, even if a bad man preaches it; but he will not bless untruth though an angel preaches it.

FORGET the things which are behind, and press on to firmer grasp and fuller reception of Christ and His joy.

NEVER accuse others to excuse yourself.