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—AND—

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LEAVING ALL.

SERMON BY REV. B. T. ROBERTS.

"Then Peter said, Lo, we have left all, and followed thee"—Luke 18:28.

The Gospel does not change. The conditions of salvation do not change. They are essentially the same that Jesus laid down. Men may lower their prices on their own goods—stocks may rise and fall—but the salvation of the Gospel is not in the market, and is not subject to its fluctuations. The terms on which one may be saved are not altered to suit his caprices or his circumstances. People are told that they can be saved "on the easy terms of the Gospel" until they come to believe that the terms are easy. Hence, they treat salvation as of little account, and little worth. They live for the world; drink as deeply as they can of its pleasures, and grasp as firmly as they may, its honors.

We are no where told by Christ, or by the Apostles, that the terms of the Gospel are easy. Nothing of the kind is found in the New Testament. It teaches quite the contrary.

One came to Jesus to know what he must do to have eternal life. It

was one of those cases that modern preachers would be likely to treat with great tenderness. He was a man of influence—a ruler. He was deeply in earnest, he *came running*; and at once he asked the question that lay nearest his heart. He was concerned for himself. His question was, "What shall I do." There is always hope for one when he is willing to inquire about himself as an individual. He had genuine humility, he came, kneeling, and was anxious to be taught. Our Lord—just as the Holy Spirit does now in his strivings with an awakened sinner—taught him to take the easiest step first. "Keep the commandments." The man replied promptly, "All these have I observed from my youth." The heart of Jesus was drawn out to him, and in his love he said, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." This does not sound much like the sentimental talk of popular revivalists of the present day.

"Why," said one of these to a young man, "do you not become a Christian?"

"Because I am not willing to give

up the cigar, the theatre, and fashionable society."

"Perhaps you will not have to," said the Evangelist.

"I do not want that kind of religion," bravely answered the young man.

The ruler was sad at the saying of Jesus and went away grieved. Our Lord did not call him back and tell him he had misapplied His words, or taken them too literally. He made them of general application, "How hardly shall they that have riches enter into the kingdom of God." It is next to impossible for one to have riches and not trust in them. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." No wonder they were astonished beyond measure and said, "Who then can be saved?" None by human power. But still God can save even rich men, if they will obey Him. "With God all things are possible." The disciples did not, as some Christians do when they hear the conditions of salvation plainly declared and insisted upon, say that they "obtained a hope on easier terms," but Peter speaking for them said, "*Lo, we have left all, and have followed thee.*" The apostles, it must be conceded, did all these words imply. "But, was it not because they were apostles? Was it not because of the times in which they lived?" Our Lord plainly teaches that these conditions apply to all persons and through all time.

This is the import of the narrative we have just been considering. Because of its importance, it is record-

ed by three of the evangelists. Our Lord teaches, in words too plain to be misunderstood, that no one can become his disciple except on this condition. *So likewise, whosoever of you he be that forsaketh not all that he hath, he can not be my disciple.*—Lu. 14: 33. This covers all ranks and all classes of people; and every individual of every class. It relates equally to all. The king and the beggar, the rich and the poor, the learned and the ignorant, are alike included. One may have more than another; but the most that each can do, and the least that is required of each, is to forsake all that he has.

That this forsaking is real and not imaginary, and that it relates to material things the Saviour plainly teaches. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake shall receive an hundred fold, and shall inherit everlasting life."—Mat. 19: 29. In Mark, it is added, "with persecution."—Mark 10: 30. In what sense must one forsake houses and lands;—that is all kinds of property, for the sake of Christ? Is he required to leave them as the Apostles left their nets? He is, if they interfere with the duties to which the Lord calls him. The claim of God upon us covers our entire being. He has a perfect right to send us on errands of mercy to the uttermost parts of the earth. Whatever mission he calls us to must be performed. If to accomplish this, houses and lands are to be literally parted with forever, then the sacrifice must be cordially made.

But if we are left in possession of property, or if He, after our conversion places any in our hands, we are to hold it subject to His supreme control. He is the owner, we are the agents, ready at all times to obey His directions. The gold and the silver and the cattle are His. "The earth is the Lord's, and the fullness thereof."—Ps. 24:1. He then, who would be a disciple of Christ, a child of God, must so far, "forsake all that he hath," as to really and practically acknowledge that God is the Sovereign Proprietor of all that he possesses.

That these words of our Lord are to be so understood is rendered still more evident from the acts and the writings of the Apostles. As one result of the great revival on the day of Pentecost we read, "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all as every man had need."—Acts 2:44,45. Ananias and Sapphira had a possession and sold it; but kept back part of the price, and lied about it, and in consequence were struck down dead. The apostle writing years afterwards to the Hebrew Christians, says, "Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."—Heb. 10:34.

But our Saviour speaks of friends, as well as property, that must be forsaken if we would be his disciples. He specifies friends that are nearest to us, and friends whom we are especially commanded to leave. Yet even these, the most sacred of earth-

ly ties, must not bind us, so that we are not free to follow wherever the Lord leads. No human affection must be suffered to supplant the love which we bear for our Lord Jesus Christ. No earthly allegiance must interfere with our allegiance to the King of kings and Lord of lords. Those whom we love most dearly, we must love so much less than we do Christ, that those of them who are not Christians will think that our love for them is changed to hatred. "If any man come to me and hate not his father, and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple."—Luke 14:26.

To this day let a child of worldly parents become converted to Christ and be more loving and dutiful than before, still the parents will often feel, "She has forsaken us." Many a husband who had happily lived with his wife while both were of the world, after she becomes a disciple of Christ, has felt that their union was broken up and their happiness gone. Her devotion to him and her care for him might be much greater than before, but still he charges her with having "forsaken" him. In an important, Scriptural sense she has; but still it is a kind of forsaking that exists in connection with the purest love and the utmost fidelity. Every one who follows Christ sincerely is in heart a missionary. Every true Christian is a martyr in spirit. The passage is often quoted, "And they overcame him by the blood of the Lamb, and by the word of their testimony;" yet few are aware that in the same verse it is added, "and they

loved not their lives unto the death."
—Rev. 12:11.

We see that the uniform teaching of the New Testament is that we must forsake all we have if we would gain eternal life.

Objection. "But are you not teaching salvation by works?" Not in an unscriptural sense. Why did Abraham forsake his country and his friends? He believed God, and he acted accordingly. What would his faith have amounted to, if he had refused to obey God and had stayed at home? The family that leaves their comfortable home at the east and travels to the west and settles upon a quarter section of Government land, and goes to work to improve it and make for themselves a beautiful farm, and at the end of five years receives freely from the Government a deed for the homestead, started out by faith. They had no title to the land. They trusted wholly to the promise of the Government. But their faith would never have ended in a farm if it had not been attended with works. So if we really have faith in Christ, we shall forsake all for him gladly and fully, and trust him to do for us as he has promised. Generally, the last thing that one is willing to forsake for Christ, is his reputation. But as long as he holds on to even that, it is impossible for him to have saving faith. *How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?*—John 5:44.

PRACTICAL REMARKS.

1. We see why, to support the popular churches and Sunday Schools, they rent the pews and

get up festivals and entertainments; and thus, for the benefit of a holy cause, appeal to the unholy motives of pride and sensuality. In nominal Christians these motives are strongest. This is found out by repeated experiments. But those who will pay money more freely for self-gratification than they will out of love to Christ, have no right to claim to be His disciples. They do not meet the conditions of discipleship. They may pay a great deal of money for the support of the church—or rather for the support of pride in the church, but they will find, when it is too late, that this will not save them. Christ will say to such, *I never knew you.*—Mat. 7:23.

2. The Christianity of the day is weak and worldly because the great mass of those who belong to the popular church do not belong to Christ. The most of them never did. They do not forsake all for Christ. They have never been seriously told that they must. They hold on to their tobacco, their Secret Societies, their jewelry, their pride, and the most of their worldly amusements. They give up nothing only what common decency and a love of popularity require them to give up. The few older members who once had the light of God in their souls, and for a season walked in the light, have, for the most part, given up their convictions, and for the sake of peace have fallen in with the popular notions of the day. They endeavor to quiet their consciences by saying that "*Jesus Christ is the same yesterday, and to-day, and forever.*"—Heb. 13:8. A few who still con-

tinue to walk in the old paths, are simply tolerated; but are regarded as "behind the times," and are called "old croakers." Let such be faithful unto death.

3. Have you forsaken all to follow Christ? If you have done this in reality, then the promise will surely be fulfilled. There is no question about it. But on your part there must be nothing feigned, nothing reserved. Make all over to God. You will derive a hundred fold more enjoyment in this life than you ever did before. But you must keep forsaking all. When the "hundred fold, now in this time" comes, still hold that at the disposal of the divine Master, ready to be left at his call at any time, in whole or in part. When the persecution, an inseparable part of the heritage, comes do not be overcome or even surprised by it. It is one of the way-marks that assures you that you are on the right way to eternal life.

THE best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

To cure us of our immoderate love of gain, we should seriously consider how many goods there are that money will not purchase, and these the best; and how many evils there are that money will not remedy, and these the worst.

POVERTY may excuse a shabby coat, but it is no excuse for shabby morals.

GLORYING IN THE CROSS.

BY REV. W. T. HOGG.

"But God forbid that I should glory save in the cross of our Lord Jesus Christ."—Gal. 6:14.

The annals of our race can not produce a more illustrious example of moral heroism than the apostle Paul. Before his conversion to Christianity he exhibited the elements of true greatness and of princely manhood. Our information concerning that part of his life which antedates his conversion is scanty, indeed, but enough is furnished in the New Testament records to give us at least, a partial view of his character.

It is said that naturalists who are versed in the science of comparative anatomy are able from studying a small bone of an animal belonging to some extinct species, or from minutely examining a single scale of a fish from some far off ocean, to describe the whole skeleton and portray the general habits and modes of life which must have characterized such creatures. And from the occasional allusions to Paul's early career which we find in the New Testament, we must proceed according to the method of the naturalist, in the study of the apostle's character prior to his conversion. From such a study we can but conclude that Paul, even while he was known among the Jews as Saul of Tarsus, was possessed of superior dignity and manliness. There was nothing puerile or effeminate in his make-up or in his manner of life. He was a man of unswerving integrity, of uncompromising devotion to principle, of intense earnestness; of deep sincerity, of resistless and untiring energy, and thoroughly conscientious.

Added to all these ennobling qualities he possessed the highest culture and refinement known to the golden age of Grecian and Roman civiliza-

tion. He had studied at the feet of Gamaliel, the greatest Jewish teacher of that age. Gamaliel had, by special permission, pursued a course of study in Grecian literature, that he might be qualified to serve his nation in important trusts. We are told that he was a skillful astronomer, a lover of nature, an admirer of beauty in all its varied manifestations. Such a teacher must have left his own impress upon Paul, who revered him and who was himself ardent, impulsive, sensitive, possessed of æsthetic taste, of vivid imagination, and of a burning thirst for knowledge.

Living in a stirring and eventful age, Saul of Tarsus was one of its chief actors. His natural qualities, his education, his standing and his record as a Jew, admirably qualified him for a high position and for wielding a world-wide influence. The supremacy of Judaism was prospectively open to his vision. And to Judaism he was attached with an uncompromising devotion. He hated its opponents, and persecuted them even unto death, thinking that in this he did God service. His nation was proud of him as well it might be, and fondly hoped that by his giant powers, his tireless zeal, and his relentless persecution of the rising sect which was supplanting Judaism, he would prove himself equal to the task he had undertaken, namely, that of overthrowing Christianity, and defending and preserving the Jewish religion and institutions.

But in the midst of his career as a persecuting Pharisee, we see him suddenly and supernaturally converted to the very faith which hitherto he had most zealously sought to destroy; and from that time he becomes its most earnest advocate, its most able defender, its most renowned apostle, its most illustrious hero and martyr. And it is in Paul, the Christian apostle, that we see the brightest illustration of moral heroism.

With his conversion to the Cross, his whole soul suddenly expands with a world-wide philanthropy. He loves his Jewish brethren no less, but he loves the whole world more. The love of Christ so fills and constrains his heart with burning, yearning, unconquerable desire to proclaim the riches of divine grace to all mankind, that he immediately goes forth as a herald of Christianity, and preaches the gospel, first in the synagogues of the Jews, and afterward in the very centers, and to the remotest limits of Grecian and Roman civilization. To him the Cross of Christ has now become the supreme object of human glorying. And he not only glories in the Cross on which the King of glory died, but he deprecates glorying in any other object. To exalt Christ and his Cross he is willing to sink his own ease, profit, reputation, honor, and life, if necessary. He can welcome toil, privation, hardship, reproach, persecution, and martyrdom. He is determined to "know nothing among men save Christ and him crucified," for whom he declares he had actually and willingly "suffered the loss of all things." His constant motto is: "God forbid that I should glory save in the Cross of my Lord Jesus Christ."

From the day of his espousal to Christ, St. Paul prosecuted his whole ministry in a manner which demonstrated the power of the Cross and the utter unselfishness of Christianity. He had only to be convinced that Jesus was the Messiah, and his life was consecrated to the propagation of the Christian faith. From the hour of his conversion he was moved by no consideration but such as related to the triumph of the Cross. He never queried concerning any course which duty indicated: "Will it pay?" "Will it be popular?" "Will Gamaliel approve it?" "Will it please the Jews?" To him the voice of God was supreme. Its dictates must be regarded at every cost. He had determined to "finish his course with

joy," and for this he "counted not his life dear unto him." Persecuted in Judea, mobbed and stoned in Greece, beaten and imprisoned by the Romans, facing torture and martyrdom in every place, he was the same undaunted messenger of Christ—the same trustful, hopeful, joyful, exultant apostle of the Lord. When confined by prison walls where he could not preach Christ and the Cross, he busied himself in writing epistles to the churches he had planted in various cities, or to some of his children in the gospel faith; and these productions of his pen have been translated into more than two hundred languages, and are read to-day by millions, where the philosophical speculations and the most polished utterances of his cultured contemporaries are read by the very few.

There are two things which give special weight and value to St. Paul's testimony on the side of Christianity. The first is his character previous to his conversion. The testimony of such a man as we have seen Paul to have been, carries with it as much weight as the testimony of a dozen ordinary men, however unbiased they might be. That a man of such superior intellect, such thorough culture, such natural stability, such high distinction, such enmity to Christ, such hatred to Christians, and such furious zeal in persecuting them, should himself be suddenly converted to the Christian faith, and become its champion apostle and witness, braving every kind of danger and suffering in defense of the faith, and at last sealing his testimony with his blood, gives to this testimony an inestimable value.

The second consideration which gives peculiar weight to St. Paul's testimony on the side of the Cross is the almost universal odium which attached to the Cross in his time. We can scarcely conceive the reproach which attended the very name of the Cross under the reign of the Cæsars. It was the symbol of great-

er ignominy and shame than the gallows is in our age and country. But the Cross, as a symbol of Christianity, was especially offensive. It was the synonym for all that was vile and execrable. So that he who gloried in the Cross of Christ, in Paul's day must needs glory in reproach, in persecution, in the sacrifice of reputation, in the destruction of his goods, and in constant prospect of an ignominious death. Testimony for Christ under such circumstances could not have been borne from any motives of a selfish character; and therefore it carries with it a value which testimony borne under circumstances favorable to the personal interest of the witness would not possess.

St. Paul gloried in the Cross, not merely in relation to his own reception of it, but as that which he was to make known to others. It was his constant glory everywhere—his invariable theme in all his public ministrations. Whether among the philosophers at Athens or the Barbarians on the rocky isle of Malta, whether at Jerusalem or at Rome, whether in the palaces of kings and courtiers or in the humble home of Aquila and Priscilla at Corinth, he ever dwelt with the same earnestness on this one, gracious, glorious theme, until at last, a martyr to the faith of Christ, he exchanged the Cross on earth for a crown of life and glory in heaven.

And the Apostle informs us in the Scripture we are considering, as to the ground or reason of his glorying in the Cross of Christ. By it the world had been crucified unto him and he unto the world. First, by the the Cross, the world had been crucified unto Paul.

It had rendered the world with all its pleasure, honor, wealth, and glory, as dead, as unattractive, as repulsive to him as the carcass of a crucified criminal. There is a force in this figure which sets forth the supernatural power of the gospel to dry up the streams of unsanctified affection

and desire for the vanities of the world. To the true believer in Christ, the world is crucified. It is a dead world, a corrupt world, an unattractive world; for whose pleasures he has no longing, but rather an aversion.

In the second place, the Cross was the instrument by which Paul was crucified to the world. It had made him as repulsive to the world in his course of life, as the world had been made unto him. His reputation had been crucified. He had been crucified in his standing among the Jews. He had been crucified in all that the world considered ennobling. In the eyes of unsanctified men, Paul, and his doctrine, and course of life were as contemptible and abhorrent as a body just taken from a Roman cross. The image in the apostle's mind is evidently that of a body just lowered from the cross, its flesh pierced and torn by the spikes, covered with clotted gore, already in a putrefying state, and abhorrent beyond expression. The world was crucified to Paul and Paul was crucified to the world. This double crucifixion denotes the most complete deadness to the world and separation from it, and is realized by all who truly experience the saving power and virtue of Christianity.

It was in the power and excellence of a resurrection life, however, that the apostle gloried in the Cross, and triumphed over the world. He could say: "I am crucified with Christ: nevertheless, I live, yet not I, but Christ liveth in me." As Christ in his resurrection triumphed over death, so he who is crucified with Christ rises to a new life, in which he glories in that which was the instrument of crucifixion to his carnal nature. Had Paul only been crucified he could not have gloried in the Cross. It was in the power and blessedness of that spiritual resurrection consequent upon the crucifixion of carnal self, that the great

apostle rose to the sublime exultation and triumph which he here records.

As Paul gloried in the Cross of Christ and deprecated glorying in any other object, so should all who truly believe on the Son of God. There are three respects in which the Cross should be the supreme object of our exultation.

First, we should glory in the Cross of Christ as an exhibition of the infinite love and mercy of God the Father. The goodness, benevolence, and mercy of God may be seen to some extent in all his works. They are more fully manifested in the operations of his providence. "His tender mercies are over all his works." Not a sparrow falls without his notice. He numbers the hairs of our heads. "He openeth his hand and satisfieth every living thing." In all these respects the divine goodness is richly displayed. But the fullest extent, the brightest luster, the chiefest glory, the utmost power and excellence of God's mercy is reflected by the Cross of Christ, is manifested through the Redemption which is in Christ Jesus. The Cross is the center from which the infinite love of Jehovah is radiated as light is radiated from the sun. It affords the brightest, fullest, manifestation of the divine character the universe has ever known. And in its exhibition of the infinite love and pity of God is the only ground of hope for a guilty world. Everything in nature and in providence has a voice which loud proclaims the benevolence of the everlasting Father; but the Cross of Calvary has a voice deeper, louder, sweeter and more powerful than "the music of the spheres," or the symphonies of the ages; and the burden of Calvary's voice as it rolls on from one generation to another, is: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have

everlasting life." God forbid, then, that we should glory save in the Cross of Christ.

We should glory in the Cross, secondly, as an illustration of the infinite tenderness, compassion, and faithfulness of the Son of God, who gave himself for our redemption. The whole life of Christ was an exhibition of self-sacrificing compassion for sinners, and of unflinching perseverance and faithfulness in his purpose to redeem them. His humble birth, his helpless infancy, the obscurity of his early life, his conflict with the Tempter, his prayers, his weeping, his sorrow and agony in Gethsemane, his bloody sweat, his endurance of mockery, scourging, buffeting, and spitting in Pilate's Hall, are so many exhibitions of his boundless compassion for sinners—so many attestations of his ceaseless and untiring patience and faithfulness in working out salvation for them. But oh! it is on the Cross of Calvary, where hung the King of Glory amid the bitterness, wrath, and cruelty of the multitude who gathered to deride him; amid the awful darkness that gathered around the tragic scene; amid the commotions of nature which seemed expressive of her anguish at the dire events transpiring; amid the dreadful horrors occasioned by the withdrawal of the Father's presence; it is here, where that saddest cry earth ever heard was extorted, "My God! my God! why hast thou forsaken me!" and where fell from the lips of the expiring Son of God those most touching of all accents ever breathed on earth, "It is finished;" it is here, that the manifestation of Christ's compassion and faithfulness reaches its culmination.

"Here's love and grief beyond degree;
The Lord of glory dies for man."

Ah, who that has thus beheld Jesus on the Cross, by the eye of faith, would not say with the apostle: "God forbid that I should glory save

in the cross of our Lord Jesus Christ!"

Finally, we should glory in the Cross of Christ as the sure ground of our present and final acceptance in him. This is the consummation of all the joys the contemplation of the Cross brings with it. This is the end for which Christ travailed in the agonies of Gethsemane and Calvary—the end for which he endured the Cross, despising the shame. "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." "He hath redeemed us from the curse of the law, being made a curse for us." "He suffered for us, the just for the unjust, that he might bring us to God."

"By his merits we find favor,
Life is given through his name."

The Cross is the ground and symbol of the believer's acceptance in Christ, of his justification before the everlasting Father. It is the symbol of a finished redemption, the groundwork of a personal sanctification, the passport to eternal life and glory. Hallelujah! Amen!

IF there is one lesson that Jesus impresses upon his disciples more forcibly and frequently than another, it is that they should be forbearing and forgiving toward one another.

GOD never trifles. When He lays on the rod, we always feel it. Sooner or later, all feel the chastening strokes of our Father.

SUFFERING seasons are sifting seasons, in which the Christian loses his chaff, and the hypocrite his corn.

HE who carries other graces without humility, carries a precious powder in the wind without a cover.

HE does a great work who is instrumental in saving but a single soul.

MY OWN EXPERIENCE.

BY MRS. A. E. CARROLL.

When I was first converted to God I was about sixteen years old. My parents were not Christians, and I knew I should have a hard time serving my Saviour. But I concluded to do the best I could, and serve Him. When they heard of my conversion they were nearly killed, and said: "Now you have left us and care nothing more for us, but love others (who were in the Church) more than your parents who care for you, and give you all you have to eat and wear. It is no use talking: you shall not go with that Church or people. You are only excited."

"Mother," I replied, "I know that I have religion, and I intend to keep it."

So I went on, serving the Lord the best I knew. I soon became a young woman, and went out in society a great deal. My parents being able, and full of pride, dressed me in a manner rich and gay; and I got so I loved it better than my God. I had my dresses made in the latest style. It seemed that I could not get enough jewelry, and I had almost every article of glittering adornment one could think of: ear-rings and finger-rings, breast-pins and bracelets, cuff-buttons and cuff-pins, watch and chain, etc. I went on in this way for a long time, highly pleased with my fashionable display. In the meantime I was married: then I dressed gayer than ever. My husband and I belonged to church, but we both loved dress, and were ambitious to make a fashionable display as well as any worldlings. We were full of pride, that is the amount of it. But we held on to our profession *all the time*, and the church thought it could not get along without us. I always had a class in the Sabbath school, and so had my husband; till in the Spring of 1880 we concluded not to take a

class, but would remain free to go to church anywhere we chose.

During the following Summer I began to feel *so lean* in my soul. I did not know whether I would be saved or not, if I should die suddenly. I felt very anxious about my soul, but kept my fears to myself all the time; for I thought it would bring a reproach on the Church of Christ for professors of religion to get up and say they have no religion.

In the Fall of the above year, my husband and I moved to New Albany, Ohio, to teach their Fall and Winter terms of school. While we were there teaching, the Free Methodists came to the place and held a meeting. My convictions were getting stronger all the time, but I said nothing about the matter until one evening going home from school. Some of the young ladies and myself were talking about the meetings, when I said: "Girls, I wish I was good."

They looked at me rather surprised, and replied: "Why, Alva, we think you *are* good."

"But I am not good. I do not believe that I would be saved if I should die."

I attended the meetings, and kept feeling worse all the while. Brother Jones and his dear wife came to assist Brother Way, who had been holding the meetings up to this time. Brother Jones preached Saturday night and Sunday morning. Oh, I can see myself yet, how I was dressed that morning, decked in jewelry, feathers, fringes and ruffles.

After services Brother Jones came back to me and asked me if I was a Christian.

"Yes;" I answered, "but I feel *so cold*."

"God bless you," he said, and went on to speak to another.

But oh, I went home with a heavier heart than before. I spent a miserable day. I went into sister Graving's room and told her all about it,

and said: "I wish they would erect an altar, for I believe I will go forward. I must get rid of this burden, or it certainly will kill me." I felt a weight upon me that it seemed would crush me.

When evening came I went again to church. Brother Jones preached another powerful sermon. After the sermon Brother Way arose and said: "By request we erect an altar here to night."

Then I was delighted to think that some one else wanted to go to the altar as badly as I did. I started at the first invitation, and another sister started at the same time. I supposed the altar was erected for her, but instead it was requested for me. Praise God forever! Sister Gravina had told Brother Way what I had said that afternoon in her room.

Oh, I shall forever praise God for that night! How wonderfully Jesus saved me! People thought that I was going crazy, and I do not wonder that they did. But glory to God, He had hold of me. He was doing the work of saving my soul. Oh, praise the Lord!

Well, at the altar I prayed and prayed for mercy and light. It seemed to grow darker and darker, until after awhile I happened to see my finger-rings. Oh, how they glittered and fairly danced and tingled on my fingers! Such a thrill went through my whole being that I trembled, when something said to me: "You look pretty here praying for mercy, and those rings glittering the way they do: give them up."

Oh, I thought I never could, I loved them so much.

"But you must give them up," said the Blessed Holy Spirit.

Then I took them off and put them in sister Gravina's hand. Then I felt a little better, but not fully relieved. I had taken one step. Then I asked: "What next, Lord?"

He said: "That hat of yours, those bangles and feathers!"

I took them off, and advanced another step. Praise God.

Then again I asked: "What next, Lord?"

He replied: "That watch and chain!"

There I stopped and objected. "How can I? My father and mother gave them to me. I *can not*. They would feel terribly if I should wear them no more. They would think I had no respect for them any more."

But God asked: "Whom do you love best, your parents, or Me?"

I could not get another ray of light. I turned to Sister Jones, and asked her if it was necessary for me to have them.

She shook her head, and replied further, "The Bible forbids it."

Then I said: "Yes; I will give them up."

So I took them off and laid them on the altar. Glory be to God! What light came illumining my soul! Then I exclaimed, "What else, Lord?" for I knew not where it would end.

He replied: "That gold hair-pin!" (a fern leaf).

Well, I took *it* off and threw it away. Every time I laid an article off I felt a little better; I had taken another step forward. Praise the Lord!

I began to think I certainly must be nearly through, but not clear yet. I could not see anything more for me to do; but again I asked the Lord: "What next?"

He answered promptly; "That dress of yours!"

"Oh! oh!" I thought, "I can not, I can not. I have nothing else as nice as this to wear this winter and in school, and I have not time to make another."

But the Lord Jesus said plainly to me: "You must give it up, and forever wear a plain dress."

Oh! that almost killed me. I thought I had given up so much already, all my jewelry, feathers and flowers, that I might still wear my

dress and appear quite pretty yet.

"But you must give up your dress."

"Let me have one ruffle, just *one* ruffle," I pleaded.

"No, not one."

"Oh, just *one*," I continued to plead, "so I will not look so odd." For I did not know that anyone had to wear a plain dress except the Quakers. I heard they did, but never saw one."

"No, not one. You must forever dress plainly."

I could not get another ray of light: I had come to a stand still. Very soon I exclaimed: "Lord Jesus, *take it all; all* I have, *all* I am, and *all* I ever expect to be!"

That quickly the burden rolled off and I was made free in Jesus. I praised His name then, and have been praising Him ever since. Glory be to His name forever!

But during the week I began to be worried about my dress for Sabbath. I had no plain dress, and I could not go to church wearing my ruffles, and I did not feel like remaining at home. So I spoke to Sister Jones about it. She said: "Get yourself a dress, and I will help you make it after school and on Saturday."

Sister Granger added: "I will help too."

I had plenty of help; we made the dress, and I wore it the next Sabbath.

Oh, you can never imagine how pure I felt when I walked into the church on that Sabbath morning. I felt pure inside and pure outside. Glory be to Jesus!

But that morning my husband was ashamed to walk with me to church. I knew it, but I never said a word; nor did he. Praise the Lord! He did not walk with me to church that morning but made some excuse, and said to me: "Go on, I will come in a little while." Before that he had never failed walk to church with me

and seat me, and whenever possible, sit with me.

The following week my sister and brother, with another young lady and gentleman, friends of theirs, but who were unacquainted with me, were sitting together when I came into church. The young lady asked my sister: "Who is that lady dressed so plainly, who just came in?"

My sister replied: "I do not know."

She was ashamed to own me, and would not tell her friend who I was. But the Lord Jesus kept me through it all. Many more like instances I could mention did I deem it necessary.

My people were all ashamed and mortified, and thought that I had disgraced the whole family by dressing plainly. They told me that I could no more go in their society; and that when their aristocratic friends came to see them, I could not come as I had done before, as they and their company would all be ashamed of me.

I replied: "I do not wish to come. I have something *far better* Praise the Lord. I love Jesus more than all such things. He is more to me than friends and associates; better than all which the world calls good or great."

The Lord had done a good work for me. He thoroughly saved my soul. Glory, glory! My soul is full of glory while I write.

I have been walking in the light ever since. Praise His dear name. It pays to obey God; it pays right along. We do not have to wait until the end of our journey, but we get paid every day. Glory be to Jesus!

Obey in *everything*, in every *little* thing. Oh, these little things! do not forget them. It is the little foxes that destroy the vines.

I enjoy more and more of the presence of Jesus every day of my life. I realize that His precious blood has power to cleanse and keep

me from sin. He is ever daily by my side, saying to me: "This is the way, walk ye in it." And I follow right along. Glory to God! I praise Him for giving me such a willing heart. I can say in truth:

"The Cross now covers my sins,
The past is under the Blood;
I am trusting in Jesus for all;
My will is the will of my God."

I can see so much land ahead. I am going on and on. Praise God. I never think of going back. All I love is on before. He has taken the love of the world all out of me. I hate all its vanities. I love the narrow way more and more: it is not too narrow for me.

I am plainer now than ever, and I believe my relatives and friends are not ashamed of me. I have many more friends, dear, precious souls, too. I believe they would all be ashamed of me if I were to backslide. Praise the Lord forever.

"I am drinking at the Fountain,
Where I ever would abide:
For I've tasted Life's pure river,
And my soul is satisfied.
There's no thirsting for earth's pleasure
Nor adorning rich and gay:
For I've found a richer treasure,
One that fadeth not away."

In all denominations there are ecclesiastical mummies, who sit watching the fresh pulpits of America, and trying to frown them down, and saying: "Tut! tut! tut! sensation!" My advice to young ministers is, find out how others do their preaching and conduct religious services, and by all means avoid doing it that way.

THE death of Christ was, to us, a very important event. It made our salvation possible; and it now depends on us to make it sure.

THE talk in the prayer-meeting should be supplemented in the life just as truly as should the deliverances of the pulpit.

"God loveth a cheerful giver."

EXPERIENCE.

BY MRS. MARY E. COX.

I was raised by Christian parents. I attended sabbath school and church when it was convenient. But I was so indifferent to spiritual things that I have not the least recollection of ever paying any attention to the subjects the ministers were preaching about, until I was about twenty eight years old. I never thought of opposing religion, but supposed I was about the same as the general run of Christians. In fact I did not concern myself about religion very much. I regarded all religious reading as very dry, and only fit for saints and ministers.

When I was about twenty-eight years of age I began to think a little on eternal things. I never had doubted but that there is a God; but I doubted nearly every thing else. When I began to think of a soul that was never to die, I was bewildered. I began to reason about it., I said our soul was our mind seated in the brain; our bodies die, our brain decays and where is our evidence of immortality? The lower animals have minds, and think, and remember, how do we know we are better than they? I did not go to the word of God, but reasoned on. I did not like it. It seemed so like looking into blank despair, I tried hard to study out, and make myself sure that this poor life was not all. About this time I attended a funeral, and the minister's text was, "If a man die shall he live again?" I watched the subject very closely, but received no light at that time. I do not really know how it was ever brought about, only I must ascribe it to the Holy Spirit, that ever leads unerringly; but I finally became thoroughly fixed and settled, that our souls are immortal. Then began a deeper search into eternity. I began to read the word of God, and finally I began to

try to live a Christian. I began by dropping some of my nonsense and trying to do some good. What hard work I made of it, and how little satisfaction I got! But I struggled on, made a profession of religion, was baptized and thought I was getting along pretty well. But at times the Holy Spirit would come and talk to me and I would feel such a lack, but did not know why it was. I thought I would grow into it in time.

I began to read about Jesus and I found there was that in my heart that rejected Him. I did not like to acknowledge it even to myself, for I considered Him a good man, but farther than this I failed to observe. What poor blind mortals we are! Thus I lived a blind Pharisee depending on my good works for about ten years. But the good Lord was merciful to me, and I saw my helplessness and lost condition, and He followed me away in the mountain so bleak and cold.

I was now beginning to be very much in earnest and anxious to get to heaven, and looking and studying for light in my poor, weak way, as best I could. I had begun to read Christian papers and books to some extent, and got considerable help from them. As I was thus earnestly seeking for light I came across a little book entitled "Allein's Alarm." I began to read it, and the Holy Spirit began to apply the truths to my heart. I had not read many pages till I was an awakened sinner. Oh, the awfulness of those days none can imagine, but one that has a similar experience. It was like waking from a peaceful dream, to find yourself on the verge of a terrible precipice. I was very busy at that time, but every spare minute I got I would be either praying or reading. Oh, the anguish of those days! all I could say was, Lost! lost!! It is just! it is just! I thought if I could only hide from the presence of God, cease to exist, or anything to escape his eternal

wrath which I so merited. How the rags of self-righteousness disappeared as I saw the exceeding sinfulness of sin, and I began to say, Lord, have mercy on me, a sinner. But I found after weeks and months my heart still unyielding and rejecting Christ. I accepted the plan of salvation all right with my head, but my heart did not. I could do any thing and every thing but believe from the heart in Christ. I tried every thing and every way until helpless, and so I considered, forsaken. I fell at the foot of the cross asking God to have mercy on me, and in his goodness and mercy, he was pleased to give me a vision. On a high mountain and on the green grass lay a man as if he had just been slain. God looked on him and then on me, and at that very instant I began to rejoice in my soul. How free I felt. I began to realize some of the goodness of God. I would not have sold my new found possessions for all the wealth of the universe.

I was soon led to consecrate all I had to God, and he took full possession of me and sanctified me and set me apart for his own use. I am still on the way, have a richer and better experience than ever, and am learning more of the deep things of God.

I CONFESS that our diet here is but sparing; we get but tastings of our Lord's comforts; but the cause of that is not because our steward, Jesus, is a niggard, but because our stomachs are weak."

I DESIRE not to go on the lee side or sunny side of religion—to put truth betwixt me and the storm; my Saviour did not so for me, who, in his suffering, took the windy side of the hill.

God speaks to the soul by his Spirit through his word.

"My grace is sufficient for you."

AFTER THE REVIVAL.

The close of a revival may witness a relapse in church-warmth and activity which allows the fruits of the revival to perish. After the revival is an important period.

It will be a great mistake for the Church to suppose that it can go into a season of rest or inactivity after the revival. The revival is only the collecting of a great head-power which calls into activity all the parts of the church and causes them to work with force and effectiveness.

When the daily and nightly services are discontinued, through which deep religious interest was promoted and maintained, the regular services of the church should be made all the more interesting. Attendance should be more prompt, duty performed more readily, the cross taken up more promptly, so that the warmth, love, and zeal of the revival may all live in the regular services of the church, the prayer-meeting, the class-meeting, the Sunday-school, and the attendance upon the ministry of the Word.

After the revival special care and attention should be given to those recently brought to Christ, and to those who have been led out and up to a higher and better Christian experience. The minister and the older members of the church, every one of them, must be wide awake.

A warm shake of the hand, a kind, helpful word, an inquiry as to the progress they are making in the service of Jesus, showing deep, heart-sympathy, will often save a soul from discouragement, and lift the young disciple up in heart and purpose. It is the shameful neglect and cruel coldness of the church which allow many a lamb to stray away from the fold of Jesus after the revival.

The church ought to give the young convert something to do. Thousands die of inactivity. Many do not desire to do anything as a

matter of course, but they know not the way of life. Jesus said, "If any man will come after me, let him deny himself, and take up his cross and follow me." Duty performed for Christ's sake is the way to heaven. Our young converts must be shown the way. Let the duty be proportioned to their strength, but let it be remembered that the Master giveth grace.

When the revival is over, do not forget those who were almost saved. Do not give them up. They may sadly feel the loss they sustained in not coming out on the Lord's side. Hold on to them firmly by prayer, faith, and earnest labor for their salvation. Christian love hopeth all things respecting their salvation.

After the revival, let the help of the Lord be secured in bringing the grace of the revival home to the daily life. That warm, blessed, joyous experience of the revival must be wrought into the daily home-life and business-life of the Christian. There is no fruit of the revival to be more desired. After the members of the church have evinced before the world a deep interest in spiritual things and in the salvation of men, it will be sad, thrice sad, if they fall into worldliness of living, and by their conduct cast the lie upon their profession. Let all pray that the Lord remain with us after the revival. — *Religious Telescope.*

MANY persons substitute reading in religious periodicals for Bible study. If we would be Bible Christians we must be Bible readers.

THOUGHTLESSNESS is never an excuse for wrong-doing; our hasty actions disclose, as nothing else does our habitual feelings.

If you accost men in public places, or their homes, on religious themes, study adroitness and use good common-sense.

OBEDIENCE.

We cannot conceive how it is possible for a minister to preach the gospel of Christ, and not enjoin upon all men the absolute necessity of obedience to every known requirement of God. We say *absolute necessity*, because, if it is optional with any man to obey, or not, according to his own inclination or fancy, even in one single case, then it is optional with every man to do the same thing in every conceivable case. In other words, no command of God can be binding upon anybody. If one man is exonerated from obedience then every man is exonerated, because the Lord is no respecter of persons. This is a self-evident truth. It is equally certain that if one commandment is not binding, it can not be shown that any commandment is binding. Let it be proved that any person is guilty of falsehood in one case, and his testimony is destroyed in every case in which he testifies. His word can only be received where it is confirmed by other reliable testimony. If in one case the Lord says that a thing must be and shall be, when in fact it must not be, and need not be, then it is impossible for him to escape the charge of falsehood, because he says what is not true.

In speaking of Christ, the Lord says: "There is no other name under heaven given among men whereby we can be saved." The same person says: "Thou shalt love the Lord thy God with all thy heart." While the same evidence substantiates both these statements, who can rely on one of them, when it is proven beyond controversy that the other is false? It is simply impossible. The two standing upon the same basis must abide or fall together.

It is said: "He that believeth on the Son hath everlasting life, he that believeth not shall not see life." It is also said that "he only

shall be saved who does the will of God." See Matt. 7:21. Here are two statements made by the same person, sustained by precisely the same evidence. There is not a shadow of support for one more than the other, namely the veracity of God. Let it be proven that in the one case his word is false; that in uttering one of the statements he declared what is not true, and what he knew was not true when he uttered it, and instantly all reliance upon the other statement is totally destroyed. The same foundation supports both. When one is overthrown the other goes with it, and the same is true of every word of God. There can be no discrimination in favor of one statement, and against the other. If any word of God is true, then that is true which affirms that he who loves Christ will keep his commandments, and that also is true which declares, that "he who says that he loves God and does not keep his commandments is a liar, and the truth is not in him." In this case we have a man who does not obey God; under these circumstances, he says that he is a Christian, while the Lord says that he is not. The Lord is very emphatic and pronounces his words a falsehood. If therefore it can be shown beyond controversy that the man is true, and that the Lord is false, what reliance can be placed on any word of the Bible?

It is a very serious matter for any man to say that he does not teach the absolute necessity of obedience. If words mean anything, the Lord affirms that none but the obedient can be saved. He who contradicts God, and teaches others to do so, assumes a fearful responsibility. —
Edward Jones.

A CHRISTIAN who is anxious to lead souls to Christ will find those who are anxious to be led to him.

AN EFFECTUAL PRAYER.

"No," said the lawyer, "I shan't press your claim against that man; you can get some one else to take your case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be some money in it, but it would, as you know, come from the sale of the little house the man occupies and calls 'home'; but I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"No, I wasn't frightened out of it."

"I suppose likely the old fellow begged hard to be let off?"

"Well—yes, he did."

"And you caved likely?"

"No, I didn't speak a word to him."

"Oh, he did all the talking, did he?"

"Yes."

"And you never said a word?"

"Not a word."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah, he took to praying, did he?"

"Not for my benefit, in the least."

You see—the lawyer crossed his right foot over his left knee, and began stroking his lower leg, up and down, as if to state his case concisely—you see, I found the little house easily enough, and knocked at the outer door which stood ajar, but nobody heard me, so I slipped into the hall, and saw, through the crack of another door, just as cozy a sitting-room as there ever was.

There on a bed, with her silver head way up high on the pillows,

was an old lady who looked for all the world just as my mother did the last time I ever saw her on earth. Well, I was right on the point of knocking, when she said as clearly as could be; 'come father, begin, I'm already'—and down on his knees by her side went an old white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began; first he reminded God they were still His submissive children, mother and he, and no matter what he saw fit to bring upon them they shouldn't rebel at His will! Of course 'twas going to be terrible hard for them to go out homeless in their old age, specially with poor mother so sick and helpless, but still they'd seen sadder things than ever that would be. He reminded God in the next place how different all might have been if only one of their boys had been spared them; then his voice kind of broke, and a thin, white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp as the parting with those three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the dear Lord knew it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the alms house, a place they prayed to be delivered from entering, if it could be consistent with God's will; and then he fell to quoting a multitude of promises concerning the safety of those who put their trust in the Lord; yes, I should say he begged hard; in fact it was the most thrilling plea to which I ever listened; and at last he prayed for God's blessing on those who were about to demand justice"—the lawyer stroked his lower limb in silence for a moment or

two, then continued more slowly than ever:

"And I—believe—I'd rather go to the poor house myself, to-night, than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?" queried the client.

"Bless your soul, man, you couldn't defeat it!" roared the lawyer. It doesn't admit of defeat! I tell you he left it all subject to the will of God; but he left no doubt as to his wishes in the matter; claimed that we were told to make known our desires unto God; but of all the pleading I ever heard that beat all. You see I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I'm sure I don't know, but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old fellow's prayer."

"Why so?"

"Well, I greatly want the money the place would bring, but was taught the Bible all straight when I was a youngster, and I'd hate to run counter to such a harangue as that you tell about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for your ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again; it was intended for my ears, and yours, too, and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember."

"Well, my mother used to sing it too," said the claimant, as he twisted his claim-papers in his fingers. "You can call in, in the morning, if you like, and tell mother and him the claim has been met."

"In a mysterious way," added the lawyer smiling.—*Anon.*

HOT SAINTS.

BY CATHARINE BOOTH.

"I would thou wert cold or hot."—Rev. 3:15.

Why does God like people to be hot in his service?—For the same reasons that we like people to be hot in ours. We have no confidence in half-and-half, fast and loose friends; milk-warm adherents who in times of danger wait to see which way the wind blows before they commit themselves to our views, or interests—servants who will serve us, while at the same time they can serve themselves, but the moment our interests and theirs appear to clash will leave us to our fate. We like thorough, whole hearted, all-length friends and servants, and to such only do we confide our secrets, or trust our important enterprises. We may *use* the half-hearted as far as they serve our purpose, but we have no confidence in them—no heart-fellowship with them, no joy over them: we would *rather* they were hot or cold—out and out friends or foes.

Read in your own heart and mind, in this respect, a transcript of His, and see the reason why He says, "I would thou wert cold or hot." I want you to note two or three characteristics of hot saints so that you may know whether you belong to the number. To be hot implies the possession of, 1, Light; 2, Purity; 3, Pungency; 4, Power.

I. Light. Hot saints have such a halo round about them that they reveal, make manifest, sin in others. They do this: 1st, by contrast. "What fellowship hath light with darkness?" The light of God flashed from a hot saint on the dark consciences of sinners makes them *feel* their sin, misery and danger, and if they will receive it leads to their conversion. It "opens their eyes," and if they will follow it, leads them

to Jesus. "Almost thou persuadest me to be a Christian." "Come, see a man which told me all things that ever I did." "Ye are the light of the world." If sinners reject this light, their rejection seals their sins upon them and renders their condemnation double. "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." What a fearful responsibility rests on all sinners who are brought into contact with saints who are filled with the Spirit of God! Some of you here are living under this light. How are you using it? Beware!

2nd. Light reveals sin by antipathy. "Every one that doeth evil hateth the light, lest his deeds should be reproved." The presence of a certain degree of spiritual light *must* produce either repentance or opposition. A dark soul cannot dwell in the presence of a soul full of light without either repenting or opposing; if it does not submit it will rebel. It was under the hot blaze of this light that the Jews round about Stephen "were cut to the heart, and gnashed upon him with their teeth." The effect of His light on their darkness was to reveal their enmity and scorch them into a fury of opposition. When intense spiritual light and darkness are brought in contrast, their innate antipathy makes them reveal each other. The devil could not endure the presence of Jesus without *crying out*, "I know Thee who Thou art, the Holy one of God."

How is it with you saints here in this respect? Can you get along with dark souls without eliciting their enmity? If so, depend upon it you have not much light—not that light which accompanies great heat. If you don't want to be spued out of the mouth of God, see to it that you get it!

3rd. Light reveals sin by reproof. Hot saints will "rebuke their

neighbor and not suffer sin upon him." They are full of zeal for the glory of God, and jealousy for His honor; it breaks their hearts because men keep not His law. They know that they have the light of life, and they feel that they *must* hold it up over the wrong-doing, deception, and hypocrisy of their fellow-men in order to "open their eyes, and turn them from darkness to light." You never hear them apologizing for sin or calling it by smooth names; they feel toward sin, in their measure, as God feels towards it. It is the abominable thing which they hate, and therefore they cannot in any case allow it, pander to it, or excuse it. Hot saints will mercilessly turn the blazing lamp of God's truth on the conscience of the sinner with reproof as pungent, and personal, as Nathan gave to David, Jehu to Jehoshaphat, or Jesus to the Jews.

II. Purity. Heat cleanses, purges away dross, destroys noxious vapors. So the burning fire of the Holy Ghost purifies the soul which is filled, permeated with it, hence hot saints are pure. They purify themselves, as He is pure. Their garments are white, they keep themselves "unspotted from the world." They improve the moral atmosphere wherever they go. Their very presence reproves and holds in check the unfruitful works of darkness, and sinners feel as Peter felt when he said, "Depart from me for I am a sinful man, O Lord."

III. Pungency. Heat burns. Hot saints set on fire the hearts of other saints. They singe the conscience of sinners, burn the fingers of Pharisees, melt the hearts of backsliders, and warm up those who have left their first love.

IV. Power. Hot saints are mighty. The Spirit is not given by measure unto them. They may not be very intellectual or learned, but their heat makes more impression on the hearts of sinners, and stirs more op-

position from hell, than all the intellect and learning of a whole generation of lukewarm professors. The fishermen of Galilee produced more impression on the world in three years than all the learning of the Jewish church had done in centuries, because they were *hot* in the love and service of God. Hot saints are more than a match for all their enemies. Satan himself is afraid of them. "Paul I know," said he; yea, and he knows and fears all. Wicked men cannot stand before them; the power of their testimony cuts them to the heart, and makes them either cry out, "What must we do to be saved?" or, "Away with him! away with him!" Hot people are not only able to work, but to suffer. They can endure hardness, bear reproach, contend with principalities and powers, fight with wild beasts, hail persecution and death!

V. To be hot insures opposition, 1st, From Pharisees. They look with contempt on hot people, call them fanatics, extreme people, trouble-makers of Israel, disturbers of the peace of the Church, occasions of reproach to the respectable and reasonable part of the Church.

The Pharisees were the bitterest enemies of Him who said, "the zeal of thine house hath eaten me up." And they are still the bitterest enemies of those who are filled with the Spirit. It matters not that they have now a Christian creed instead of a Jewish; the spirit is the same and will not tolerate "God manifest in the flesh." A formal, ceremonious, respectable religion they do not object to; but a living, burning, enthusiastic Christianity is still Beelzebub to them.

2nd. To be hot insures opposition from the world, which hates hot saints, because they look with contempt on its pleasures, set at naught its maxims and customs, trample on its ambition and applause, ignore its

rewards, abjure its spirit and live together above its level. "Because ye are not of the world, therefore the world hateth you." It can tolerate warm religionists—rational, decent people, who appreciate this world as well as the next, and can see how to make the best of it; but these "hot," "pestilent," "mad," "fools," who obtrude their religion everywhere, who are at everybody about their souls, who are everywhere and always talking about God, death, judgment, heaven and hell—"away with them! they are not fit to live."

3d. To be hot insures opposition from the devil. Oh, how he hates these hot saints! What trouble he takes to trip them. He knows they are worth it. Many a council is held in hell over these. They set fire to his standing corn. They route his best-trained legions. They shake the foundations of his throne. They take the prey out of his very jaws; they pull it out of his fires. He *must* do something! He sets his principalities and powers to work on *them*. Loose and feeble fiends will do for lukewarm people, but these he must take in hand himself, and try all the guile and force of his gigantic intellect on them. He troubles them on every side, and at last, when God permits, he has their heads off. He got Paul's, but they defy him even when they are between his teeth; he can not swallow them; they escape out of his jaws to glory, and who knows the mischief they work his kingdom, up there? Hallelujah! our arch enemy is a conquered foe. Let me remind you, in conclusion, that to be hot ensures God's special protection and fellowship, and our final victory. "Be thou *faithful* unto death, and I will give thee a crown of life." Whereas to be lukewarm is to be spued out of His mouth, which indicates special dislike, disgrace, and final abandonment. Which will you be, hot or lukewarm?—*Pract. Relig.*

HOW TO BREAK DOWN A CHURCH.

BY REV. G. R. HARVEY.

If I were writing for an enemy, I would not tell him how he could destroy the Church I love so much. But to those who profess to be the friends of the Church are these lines penned.

In the first place, neglect or fail to get a real experience of the things of God, and notwithstanding you answered the questions proposed to you, when you united with the Church, satisfactorily to the minister and the Church, but you fail to have a real, genuine experience, and if you lack here, you are prepared for the work of which we are now writing.

Second, neglect the prayer meeting, and the other means of grace, except when it is convenient for you to attend.

Third, prophesy that we are going down, that we can never stand. There are so few of us, that we can not support the preacher, the sabbath school, nor pay up the Conference collections, and the sexton.

Fourth, criticize your preacher on most, if not all, occasions, and don't pray for him except when he is present, or some one else, when you make believe, that you may keep up appearances, and then do not pay him any thing. But if you have something you can spare just as well as not, you may give it to him; and then look as though you were not really pleased when you gave it.

Fifth, when you are required to take any office and do any thing that will require any of your time make an excuse and stick to it. Get where you can use the word *I can't* real well, and then you will be prepared to use "You can't" to others. Then you will very soon get the church to believe that they can't support the preacher; they can't contribute to the collections; they can't sustain the

Sabbath-school; in short, that they can't pay up expenses. When they have reached this point they may just as well close up, and consider themselves "gone up." Then you can retire with the satisfaction that you have done your part in scattering what you believed, once at least, to be a congregation of real believers.

THE INTERIOR LIFE.

When our Lord bids us let our light shine before men, he means something much more than merely nominal profession. He expresses the entire example of the Christian life, given both by its external activities and by its quiet influence. The kind actions, the benevolent philanthropic schemes, the usefulness to others, whether below us or around us—all these are parts of the flame; in proportion as these are prominent in any man's life, the flame of his lamp burns brightly. But note, now, that it is in the nature of flame to burn away the oil by which it is fed. Christians, if you have spent a busy day in God's service and in works of love—if you have stood in the breach, and made a manful protest against worldly sentiments, practices, maxims; if you have run hither and thither on the errand of mercy to the poor, the sick, the dying; if your hands have been busy on some work whereby the truth of God may be maintained, and his glory and the interests of his Church subserved; this is all good, so far as it goes, and a subject of devout thankfulness; but still it is external work, and, as being external, it necessarily makes a demand upon, and consumes the powers of, the inner life. It is all an outgoing of oil; and if there be no incomings thereof, the flame will not burn long. "Your life," says Paul, (that is, the springs and sources of it), "is hid with Christ in God."

What of this hidden life? How is it thriving? Would you know what is the method of nourishing the springs, of this hidden life, of securing a reserve of oil? One word, understood in a broad and spiritual sense, represents the entire method—prayer.

And yet, because of the sad tendency of the human mind to formalize spiritual things, it is quite possible that the term prayer, when it is said that prayer is the method of feeding the lamp with oil, may need some explanation. By prayer, then, we mean not the mere quarter of an hour, or half an hour, which a man spends on his knees daily, but rather the spirit and temper of mind, in which the Christian aims at going through his day. There may be stated prayer, recurring every morning and evening, without the hidden life. And, conversely, there may be the hidden life under circumstances which render stated prayer an impossibility. The prayer we speak of is that which mixes itself up with all our actions and recreations, as a lump of some solid substance, whose nature is to melt in liquid, gives a taste to every drop of the liquid in which it is allowed to stand awhile. And, on the other hand, although we have said that the external life of service and profession consumes the grace which is ministered inwardly, this is only true so far as the external life is external. The life of active service *may* be so conducted as to secure fresh supplies of grace. If in every part of his active work for God the Christian sets God before him; if he is very jealous of the purity of his motives and the rectitude of his intentions, and very self-searching on these points; if he pauses awhile, amid his occupations, to realize the presence of God; if, even in the little crosses and annoyances of the day, he regards the will of God who sends them, and takes them accordingly with sweetness and buoyancy of spirit; if he cultivates

the habit of allowing the objects of nature, and passing events, to remind him of spiritual truth, and lead his mind upward; if, in short, he turns each incident of life into a spiritual exercise, and extracts from each a spiritual good; then he is cultivating the internal life while he engages in the external; and while, on the one hand, he is expending the oil of grace, he is, on the other hand, laying in a fresh stock of it in his oil-vessels.—*The Friend*.

“MY TIMES ARE IN THY HANDS.”

BY J. G. TERRILL.

“My times are in Thy hands;”—Thou best
Canst manage all of my affairs.
I find my sweetest, purest rest,
When at Thy feet lie all my cares.

“My times are in Thy hands;”—The place
Where I shall rest, where I shall roam,
If there but beam Thy loving face
On me, that spot will seem like home.

“My times are in Thy hands;”—and Thou
In Wisdom’s kindest, loving choice
Didst fix on this, so that I now
Might serve Thee with my heart and voice.

“My times are in Thy hands;”—I wait
To know Thy will, that ready hands
May holy tasks perform, and late
Be welcomed to the heavenly lands.

“My times are in Thy hands;”—fill up
To me, according to Thy will,
The ever-varying, mingled cup
Of life, and I will trust Thee still.

“My times are in Thy hands;”—what tho’
The poisoned shafts of envious hate
Fly thick as falling flakes of snow,
And friendship’s cheer comes e’er so late.

“My times are in Thy hands;”—tho’ cold
The favor of the knightly clans,
Who, pledged to Thee, come faintly bold
To th’ standard held by weary hands.

“My times are in Thy hands;”—Thine eye
So loving, faithful, patient, wise,
Shalt guide me through the fray, and I,
With others brave, shall gain the skies.

The year is with thy goodness crowned;
Thy clouds drop wealth the world around;
Through thee the deserts laugh and sing,
And Nature smiles and owns her king.

Lord, on our souls thy Spirit pour;
The moral waste within restore;
Oh, let thy love our spring-tide be,
And make us all bear fruit to thee.

UNEQUALLY YOKED

What right has a Christian lady to give herself away to a skeptical scoffer—a man that hates her Bible, her Christ and her God—a man that tramples the law of her God under his feet? What right has a Christian man to become linked with a scoffing, swearing woman that has no faith in God and the Bible? “Be ye not unequally yoked with unbelievers.” Yet the moment you touch this question they throw up their heads and say, “I will marry whom I please.” Well, we give you the word of God, and if you go against that you must reap what you sow. There are hundreds of men and women in this country weeping, and they are reaping bitter fruit. Oh, how many times I have had a mother come to me with a broken heart and say, “I want you to pray for my drunken son.” “How came your son to be a drunkard?” “Well, my husband set a bad example. He insisted upon having it on the table.” “How long have you been a Christian? Was you a Christian before you married him?” “Yes.” “Did you know he was a scoffer before you married him?” “Yes, but I thought I might save him.” You had better save him; better see him converted before you marry him.

It is a great deal better to live single and walk with God than it is to walk through this life with some infidel, or some skeptic, who is all the time trying to undermine you, and to take away the hope you have in Jesus Christ. “Be not unequally yoked with unbelievers.”

You know that some ministers have got this far, that they will not marry a believer with an unbeliever. I believe it is scriptural ground. Let them take that ground, and if the parties insist upon it, let them go to a magistrate and be married. But do not let a minister of the gospel do it. I know people say, “Oh,

well, you lift up that standard and you will offend a good many.” Well, we can not help about offending.

We are to do as God tells us to do. If God says we are not to be unequally yoked with unbelievers, we are not to do it; that is all. If you have not seen it in your section, we can take you to places where you can see it, where there are mothers to-day going through life with broken hearts. Their lives have been bitter as gall. Their lives have been dark and are growing darker. Not only women, but on the other side, men.

I know the moment we touch this subject, people begin to laugh, as if it were just a joke; but I tell you it is the most solemn step a man or woman can take in this life. A man or woman from that moment begins to go up or down. If a Christian man has got some frivolous wife; his children will probably be led into the world and led astray, and his home will not be a home. If a wife has a godless, Christless husband who delights in talking against her Bible, against her church and against her Saviour, he will make that home dark for her.

But people say, “Oh! they are young and they are thoughtless.” Well, but then we ought not to be thoughtless, ought not to go against the word of God. If God tells us not to be unequally yoked with unbelievers, we are to obey. We can not put our hand into the fire without getting burned. If we go and put our hand in the fire and get burned, let us not find fault with any one but ourselves. If people will go right against the word of God, and trample the laws and the statutes of God under their feet, they must reap what they sow. It is not God's fault, is it?—*Moody.*

EARNEST INQUIRERS after truth are often found where least expected.

SAYINGS OF JOHN WESLEY.

How far is love, even with many wrong opinions, to be preferred before truth itself without love! We may die without the knowledge of many truths, and yet be carried into Abraham's bosom; but if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels!

Two persons may do the same outward work; one of these may be truly religious, and the other have no religion at all; for the one may act from the love of God, and the other from the love of praise.

At whatsoever time thou truly believest in the name of the Son of God, all thy sins, antecedent to that hour, vanish as the morning dew. Now then "stand thou fast in the liberty, wherewith Christ hath made thee free."

Leisure and I have taken leave of one another. I propose to be busy as long as I live, if my health is so long indulged me.

By the grace of God, I never fret; I repine at nothing; I am discontented at nothing.

I have found that even the precious doctrine of salvation by faith has need to be guarded with the utmost care, or those who hear it will slight both inward and outward holiness.

WHATEVER a sermon may lack, it should not lack earnestness. It should carry the conviction to every hearer that the preacher above everything else seeks the salvation of souls.

THE needle of the compass will not settle until it points toward the pole star, and so the soul can find no resting place until it turns with full purpose of faith to Christ.

CONFESSING Christ follows quickly on believing on him.

LIGHT IN DARK PLACES.

We are seldom placed in circumstances in which the question of duty appears to be doubtful, when one course does not present itself manifestly conformable to some of the great principles of Christianity. While, for example, a man in peculiar circumstances may be in doubt whether it would not be proper for him to travel on the Sabbath, he will seldom be at a loss to decide, that God will not be offended with him, if he "rests on the Sabbath-day according to the commandment." Now the path of duty, under such circumstances, is as plain as if proclaimed by a voice from heaven. It is, to take the pursuit of which we are sure God will not be displeased with us. If circumstances ever can occur in which of two courses one *must* be taken, and after all possible light has been sought each appears equally doubtful, then each is equally lawful. God does not require us to see without light, nor to prefer one object to another, when our intelligence can not possibly discern a reason for such preference. Either course may then be pursued with the most peaceful assurance of the continued enjoyment of the presence and favour of God.—*Divine Life.*

LET me give you the history of pride in three small chapters. 1. The beginning of pride was in heaven. 2. The continuance of pride is on earth. 3. The end of pride is in hell. This history shows how unprofitable it is.

CONVERSION is not repairing of the old building; but it takes all down and erects a new structure. The sincere Christian is quite a new fabric, from the foundation to the top-stone all new.

NONE but the guilty can be long completely miserable.

EDITORIAL.

REVIVALS.

HOW TO HAVE ONE.—A revival of religion is not one of the occurrences that happen. It does not result from chance. No one is ever converted or sanctified to God by accident. Much less are a multitude. But a revival consists in the turning of a large number of souls to the Lord.

If you are a preacher, and want a revival, the first thing to do is to get yourself revived. You may be all right in your conduct. Your experience may be genuine. But the best fire needs replenishing. It is very easy to get a blaze from a blaze. The depth of water is measured by the depth of the channel through which it flows. If you are to be the channel through which saving grace flows to the people, you must dig down deep and see that there is nothing in you that obstructs the stream of salvation. Stir yourself up to lay hold on God. Get so revived that all who see you will see that you have received a new touch of divine power. Get the burden of souls so upon you that the cry of your spirit will be, "Give me souls or I die." Let this be the first thing done. Extra grace should always precede extra meetings. A formal meeting protracted is not likely to bring about any better results than a regular formal meeting. Heaping up dead coals does not make a fire.

After you yourself get all alive to God, go to work to get those whom you expect to help you baptized with the Holy Ghost. Your success in this will depend upon the depth of the work in your own heart. It will also determine, to a great extent, how extensive your revival will be among the unsaved. Then let your preaching be of an awakening character. Let it be such as would have a tendency to awaken you if you were unsaved. Be plain—but be

tender and sympathetic. Get baptized with a spirit of love for your hearers. Tell them of their danger, not as one who exults over it, but as one who weeps over it. Let there be manifested in all your words a concern for others, that they may have a concern for themselves. You are dealing with eternal things. Let all finery and witty sayings go, and speak like one who is tremendously in earnest for the salvation of souls. Preach the most tremendous truths, but let it be in a spirit of love. The efficacy of divine truth depends very much upon the manner in which it is presented. The difference in value between a lump of charcoal and a costly diamond is owing simply to a difference in the arrangement of the particles of which each is composed. The matter in both is precisely the same. Phosphorus is a deadly poison. It burns so readily that it can not be handled except under water. A very little at the end of a match would set a city on fire. Yet a man carries about with him in his body nearly a pound, without danger to himself or to others. It is harmless, because it is so thoroughly combined with other matter. One man will drive his congregation away. Another will preach the same doctrines, and the house can not hold the audience. The difference in results is largely owing to the difference in spirit with which these truths are presented. There is everything in speaking the truth in love. It is more convincing than logic; more persuasive than rhetoric.

"Persuasion cometh not of toil or art;
Hard study never made the matter clearer.
'Tis the live fountain in the preacher's heart
Sends forth the stream that melts the ravished hearer."

If you would have a revival, do not undertake to do all the work yourself. If there are those who are ready to help, and yet have not the grace they should possess, do not hesitate to give them a chance on that account. They will naturally work down if they keep at work. The flowing oil wells send up a stream of gas before the

oil begins to flow. Have patience with the man of words, and he may soon get down to something better than words. The great secret in having a revival go deep and be thorough, is to get others to work.

Beloved, will you have a revival? Then set your heart on having one. Begin at once. Make no delay. Be determined in the matter. Take every step that God points out for you, and you can but succeed.

CRIME.

There is something alarming in the increase in the number and enormity of crimes committed in this country. The daily papers are fast becoming records of daily crimes. The most fearful atrocities are perpetrated, in a time of plenty, in a country that provides the means of gaining an honest livelihood for all who are willing to work. It is said that in England, out of every ten thousand deaths, seven are through crime, in France eight, and in Ireland the same, while in the United States there are twenty-one. That is, there is in this land three times the amount of the highest kind of crime that there is in England. In the latest report of the Prison Association of New York it is stated that "there has been an increase in the criminal population of the State of 33 per cent. over the highest estimate of 1870, while the population has increased only 20 per cent. In the various prisons of the State there are 15,690 convicts. This report says:

"It is estimated that the proportion of the criminal population at present in custody of the State is only one-fifth of the entire class of criminals, which gives us the appalling showing, in a population of five millions, of *seventy-five thousand* persons directly or indirectly interested in the success of criminal practices, preying upon property, endangering human life, and contaminating society."

Among the causes of this fearful increase of crime, we accord a prominent place to

the spread of atheistic sentiments among the people. Many who affect to be learned and liberal have adopted the baseless theory of evolution. Influenced by these, many of the common people have thrown off the fear of God along with a belief in his existence. Human experience proves that human society can not be held together without religion. One of the bloodiest chapters in the history of the world is that of France immediately following the abolition of Christianity and the profession of atheism by the National Assembly. The streets of Paris were red with the blood of the chief men of the nation. This period is appropriately known in history as the "Reign of Terror." The Nihilists, with their murderous plots against rulers, are atheists, and are acting consistently with their belief. Any religion is better for a community than no religion. Ireland, with all its poverty, and ignorance, and superstition, has fewer criminals in proportion to its population than Massachusetts, with all its wealth, and boasted culture and liberal philosophy.

Another cause of the increase of crime is the spread and growing popularity of *secret societies*. At its best, Freemasonry, the father of them all, is a conspiracy of the strong against the weak. It is but natural that bad men should seek to unite with a society to which many of the leading officers of government belong, each member of which swears, under the most tremendous oaths, that "I will aid and assist a companion, when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within my power, *whether he be right or wrong.*" No matter how clear the testimony may be against a member of any of these leading secret societies, it is very difficult to convict him. Impunity in crime multiplies criminals.

Another fertile cause of crime is the making, by the popular churches, of the conditions of salvation so easy. It some-

times seems as if there is a competition among these churches to see which shall make the way to Heaven the broadest.

We were, soon after the close of our civil war, asked to lead a large union prayer-meeting in New York. They sang at the opening the hymn then so popular, the sentiment of which remains too popular still:

"Nothing either great or small
Remains for me to do.
Jesus died and paid it all,
All the debt I owe."

We took the hymn for a text and spoke a few minutes. We showed that even John the Baptist insisted that his converts should "*bring forth fruits meet for repentance*;" that under the preaching of Peter the people were *pricked in their heart* and cried out, "*Men and brethren, what shall we do?*"—Acts 2 : 37. Under the preaching of Paul, "*Many that believed came and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.*"—Acts 19 : 18, 19.

At the close of the service a gentleman desired a private interview. It was granted. He said that he had professed to be converted last winter when they sang for him the hymn above referred to. But he said, as nearly as he could make out, he had robbed the Government of about thirty thousand dollars! We told him there was no use in his professing to be converted unless he was willing to make restitution. He went away sad, but kept on with his profession. He became a popular worker in the popular revival, and afterward was sent to State prison for a crime committed while engaged in his evangelistic labors.

This telling people who have been guilty of fraud, and dishonesty, and villainy, and even murder, that they can be forgiven and go to heaven by saying they "believe in Jesus," and uniting with the

Church, is not only deceiving souls to their eternal undoing, but is encouraging crime in all its dimensions. Patriotism no less than fidelity to Christ demands that we insist upon repentance, proved by its fruits—confession, restitution and the abandonment of every evil way—to be genuine, as a condition of forgiveness. Let men feel that the way of wrong-doing is the direct way to hell, and that there is no escape but by confessing the wrong and undoing it as far as is in their power, and they will hesitate before they will enter upon a career of crime.

Finally, the increase in the sale of intoxicating liquors as a beverage has a direct connection with the increase of crime. A very large proportion of criminal, murderous assaults are made under the influence of liquor. Men go to the bar to drink, as friends. Maddened by liquor before they separate they seek to kill each other. There is a ghastly inconsistency in our licensing saloons, and then building prisons in which to gather the harvest of these saloons. The State licenses schools of crime, and then punishes criminals! We should speedily wipe out this blot upon our civilization.

SINCERE.

If you would have influence as a Christian, you must carry with you the mark of sincerity. No matter how well you pray, and talk, and sing, it will do but little good to those who have no confidence in your sincerity. A sermon may be sound in doctrine and faultless in its delivery, yet it will do but little good if the hearers have the impression that the preacher is actuated by a desire to discharge the duties expected of him in his profession, rather than by a love for Christ and a love for souls.

Men may differ from you in opinion, but they should have no occasion to doubt your honesty. Candor, conscientiousness,

love, and a godly life will send the truth crashing through the ironclad armor of hardened souls; while the same truth coming from one destitute of these would be powerless, though uttered with all the art that rhetoric and eloquence can command.

The father of Cyrus the Great told him that to have the cordial obedience of his officers it would be necessary for him to appear to them to understand military matters better than they did. "But how," said the youth, "shall I make this impression upon them?" "By actually having" said the father, "a better knowledge of these things than they have." So, if you would *appear* to be sincere, you must *be* sincere.

A GREAT MISSION FIELD.

A wonderful field for missionary effort is opened in the Congo Valley in Central Africa. The Congo river is the second largest in the world. The attention of the civilized world is being directed to this region on account of its great commercial advantages.

At a recent Conference of European nations, called to consider this country, Stanley stated that it surpassed in fertility any country in the world. He estimated the population at ninety millions—a greater population than that of the United States and Great Britain combined. He says there are "great independent empires and kingdoms and republics, like Uganda, Ruanda, Unjora, and the pastoral plain country like the Masai Land; gold and silver deposits, abundant copper and iron mines, valuable forests producing priceless timber, inexhaustible quantities of rubber, precious gums and spices, pepper and coffee, cattle in countless herds, and peoples who are amenable to the courtesies of life." He claims that on the river and its tributaries there are at least five thousand miles of navigation.

Mr. Stanley says: "Now, as a river has two banks, we must double this mileage to obtain the length of river frontage, and we find we have 10,000 miles of river banks inhabited by nations amicable enough, so far as we have experienced the last six years, for all purposes of peaceful commerce. Up and down the main river and its affluents I have journeyed 9,000 miles during the last six years, and my only weapon has been an umbrella. I have observed a warm appreciation of our visits, and a great desire for a continuation of our intercourse. My reception among the natives has been kindly; in most instances effusively enthusiastic."

The people of this region have no regular systematic religion like Buddhism, or Mohammedanism, and therefore are more accessible to the influence of the Gospel. There should be as soon as possible a thousand devoted, saved, Protestant missionaries sent into this region. We have the right kind of men and women ready, but need the money to get them on the field.

MISSION TO AFRICA.

REV. WALTER W. KELLEY, of the Central Illinois and Indiana Conference, has been appointed by our Missionary Board as Superintendent of our Mission to Africa, with full authority to select a site and establish a mission. We should not send a company of less than four or five. They hope to be able to sail in February.

Brother Kelley is one of our ablest and most devoted, successful and experienced preachers. He is sound in judgment and of good executive ability. In the army he had a valuable experience as captain of a colored company. The work is intrusted to his hands with the utmost confidence.

Brother and Sister Shemeld will go to

England in advance and attend Mr. and Mrs. Grattan Guinness' training school for missionaries, and get all the help and information they can.

We need yet from one thousand to fifteen hundred dollars to give this devoted band the necessary outfit, and get them on their field. Are there not ten persons who will give one hundred dollars each for this purpose? Are there not ten more who will give fifty dollars each? Let us promptly hear from all such, as well as from those who can give smaller amounts.

FOR THE evangelization of Africa, the Lord is stirring up his people, in all denominations. The colored Baptists of Missouri recently pledged over three thousand dollars for the Congo mission. If rum can be kept out, and the right kind of missionaries be sent, a work will soon be wrought such as the world has never witnessed.

IN TARŞUS, the birthplace of St. Paul, they have a Young Men's Christian Association. A noble Christian woman is laboring from house to house for the salvation of the women.

INFIDELITY.—New Ulm, Minnesota, was founded by a society of German atheists, with the avowed design of showing that religion was not necessary to the happiness and prosperity of a community. They abolished the Sabbath, ridiculed the Bible, and adopted every precaution to keep out Christianity in every form. In 1863 the Indians made an attack upon the place, and massacred many of the inhabitants. It was again rebuilt, but a few years later a cyclone reduced the town to ruins. Then they welcomed the Gospel; and now they have one English and three German churches in the place. Recently the Lutherans dedicated an academy there. GOD REIGNS.

A FACT against the use of tobacco: Of the nineteen men of the Greeley expedition who perished while waiting for re-

lief, all but one were smokers, and he was the last to die. Of the seven survivors, not one used tobacco in any form.

THE MINUTES of the Annual Conferences of the Free Methodist Church for 1884 are before us. They form a large pamphlet of 168 pages, neatly printed. There are reported twenty-one Annual Conferences; four hundred and eighty-seven traveling preachers; fifteen thousand and forty-four members and probationers; four hundred and ninety-five Sunday Schools; and church property to the value of five hundred and forty-six thousand and eighty-six dollars.

The Conferences stand committed in the strongest manner to the *principle* of prohibition. But out of the twenty-one Conferences only four committed themselves, by a majority vote, to the prohibition *party*. This speaks well for the sound judgment of these bodies, and looks encouraging for the cause of prohibition. In most of the States prohibition could be brought about in a very short time if those who are in favor of it would do as the liquor dealers have done, form an association, cut loose from *all* political parties, and vote for any candidate, by whichever party nominated, who can be relied upon to use his influence in favor of their principles. Now, whisky is king. The liquor power, by going from party to party as interest demands, elects our officers and makes and executes our laws. It could be easily defeated by adopting its own tactics.

But the cause of prohibition will never triumph as long as those who assume to control it manifest a greater devotion to party than they do to principle.

THE SOCIETY of Friends reports a total membership in this country of about 75,000, and in Great Britain and Ireland, about 18,000. Among the various Indian tribes they have twenty-five Friends engaged in teaching, and in the foreign field

are doing a noble service. They are sustaining thirteen missionaries in Madagascar, five in India, and a medical mission in Turkey. In Syria they have two stations, Burmana and Mount Lebanon, with training-home for boys and girls, three Sabbath schools and nine day-schools. At Ramallah, near Jerusalem, they have seven schools.

THE LUTHERANS have in America 6,300 congregations, 3,736 pastors and 876,232 communicants. They support 31 academies, 18 colleges, 19 theological seminaries, 14 young ladies' seminaries and 34 benevolent institutions, such as orphans' homes and homes for the aged. From October 1st, 1883, to October 1st, 1884, they dedicated 224 churches. They issue 119 religious periodicals.

NEW SUBSCRIBERS.—We ought to have a much larger subscription list than we have at present. The truth we advocate deserves a wider circulation. There are some in most communities who would appreciate the EARNEST CHRISTIAN and be glad to take it if their attention was properly directed to it. Are you acquainted with any such? Please act as agent, and if possible get us one or more subscribers. Send us one dollar and we will send it as a New Year's gift to any person you may name.

DEBTS.—Debts are a grievous load. It is a load we do not like to carry. But what can we do? Paper must be paid for. Printers must be paid. There is enough due us to pay all that we owe. It is in small sums scattered widely. If you are owing us, will you help us out by sending the amount at once?

HOW TO DISCONTINUE.—We hope you will not think of stopping the EARNEST CHRISTIAN. If you must retrench, you had better do it in some other direction. This is no time to cut off supplies of soul-food. To hold out to the end, you need all the help you can get.

The right way to do anything is always the best way.

We once made it a rule to discontinue the EARNEST CHRISTIAN as soon as a subscription ran out. But many were offended. They thought we ought to know them better than to think they wanted to stop a magazine which they found so helpful to their growth in grace. It seemed also to them a reflection upon their honesty not to be willing to trust them till they found it convenient to send the money.

So, relying upon the *good judgment* and *honesty* of our subscribers, we continue to send the EARNEST CHRISTIAN unless it is ordered to be discontinued.

So, if you wish to discontinue, do it in an honorable way. *Pay up all arrears*. To order a paper stopped when you are in debt for it, looks like premeditated dishonesty. It is expressly forbidden by law.

When you pay up, and wish it stopped, write a letter or a card and say, "Discontinue the EARNEST CHRISTIAN sent to _____, at _____ P. O., _____ State." Write your address in full and plainly.

But do not send any numbers back. Often we cannot tell where such numbers come from, and so keep on sending as before. "*He that is unjust in little is unjust in much.*"

A WRONG POSITION.—One indispensable element of true holiness is humility. Many lose the Spirit and become Pharisees instead of saints, because they give place to spiritual pride. They do not assume to be infallible, but can not admit that they are ever mistaken. If you have honestly taken a position on any question, be just as willing to see that you are wrong, as you are to vindicate your decision. And when you see you are wrong frankly confess it. This will humble you, and cause you to grow in grace. It will also add to your influence.

"A FRIEND loveth at all times, and a brother is born for adversity."

CORRESPONDENCE.

FROM VERMONT.

REV. B. T. ROBERTS,

Dear Brother:—I have received the EARNEST CHRISTIAN regularly since 1862, and can not now do without it. There are a few who must have it, while most church members would be better satisfied with a little smooth, soft, fashionable religion.

The majority of church members in this region prefer to go to the skating rink instead of the prayer-meeting, and delight more in attending the opera house than in visiting the house of God. Some ministers take their families to the rink in order to make this road to hell respectable in the community. If Jeremiah were here on earth, he would exclaim as of old, "O that my head were waters and mine eyes were a fountain of tears, that I might weep for the slain of the daughter of my people!" It is only the mercy of God that we are not consumed. T. F. S.

OBITUARY.

MARY B. PARKER.—Wife of Charles I. Parker, of Dennisville, New Jersey, departed this life at the home of her husband, Oct. 26, 1884, aged 54 years 2 months 22 days. Sister Parker, from her youth up, was admired for her gentle disposition and unostentatious manner.

In the year 1866, she was happily converted to God, since which time she has been a faithful member of the M. E. Church. She proved herself to be a consistent Christian, an affectionate wife and a true mother. Her life was one of constant sunshine, in summer or winter. At home or abroad her life was the same, "None knew her but to love her."

A kind husband, six interesting children, besides many other relatives and friends mourn her loss. They find com-

fort, however, in knowing that their loss is her eternal gain. The writer (her pastor) preached her funeral sermon to a large congregation of serious persons, from these words, "In such an hour as ye think not the Son of Man cometh."—Matt. 24:44.

Revs. W. A. Lilley and J. H. Diverty, participating in the solemn service, the latter (her class leader) speaking in highest terms of the deceased and commending her life as being worthy of imitation. She will not soon be forgotten. We shall meet again. S. H. POTTER.

CHAS. E. eldest son of Rev. B. F. and Maria Smalley died at the house of Bro. Bradley in Norton county, Kansas, Nov. 29th, 1884, aged 12 years, 8 months and 25 days. Charlie had the fear of God before him. The efforts of his parents to train him in the way he should go were not in vain. On seeing the wickedness of other boys he said to his mother, "It would be better for me to die now than grow up and become wicked. When he was first taken, his mother fearing his disease would be fatal, told him probably he would not recover and requested him to give himself all to the Lord. He answered, "I have been praying and asking the Lord to forgive my sins." Several times he said that "the Lord had and was blessing him." After his speech had failed, just before he died, his father asked if he was trusting in the Lord and if the Lord was blessing him. He nodded his head twice to assure his parents that all was well with his soul. His suffering was intense during his last hours. Brother and Sister Smalley were wonderfully sustained by the grace of God in this affliction. Many tears were shed by the bereaved parents but they do not weep as those that have no hope. Funeral sermon was preached by the writer from Hebrews 9:27. P. H. ARLINGTON.

MRS. KATE A. T. RILAND.—Died of consumption, after seven months of great

suffering, in Monmouth, Iowa, July 23d, 1883, in her 27th year. She was married to Wm. G. Riland March 20th, 1875. Three children, two sons and a daughter, blessed the union. The two sons passed over the river before their mother, and little Jessie and her father still remain..

MRS. SUSANNA BROWN.—The younger sister of the above, died also of consumption, in Indiana, in the spring of 1884. Her last words were: "I see Jesus."

LOVE FEAST.

MRS. EMMA YATES.—Glory to God! Bless the name of the Lord for his precious love that just fills my soul! I love the Lord because he has inclined his ear unto me. I love Him because He first loved me. What shall I render unto the Lord for all his benefits to me? This will I do, I will dwell in the house of the Lord forever. I will worship Him in spirit and in truth. I will serve Him in righteousness and true holiness all the days of my life. I will endeavor by His help to glorify Him in all I do. I praise Him that he makes home a sweet place. Praise God that He is a present help in every time of need. Jesus is a comfort to me daily. I am learning to depend on Him more and more, for without Him I can do nothing. I realize much of the presence of the Lord which is my strength. I am drinking deep from the wells of salvation, oh, praise Jesus! Can I ever praise Him enough? I am walking close to Jesus' side, so close that I can hear the softest whisper of His voice in fellowship so dear. I love to listen and hear God as he speaks, bless his name. I love to obey, Oh, glory be to God! Lost in wonder, love and praise. Jesus keep me near the cross. I have chosen the better part, praise the Lord, which can never be taken away from me. I am on the King's Highway, one of the redeemed

who have washed their robes and made them white in the blood of the Lamb. I am justified, sanctified, satisfied, and expect to be glorified. Hallelujah to my Jesus, my blessed Redeemer!

MRS. W. J. KIRK.—I am deaf. I don't hear preaching or praying; but thank God, I can read, and pray, and hear His voice, and converse with Jesus. I like the contents of the EARNEST CHRISTIAN. It is a sore trial to see people cling to tobacco, and argue that it is not a sin; for I cannot see it as anything but as a poison both to themselves and others, and it causes a world of suffering in more ways than one. God's grace is sufficient to save them from it if they will yield to Him.

V. M. FOSKET.—My testimony is, my body is on the altar, a living sacrifice, and the blood of Jesus cleanseth my heart from all sin. Glory to God! I am drinking at the fountain and living every day where I can touch the hem of his garment. Bless God, O my soul! I am holding up the banner of holiness right here in Ilion. Pray for us.

N. A. EVANS.—My soul is full of glory while I live upon the promises, and launch out into the deep for a draught of spiritual life; all other things fail in this world, but this shall never fail. O praise His name forever. I take Jesus for soul, body and everything, and it is health and strength and perfect love forever.

IF thou bear the cross willingly, it will bear thee. If thou bear it unwillingly, it will increase thy load; and yet thou must bear it. If thou cast away one cross, without doubt thou shalt find another, and that perhaps a more heavy one.

WE are united by faith; we are baptized by faith; we have victory by faith. But you will find this, only as the union is maintained between your soul and the Lord Jesus.