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HOW TO ESCAPE.

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Much of our time is employed in providing against evils that are likely to come upon us. In summer we lay by stores of food, that we may not starve in winter. We build for ourselves houses, that we may not suffer from cold and storms. Youth is devoted to study, that manhood may be saved from ignorance. The proverb is of wide application—"A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished."—Prov. 22: 3. A vessel coming to one of our ports, from a city afflicted with the cholera, or the yellow fever, is compelled to remain in quarantine until all danger of spreading the disease is passed.

Taking necessary precaution against impending danger is not cowardice. It is prompted by true courage, as well as by prudence. The bravest general stations his pickets to guard against being surprised. The boldest, seeing a cyclone coming, seeks a place of safety. Why, then, should any man be afraid to acknowledge the danger he is in of suffering in the world to come? Why not look at it as you would look at any worldly

calamity that threatens, and make provision against it? Why do you blindly close your eyes and rush on with hot haste to irretrievable ruin?

Our Saviour asks the question, "How can ye escape the damnation of hell?"—Matt. 23: 33. This question deserves serious consideration. It is the blessed Saviour who asks it. It is the question of a friend. He knows its importance: Its full import we may not comprehend. But we should give it our serious attention.

1. We cannot "escape the damnation of hell" by denying that there is any such thing. Denial of danger does not remove danger. A ship headed for an unseen rock is not safe because all on board have a feeling of security. The inmates of a house on fire do not escape because they are in a sound sleep. The man who drinks does not avoid the *delirium tremens* by strongly asserting that *he* is in no danger. Our ignorance, whether willful or unavoidable, of that which exists, does not affect its existence.

God intended that mankind should be happy in this life. Yet they make themselves miserable by sin. The senses that should afford undiminished enjoyment become, by improv-

er indulgence, avenues of pain. The nerves that should thrill with rapture, throb with anguish. Wicked men create for themselves a hell on earth. They anticipate the day of torment by making for themselves tormentors. The costly mansion must have its wine-cellar to diffuse an evil spirit among the household. The palace train must have its smoking car, where men can smoke, and drink, and swear, and revel in filth to their hearts' content. To a candid mind which thoughtfully considers the ways of men, there is nothing incredible in the Bible doctrine of hell. Those who make choice of sin have, in the damnation of hell, the sin which they have chosen, without mixture, without restraint, and without end. Those who go to hell, go of their free will. If they could be forced into heaven, they would get as far as they could from its oppressive holiness and turn some portion of it into a hell.

The teaching of our Saviour upon this subject is very full and explicit. Of the twenty-three warnings against hell recorded in the New Testament, fifteen of them were uttered by our Saviour.

(1.) Hell is a place. Our Lord said of Judas, "It had been good for that man if he had never been born."—Matt. 26: 24. Hence he could not have been saved. Of his destiny it is said that he "by transgression fell, that he might go to his own place."—Acts 1: 25. His own place is that for which he fitted himself by sin.

(2.) It is an exceedingly unpleasant place. It is so in itself. The

strongest terms are employed to denote the horrors of its situation. It is spoken of as a region of darkness. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25: 30. See also Matt. 22: 13, and Matt. 8: 12. "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever."—2 Pet. 2: 17. "Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, * * to whom is reserved the blackness of darkness for ever."—Jude 12, 13.

It is rendered still more unpleasant from its associations. The finest region is made unattractive by the wickedness of its inhabitants. But a desolate land, where sin reigns without restraint, whose inhabitants are in eternal despair, "weeping and wailing, and gnashing their teeth," is not a place where one should choose to abide forever.

(3.) It is a place where there are degrees of misery. In this respect it resembles the present world. In the same saloon, drinking at the same bar, there are men of different degrees of wretchedness. From the same disease one suffers more than another. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21: 8. Each shall have the portion he deserves. "And that servant, which knew his Lord's will, and prepared not himself, neither did accord-

ing to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."—Luke 12:47, 48. Exact justice shall be meted out to each. Every person shall reap a harvest of destiny according to the seed he has sown, by his actions in his life-time. There will be no ground for complaint. Each will feel that he has gone to his own place.

(4.) It is a place from which there is no escape. You may keep out of hell if you will; but once there, you remain forever. "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot: neither can they pass to us, that would come from thence."—Luke 16:26. We are aware that some say that the discourse from which this is taken is a parable. But this is an unfounded assumption. Our Lord says *there was a certain rich man*. But even on the theory that it is a parable, the facts stated must be received as facts.

There is not a term used in the New Testament to express the duration of the happiness of those who go to heaven that is not also used to denote the duration of the punishment of those who go to hell. We sometimes see criticisms on Matt. 25:46, of which any man of learning should be ashamed. The impression is sought to be made that there is a difference in the meaning of "eternal" and "everlasting." But in the original the words so translated in this text are identical. The word that is translated "eternal" is the

same word that is translated "everlasting." The same meaning must be given to the word in the one clause that is given to it in the other. To give any other meaning is not to explain Scripture, but to make Scripture. You may as well reject the Bible as treat it in this way. Perhaps the strongest term expressive of duration found in the New Testament is "for ever and ever." It is applied to God. "Thy throne, O God, is for ever and ever."—Heb. 1:8. The same term is used to express the duration of the torment of the damned. "And shall be tormented day and night for ever and ever."—Rev. 20:10. "And her smoke rose up for ever and ever."

(5.) We can not point out the location of hell any more than we can that of heaven. But God is not straitened for room. Among his countless worlds can be found ample and suitable location for the fulfillment of all his promises and the execution of all the penalties which he has pronounced.

Our conceptions of any thing future are necessarily incorrect in many particulars. We have our ideas of heaven. But the Apostle assures us that they are imperfect. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2:9. This is doubtless equally true of the doom of those that hate him. In speaking of the future world, we do well to confine ourselves to the language of the Scriptures. When we dogmatize upon its meaning we are very liable to get beyond our depth. "For now

we see through a glass darkly."—1 Cor. 13: 12.

2. To escape the damnation of hell there must be a genuine repentance, and sincere faith in Christ.

(1.) The popular way of claiming faith in Christ, without sorrow for sin, without confessing it, and without forsaking it, is leading multitudes of souls down to hell. Under the Jewish dispensation, a definite confession of sins committed was required before the trespass offering was made. "And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing; and he shall bring his trespass offering unto the Lord."—Lev. 5: 6. Our Saviour says, "Except ye repent, ye shall all likewise perish."—Luke 13: 3. For a sinner to say that he "believes in Jesus" neither requires humility nor brings peace. "The devils also believe, and tremble."—Jas. 2: 19. But to confess one's sins manifests humility and begets humility. Pardon is promised to none but the penitent. Then if you would escape the damnation of hell, see to it that you are not a Pharisee, relying upon your own goodness—but a penitent, relying wholly upon the mercy of God, in Christ Jesus, for forgiveness and salvation. Do not allow yourself to be deceived. Preachers do not make the conditions of salvation. They cannot, by baptizing you and receiving you into the church, wash away your sins. They may quiet your conscience for the time, but unless you truly repent before God, your fear will again come upon you, it may be when it is too late.

Your repentance must be attended with reformation. Have that sorrow for sin which leads you to forsake it utterly. A new heart will necessarily result in a new life. A conversion that is attended with no material change in the spirit and conduct is worth nothing. It only increases the probability of final damnation by quieting the conscience, and producing a false feeling of security.

(2.) The faith in Christ that one must have to "escape the damnation of hell" is a firm reliance upon his death and his intercession for pardon and acceptance—it is such a trust in his power and his fidelity to his promises as makes one willingly renounce all the honors of the world and feel happy and contented with the honor that comes from God only. It is in this sense that we must believe in Christ. A historical faith is not sufficient. It must be a faith that engages the affections and enlists the will. It leads its possessor to the fullest possible consecration of all his powers to the service of God. It takes away all ill feeling towards every human being. It brings to one the help of God in every time of need. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 16.

A CHRISTIAN lives by strength derived from God. The disciple hears the Master say, "Without me ye can do nothing."

OUR ideas are like water; if they do not find an open channel they will leak away and be lost amid the sand.

ON DRESS.

FROM MR. WESLEY'S ADVICE TO THE
PEOPLE CALLED METHODISTS.

I. 1. Many years ago I observed several parts of Christian practice among the people called Quakers. Two things I particularly remarked among them: plainness of speech and plainness of dress. I willingly adopted both, with some restrictions, and particularly plainness of dress—the same I recommended to *you* when God first called you out of the world; and for the addition of more than twenty years' experience I recommend it to you still.

2. But, before I go any farther, I must entreat you, in the name of God, be open to conviction. Whatever prejudices you have contracted from education, custom, or example, divest yourself of them as far as possible. Be willing to receive light either from God or man: do not shut your eyes against it. Rather be glad to see more than you did before—to have the eyes of your understanding opened. Receive the truth in the love thereof, and you will have reason to bless God forever.

II. 1. Not that I would advise you to imitate the people called Quakers in those little peculiarities of dress which can answer no possible end but to distinguish them from other people. To be singular, merely for singularity's sake, is not the part of a Christian. I do not, therefore, advise you to wear a hat of such dimensions, or a coat of a particular form. Rather, in things that are absolutely indifferent, that are of no consequence at all, humility and courtesy require you to conform to the customs of your country.

2. But I advise you to imitate them, first, in the *neatness* of their apparel. This is highly to be commended, and quite suitable to your Christian calling. Let all your ap-

parel, therefore, be as clean as your situation in life will allow.

I advise you to imitate them, secondly, in the *plainness* of their apparel. In this are implied two things: (1.) That your apparel be cheap, not expensive; far cheaper than others in your circumstances wear, or than you would wear if you knew not God. (2.) That it be grave, not gay, airy, or showy; not in the point of the fashion. And these easy rules may be applied both to the materials whereof it is made, and to the manner wherein it is made or put on.

3. Would you have a farther rule with respect to both? Then take one which you may always carry in your your bosom: "Do everything herein with a single eye;" and this will direct you in every circumstance. Let a single intention to please God prescribe both what clothing you shall buy, and how you shall put on and wear it. To express the same thing in other words: let all you do, in this respect, be so done that you may offer it to God, a sacrifice acceptable through Christ Jesus. So that, consequently, it may increase your reward and brighten your crown in heaven. And so it will do, if it be agreeable to Christian humility, seriousness, and charity.

4. Shall I be more particular still? Then I exhort you to wear no gold, no pearls, or precious stones: use no curling of hair, or costly apparel, how grave soever. I advise those who are able to receive this saying: Buy no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any kind gay, glistening or showy; nothing to attract the attention of bystanders. I do not advise women to wear rings, earrings, necklaces, lace, (of whatever kind or color,) or ruffles, which by little and little may easily shoot out from one to twelve inches deep. Neither do I advise men to wear

shining stockings, glittering or costly buckles or buttons. It is true these are little, very little things; therefore they are not worth defending; therefore give them up, let them drop, throw them away, without another word; else a little needle may cause much pain in the flesh, a little self-indulgence much hurt to your soul.

III. 1. For the preceding exhortation I have the authority of God in clear and express terms: "I will that women [and by parity of reason, men too,] adorn themselves in modest apparel, with shame-facedness and sobriety, not with brodered [curled] hair, or gold, or pearls, [one kind of precious stones, which was then most in use, put for all,] or costly apparel; but, which becometh women professing godliness, with good works."—1 Tim. 2: 9, 10. Again, "Whose adorning, let it not be that outward adorning of plaiting [curling] the hair, and of wearing of gold, or of putting on of apparel. But let it be—the ornament of a meek and quiet spirit, which is, in the sight of God, of great price."—1 Pet. 3: 3, 4. Nothing can be more express: the wearing of gold, of precious stones, and of costly apparel, together with curling of hair, is here forbidden by name; nor is there any restriction made, either here or in any other Scripture. Whoever, therefore, says, "There is no harm in these things," may as well say, "There is no harm in stealing or adultery."

2. There is something peculiarly observable in the manner wherein both St. Peter and St. Paul speak of these things. "Let not your adorning (says St. Peter,) be that outward adorning; but let it be the ornament of a meek and quiet spirit." The latter clause is not added barely to fill up the sentence, but with strong and weighty reasons. For there is a direct contrariety, as little as we may suspect it, between that outward and this inward adorning; and that both with regard to their source and with

regard to their tendency. As to their source, all that adorning springs from nature; a meek and quiet spirit from grace: the former from conforming to our own will and the will of man; the latter from conformity to the will of God. And, as to their tendency, nothing more directly tends to destroy meekness and quietness of spirit than all that outward adorning whereby we seek to commend ourselves to men and not to God. For this cherishes all those passions and tempers which overthrow the quiet of every soul wherein they dwell.

"Let them adorn themselves," saith St. Paul, "not with curling of hair, or with gold, pearls, or costly apparel, but, which becometh women professing godliness, with good works." The latter clause is here likewise added for plain and weighty reasons; for, 1. That kind of adorning can not spring from godliness—from either the love or fear of God, from a desire of conforming to his will, or from the mind which was in Christ Jesus. (2.) It no way tends to increase godliness; it is not conducive to a holy temper. But, (3.) It manifestly tends to destroy several of the tempers most essential to godliness. It has no friendly influence on humility, whether we aim at pleasing others or ourselves hereby. Either in one case or the other it will rather increase pride or vanity than lowliness of heart. It does not at all minister to the seriousness which becomes a sinner born to die. It is utterly inconsistent with simplicity: no one uses it merely to please God. Whoever acts with a single eye does all things to be seen and approved of God, and can no more dress, than he can pray, or give alms, to be seen of men.

3. "Oh! but one may be as humble in velvet and embroidery as another in sackcloth." True; for a person may wear sackcloth and have no humility at all. The heart may be filled with pride and vanity, whatever the raiment be.

4. But can you be adorned at the same time with costly apparel and with good works? That is, in the same degree as you might have been had you bestowed less cost on your apparel? You know this is impossible: the more you expend on the one, the less you have to expend on the other. Costliness of apparel, in every branch, is therefore immediately, directly, inevitably destructive of good works. You see a brother for whom Christ died ready to perish for want of needful clothing. You would give it to him gladly; but alas! it is "*corban*," whereby he might have been profited. It is given already, not indeed for the service of God, not to the treasury of the temple, but either to please the folly of others, or to feed vanity or the lust of the eye in yourself. Now, even suppose these were harmless tempers, yet what an unspeakable loss is this, if it be really true that "every man shall receive his own reward, according to his own labor,"—if there is indeed a reward in heaven for every work of faith, for every degree of the labor of love!

Secondly. (1.) As to the advice subjoined, it is easy to observe that all those smaller things are, in their degree, liable to the same objections as the greater. If they are gay, showy, pleasing to the eye, the putting them on does not spring from a single view to please God. It neither flows from nor tends to advance a meek and quiet spirit. It does not arise from, nor any way promote, real, vital godliness.

(2.) And if they are in any wise costly, if they are purchased with any unnecessary expense, they can not but be, in proportion to that expense, destructive of good works. Of consequence, they are destructive of that charity which is fed thereby, hardening our hearts against the cry of the poor and needy, by inuring us to shut up our bowels of compassion towards them.

(3.) At least, all unnecessary expenses of this kind, whether small or great, are senseless and foolish. This we may defy any man living to get over, if he allows there is another world. For there is no reward in heaven for laying out your money in ornaments and costly apparel; whereas you may have an eternal reward for whatever you expend on earth.

(4.) Consider this more closely. Here are two ways proposed for laying out such a sum of money. I may lay it out in expensive apparel for myself, or in necessary clothing for my neighbor. The former will please my own eye, or that of others; the latter will please God. Now, suppose there were no more harm in one than in the other, in that which pleases man than in that which pleases God, is there as much good in it? If they are equally innocent, are they equally wise? By the one I gratify the desire of the eye, and gain a pleasure that perishes in the using: by the other I gain a larger share of those pleasures that are at God's right hand for evermore. By the former I obtain the applause of men: by the latter the praise of God. In this way I meet with the admiration of fools: in that I hear, from the Judge of all, "Well done, good and faithful servant; enter thou into the joy of thy Lord!"

(5.) Brethren, whatever ye are accounted by men, I would not have you fools in God's account. Walk ye circumspectly, not as fools, but as wise; not in those ways which God may possibly forgive, (to put things in the most favorable light,) but in those which he will certainly reward. In wickedness be ye children still; but in understanding be ye men. I want to see a visible body of people who are a standing example of this wisdom, a pattern of doing all good things, great and small, with an eye to God and eternity.

IV. 1. But we may be assured the wisdom of the world will find out

abundance of objections to this. Accordingly, it is objected, first: "If God has given us splendid fortunes, if we are placed in the higher ranks of life, we must act suitably to our fortune. We ought then to dress according to our rank, that is, in gold and costly apparel." Not to insist that none of *you* are of this rank, I answer, Where is this written? Our Saviour on one occasion said, "Behold, they who wear gorgeous [splendid] apparel are in king's courts;" but he does not say they *ought* to be even there: he neither enjoins nor countenances it. And where is this either enjoined or allowed by him or any of his apostles? Bring me plain Scriptural proof for your assertion, or I cannot allow it.

2. "But did not God give express command by Moses that some even among his chosen people should be adorned in the most exquisite manner with gold, and precious stones, and costly array?" Indeed he did: he expressly commanded this with regard to Aaron and his successors in the high priesthood. But to this I answer, first, this direction which God gave, with regard to the Jewish high priest, can certainly affect no person here. Secondly, the Jews and we are under different dispensations. The glory of the whole Mosaic dispensation was chiefly visible and external; whereas the glory of the Christian dispensation is of an invisible and spiritual nature.

3. "But what then are gold and precious stones for? Why have they a place in the creation?" What if I say I cannot tell? There are abundance of things in the creation which I do not know the use of. What are crocodiles, lions, tigers, scorpions for? Why have so many poisons a place in the creation? Some of them are for medicine; but whatever they are for, in whatever manner they may be useful, they are certainly not to be used in such a manner as God has expressly forbidden.

4. "But if all men were to dress plain, how would tradesmen live?" I answer, (1.) God certainly considered this, when he gave these commands. And he would never have given them had he not seen that, if they were universally observed, men in general would live better than they otherwise could; better in this world, as well as that to come. But, (2.) There is no danger at all that they should be universally observed. Only a little flock in any civilized nation will observe them till the knowledge of God covers the earth. (3.) If those who do observe them employ the money they thus save in the most excellent manner, that part of what before only served to fat a few rich tradesmen for hell, will suffice to feed, and clothe, and employ many poor that seek the kingdom of heaven. (4.) But it is not this, it is not a regard to trade, or the good of the nation, that makes you disobey God. No: it is pride, vanity, or some other sinful temper, which is the real cause of these sinful actions.

5. "But we can not carry on our own trade without dressing like other people." If you mean only conformity to those customs of your country that are neither gay nor costly, why should you not "dress like other people"? But if you mean "conformity to them in what God has forbidden," the answer is ready at hand. If you cannot carry on your trade without breaking God's command, you must not carry it on. But I know no trade which may not be carried on by one who uses plain and modest apparel. I fear you love these things, and therefore think them necessary. Your heart carries away your judgment. If you were not fond of them you would never dream of their necessity.

6. In one single case these things may be necessary, that is, unavoidable, namely: that of women who are under the yoke of self-willed, unreasonable husbands or parents. Such

may be constrained to do in some degree what otherwise they would not. And they are blameless herein if, (1.) They use all possible means, arguments, entreaties, to be excused from it; and when they cannot prevail; (2.) Do it just so far as they are constrained, and no farther.

V. 1. And now, brethren, what remains, but that I beseech you who are *not under the yoke, who are under God, the directors of your own actions, to set prejudice, obstinacy, fashion aside, and yield to Scripture, to reason, to truth.*

2. You are surrounded with saints of the world, persons fashionably, reputedly religious. And these are constant opposers of all who would go farther in religion than themselves. These are continually warning you against running into extremes, and striving to beguile you from the simplicity of the gospel. You have near you still more dangerous enemies than these—Antinomians, who, when any Christian practice is enforced, come in with the cuckoo's note, "the law, the law;" and while they themselves glory in their shame, make you ashamed of what should be your glory.

3. You have been, and are at this day, in perils among false brethren: I mean, not only those of other congregations, who count strictness all one with bondage; but many of our own, in particular those who were once clearly convinced of the truth; but they have sinned away that conviction themselves, and now endeavor to harden others against it, at least by example, by returning again to the folly from which they were once clean escaped. But what is the example of all mankind when it runs counter to Scripture and reason?

4. You who have passed the morning, perhaps the noon of life, who find the shadows of the evening approach, set a better example to those that are to come—to the now rising generation. With you the day of

life is far spent, the night of death is at hand. You have no time to lose: see that you redeem every moment that remains. Remove every thing out of the way, be it ever so small, (though indeed costly apparel is not so,) that might any way obstruct your *lowliness and meekness, your seriousness of spirit, your single intention to glorify God in all your thoughts, and words, and actions.* Let no needless expense hinder your being, in the highest degree you possibly can, rich in good works, ready to distribute, willing to communicate, till you are clothed with glory and immortality.

Our carcasses will soon fall into the dust; then let the survivors adorn them with flowers. Meantime let us regard those ornaments only that will accompany us into eternity.

5. You that are in the morning of your days, either your form is agreeable, or it is not. If it is not, do not make your person remarkable; rather let it be hid in common apparel. On every account it is your wisdom to recommend yourself to the eye of the mind, but especially to the eye of God, who reads the secrets of your heart, and in whose sight the incorruptible ornaments alone are of great price. But if you would recommend yourself by dress, is any thing comparable to plain neatness? What kind of persons are those to whom you could be recommended by gay or costly apparel? None that are any way likely to make you happy: this pleases only the silliest and worst of men. At most it gratifies only the silliest and worst principle in those who are of a nobler character.

6. To you whom God has intrusted with a more pleasing form, those ornaments are quite needless.

"The adorning thee with so much art
Is but a barb'rous skill:
'Tis like the poisoning of a dart,
Too apt before to kill."

That is, to express ourselves in plain English, without any figure of poet-

ry, it only tends to drag them faster into death everlasting, who were going fast enough before, by additional provocation to lust, or, at least, inordinate affection. Did you actually design to raise either of these in those who looked upon you? What! while you and they were in the more immediate presence of God? What profaneness and inhumanity mixed together! But if you designed it not, did you not foresee it? You might have done so without any extraordinary sagacity. "Nay, I did not care or think about it." And do you say this by way of excuse? You scatter abroad arrows, firebrands and death, and do not care or think about it!

7. Oh! let us walk more charitably and more wisely for the time to come! Let us all cast aside from this very hour whatever does not become men and women professing godliness—whatever does not spring from the love and fear of God, and minister thereto. Let our seriousness shine before men, not our dress: let all who see us know that we are not of this world. Let our adorning be that which fadeth not away, even righteousness and true holiness. If ye regard not weakening my hands and grieving my spirit, yet grieve not the Holy Spirit of God. Do you ask, "But what shall I do with the gay and costly apparel, and with the ornaments I have already? Must I suffer them to be lost? Ought I not to wear them, now I have them?" I answer, There is no loss like that of using them: wearing them is the greatest loss of all. But what then shalt thou do with them? Burn them rather than wear them; throw them into the depth of the sea. Or if thou canst with a clear conscience, sell them, and give the money to them that want. But buy no more at the peril of thy soul. Now be a faithful steward. After providing for those of thine own household things needful for life and godliness, feed the

hungry, clothe the naked, relieve the sick, the prisoner, the stranger, with all that thou hast. Then shall God clothe thee with glory and honor, in the presence of men and angels; and thou shalt "shine as the brightness of the firmament, yea, as the stars for ever and ever."

THE CHURCH REVIVED.

BY REV. E. P. MARVIN.

"O Lord, revive thy work."—Hab. 3:2.

The condition of both the church and the world is, in many respects, extraordinary. Extraordinary means must be used, or ordinary means with extraordinary zeal. God's great work is the conversion of sinners and the upbuilding of saints. How shall we carry on this work prosperously?

1. We must magnify the Holy Spirit. We must love, honor and obey him. We must not merely receive life from the Spirit, but life more abundantly, the anointing for service. After we have believed and are saved, we must be filled with the Holy Ghost like the apostles at Pentecost. Our supernatural and superhuman work demands this, and no human learning, culture or genius can accomplish the work. No mere natural influences can possibly produce these supernatural results. Man can withstand man, but not God in man.

The Holy Spirit must penetrate, stimulate, illuminate and convict. It takes more than flesh and blood to reveal God to man, or to confess savingly that Jesus is the Christ. When divine truth is spiritually discerned, and convictions are spiritually wrought, no one can reason us out of these things, for we were not reasoned into them. We know God, and receive the gift of prophecy to make him known to others by the Holy Spirit. This is unfolded in 1 Cor., chap. 2.

This special ministerial grace, apart from natural gifts and acquirements, solves the mystery of Moody's poor sermons and rich results. This unction may, indeed, be counterfeited in appearance, but we soon discover the "sounding brass and tinkling cymbal." Unseen spirits respond to the pretender, "Jesus I know, and Paul I know, but who art thou?"

We must, then, first of all, pray for the Holy Spirit, put away idols, and surrender all our ransomed powers to his supreme control.

2. We must magnify the word of God, the sword of the Spirit, quick and powerful. In some of our churches, even where there is a surfeit of so-called preaching, there is a famine of hearing the word. A single ray of light from heaven is more valuable to a lost world than all the beams that science ever shed. A single crumb of comfort from the gospel is better than all the consolations of all the philosophies. One single motive from eternity is infinitely weightier than all the motives that exist under the sun. We must pack our sermons with the solid materials of God's word, and ring out with peal and appeal the three great R's—Ruin, Redemption and Regeneration.

We must bring "Airs from heaven and blasts from hell." We must know our book, and rightly divide it. We must hear the word at God's mouth, and proclaim the old, bold doctrines. We must reason out of the Scriptures, but not outside of them. We must preach and testify our experience. We must open and allege, that is, explain and cite, divine authorities. Questions of the day are but questions of a day. We deal with questions of the ages, having the reaches and ranges of eternity.

Our colleges and seminaries are furnishing a keen intellectual training, but this, unaccompanied by devout Bible study and spiritual culture, will only make ambitious pro-

fessionals whom God cannot use. Several Bible schools, in which the word of God and the Holy Spirit are supremely honored, are already started, and unless our theological seminaries give more comparative prominence to these, more will follow.

The fifty thousand Ralph Waldo Emersons in China do not make it any better. India, with all her science and philosophy, is worse than three thousand years ago. The culture of Paris, Berlin and St. Petersburg is liable to blow them up with dynamite at any instant. Secular education creates a nation of accomplished demons.

If Christianity is to be revived, the word of God must be brought to the front.

3. We must magnify holy living. We must obey the gospel, be blameless, patterns, epistles, ensamples. This is absolutely essential. Until the lawless professor ceases to say, "You must not look to me," and can say, as Gideon did, "Look on me and do likewise," he will never be used of God for the conversion of souls. A supernatural faith demands a supernatural life. The world hears our profession and justly demands the life; and while a gigantic absurdity exists between the two, the church is powerless in her testimony.

Conversion by compromise is proven a failure. Many churches that have tried it may well confess, "We have met the enemy and we are theirs." The world should not be asked to support the Church in any way; and secular trustees to represent the world in the church are utterly unscriptural. Money should not rule. The mixed multitude in our churches should be disciplined, and the church made so holy that hypocrites can not endure it. Martyr-killers might do a good work of purification just now.

If we have the truth, it should make us true, pure, good and useful. Personal holiness is the basis of use-

fulness. We should be humble, and practice all the precepts of the gospel at any cost.

4. We must magnify preaching. The highest vehicle of God's power to man is the preaching of the Word, with the Holy Spirit sent down from on high.

Others may vex themselves with reform work, espouse every good thing under the sun, lecture, organize and tinker machinery, but God inspires ministers to preach the word, and this one thing is to be done with the minimum of machinery and the maximum of divine power. The preacher is an oracle, rather than an artist. Salvation is by grace, and not by taste. The true sermon is not a polished essay presented with excellency of speech; and a gospel that brings first a condemnation for sinners is not very attractive to them. God save the Church from a sumptuous and ease-loving ministry, regaling itself in the smiles of a delighted world.

The pulpit is the preacher's throne, the Word his scepter, and God holds his crown. Let no one preach if he can be happy in any other calling. If James A. Garfield was ever called to the pulpit, the great mistake of his life was in his turning aside for the Presidential chair. The million-tongued press may dispute supremacy over the popular mind, but the pulpit is monarch of the conscience. Kings and queens have often trembled before the ambassador of God.

The word must be spoken, and the speaker himself becomes a savor of life or death. Dr. Hodge once said: "Sow China knee-deep with Bibles, and it would not convert many souls."

The preacher, within the sphere of his commission, carries tremendous authority, and he may manifest a boldness that no human majesty or power can blanch. Both sin and penalty are monumental. Prophets and apostles never modified these

things nor apologized for declaring them. The pulpit must not be a vassal of the pew or a weather-cock of the popular mind. It must both thunder and beseech. Sins demand heroic treatment. In these last times a preacher should be made of stern stuff, for he has stubborn work to do. Men of flabby moral muscle will drift with the Church into apostasy.

We want positive witnesses, and not doubters or debaters. We need not try to adjust our religion to the changing theories of science. Let the Word out, and it will defend itself. Let us own up our faults, forsake them and present the pure word and a pure life. A fiery trial may be at hand. Young men should be instructed to count the cost of a faithful ministry in the face of the times. No one will be of much use in the ministry without the martyr spirit, and a zeal that consumes him. The world was never before so wide awake. The Church is a divine propaganda, and the ministry must lead in such a crusade as was never known before. Sectarian divisions should be forgotten. All the Lord's people should be prophets. Pentecost, with its tongues of fire, should be repeated. The grandest and most far-reaching missionary enterprises of all ages should be projected and carried out. The fields are white for the harvest. The King's business demands haste. Our responsibility is tremendous. Our opportunity is sublime. We are heroes of a coming age.

In all these labors to revive the Church, the preacher must keep himself humble and magnify his office.

DARK seasons are never pleasant to us, but they are always good for us. A cloudless sky could never produce a rich and abundant harvest.

WE do not know what souls are steering by our light.

MY EXPERIENCE.

BY E. T. TINDELL.

I was born September 9th, 1861; was raised by religious parents; and was taught to love the Lord in my early life. I was taught that Jesus died to redeem a rebel like me from sin. I had the happy privilege of attending church. My father always lived close to the church, and I had the privilege of going whenever I wanted to. My parents were members of the M. E. Church, South. In 1873 I was converted under the preaching of Rev. J. M. McKee, in a protracted meeting held at Kenton Chapel, in Franklin Parish, Louisiana, where we had a soul-stirring time, and I, with many others joined the M. E. Church. I lived a consistent life for about eighteen months or longer. In 1875 my father died, and left a large family—a widowed mother, three sons and four daughters—to mourn his death. He died a triumphant death in Jesus. As he passed away he left a sweet smile on his face as if to say, "All is well with me forever." Bless God for such a Saviour as this!

After my father's death, I and my eldest brother had the family to support. Having to work about from place to place, and in all kinds of company, I went back to the world again. Holiness was not preached then in that part of Louisiana. I knew nothing about this second blessing, entire sanctification. I would read about it in the holy word of God, but could not understand what it meant. So I went back again into open transgressions, and lived what is called a moral life for five or six years. I would go to church sometimes, and would think about my soul's eternal destiny; but it would soon wear off, and then I would not think about it any more for a long time. I lived this sort of a life up till October, 1881, when I

attended a protracted meeting held at Kenton Chapel, in Louisiana. Brothers Allen and Biggs conducted the meeting. They were filled with the Spirit of God. There I heard the Gospel preached in its purity. I was brought to a sense of my lost condition, and saw that I was on the brink of hell. I began to cry for mercy. On Sunday, 28th, I found peace with God—found the Lord to be a pardoning God, and realized that for Christ's sake he had forgiven all my sins. The brethren urged me to seek a pure heart. I would read in the Bible about holiness, perfect love, entire sanctification; and when I heard it explained I saw that it was just what I needed. Soon after the meeting I obtained the second blessing. Those brethren organized a society of about eight at that place, the work went on, and the members increased in love more and more.

After I was sanctified, I had many sore trials. The devil tempted me on every hand. He would come to me in sheep's clothing, and would try to keep me from going to holiness meetings and from telling what Jesus had done for me. But praise the Lord! He would help me to stand and fight. God's grace can keep us from falling.

I moved from Franklin Parish, in 1882, to Richland, the adjoining parish. There the people were ignorant of holiness. There I met the devil on every side, but lived close to the Lord. I would tell what Jesus had done for my soul, and what he was doing still. The people would laugh at me and tell me that was all "stuff." They would say that man was not sanctified until death. But I knew better, because God's word says, "Without holiness no man shall see the Lord." There are many other passages just as plain. I just believed what God said, and paid no attention to what such people would say. I found Jesus to be a very

present help in time of trouble, and I would tell them what God said about men's living holy lives here on earth. I felt called to preach, and applied for license to exhort. I preached as an exhorter for one year, and then applied to the Quarterly Conference for local preacher's license. It was granted, and I am now in this work, the holy warfare. I am to-day in the arms of Jesus, saved and sanctified. I am consecrated wholly to God. I am under the blood, and am assured that it is keeping me clean. Pray for me, that I may be kept humble, at the feet of Jesus, where he can use me to his glory. Pray for the holiness work in Louisiana.

LOVE, THE TEST.

MRS. T. S. HUTTON.

"If ye love me, keep my commandments."
—John 14: 15.

"If ye love me." What a test! The love we bear toward our dearest earthly friends will lead us to sacrifice and suffer, that we may administer to their comfort or necessities. We knew a beautiful young lady, educated and accomplished, who sacrificed not only her talents, but her health and life, that she might care for her parents in their declining years. This is only one of many cases that are common in the world. Parents, for the love they bear their children, labor with untiring energy that their best interests may be promoted. Jesus says that greater love hath no man than this, that a man lay down his life for his friends. This our Lord has done for us; and how small is our conception of what has really been suffered that we might inherit eternal life. We need not wonder, then, that nothing but a service of love can ever satisfy the great Lover of our souls.

"If a man love me he will keep my words." How much we see and feel

about this service of love. We fail many times to follow the leadings of the Spirit, because we love the opinion of the world more than we love the will of God. There is a lack of the integrity that springs from pure love to God. If we have love enough we can "bear all things, believe all things, hope all things, endure all things," for Jesus' sake. Nothing will be hard if borne for his sake.

If our mantle of love is large enough, it will save us from many trials and annoyances that come to us in every-day life; for charity will "cover a multitude of sins." What a rest to a tried and tempted spirit the love of Jesus brings, for it covers so much! Praise the Lord! It is no wonder the angels sang, "Peace on earth, good will toward men!"

Love makes us small. We cease from our own labors, willing to do or say the smallest things, only so they are His words.

Nothing can stand before love. Death must yield to it. Christ's love for the world led him to die for its redemption, and he has not died in vain. Love will yet conquer, and every knee shall bow and every tongue confess before him.

If we as individuals feel a lack of love, we are unfit for service. The unsaved feel it, and know the trouble; for "the children of this world are wiser in their generation than the children of light," and it is hard for them to withstand the power of love. Let us begin anew to prove "its heights and depths, its lengths and breadths," and to know the "love of Christ which passeth knowledge," that we may be filled with all the fullness of God.

LIBERALITY is a Christian duty. The measure of it is the need of others. We should regard our property as a trust for the benefit of all.

It is easier to imitate the worldly than to obey God, but the path of careful obedience is the only safe one

BAPTISM OF THE SPIRIT.

BY B. F. HANDY.

For about six weeks after determining in my heart that I would become a Christian, I led a life that might very properly be called "a life of sinning and repenting." At the expiration of that time I was led of the Lord to make "a repentance that needed not to be repented of," as had my former acts of repentance—to be followed by sin and more repenting. This time, by the Lord's grace, my repentance compassed my probation on earth, leaving no place for sin; and at this point, which to me was like bidding farewell to all earthly joys and pleasures, to my unspeakable surprise and delight, the Lord came into my soul, "creating me anew in Christ Jesus." He put his Spirit within me, so that I have been enabled to "walk in his statutes, and to keep his judgments and do them" I was greatly surprised upon coming into this experience, inasmuch as I had, through former teaching, imbibed the notion that this life of sinning and repenting was the true Christian life, and all we might aspire to in this world. But such a life, I am persuaded by the Lord and by his Divine Word, is not the true Christian life. There is no "new birth" in such a life, no birth by the Spirit of God; hence there can be no salvation, for our Lord laid it down as fixed truth that "Except a man be born again, he cannot enter the kingdom of heaven."

Again—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Here the thought of *service* is brought before us. We are not to be "hearers of the word only, deceiving ourselves," but we must be "doers of the word." This doing of God's will requires a preparation, and this fitting is that for which the

Lord told his disciples to tarry at Jerusalem for power from on high. This baptism of the Holy Ghost is the power to do service: it is "the power of God unto salvation." We must be saved of God before we can render him acceptable service. "The husbandman that laboreth must be first partaker of the fruits."

Dear reader, "Have you received the Holy Ghost since you believed?" If not, do you ask, How is it to be obtained? The answer is simple and plain—"God hath given the Holy Ghost to them that obey him."—Acts 5:31. Ask the Lord to show you wherein you have been, or are, disobedient, then repent of that and of all disobedience, and the good of the land is before you; for, "If ye be willing and obedient, ye shall eat the good of the land."

THE Devil may flatter us, but he can not force us; he may tempt us to sin, but he cannot compel us to sin. He could never come off a conqueror if he were not joined by our forces. The *fire* is his, but the *tinder* is ours. He could never enter into our houses if we did not open our doors. Many complain of want of liberty who thrust their feet into Satan's fetters. "The woman thou gavest me, she gave me of the tree, and I did eat." As if he had said: "I took that as a gift from her whom Thou gavest as a gift to me." It is the worst of sins, to charge God with our sins. They may receive their punishment from him, but they will never receive their nourishment from him. He can not be the unrighteous upholder of what he is the righteous avenger.—*Wm. Secker.*

WATERS may rise as high as they fall. Whatsoever action hath God for its author, hath God for its centre. A circular line hath its ending where it hath its beginning.—*Wm. Secker.*

AN INCONSISTENT SKEPTIC.

BY M. H. S.

In conversation recently with a gentleman of the the skeptical school—one of our so called Agnostics, I said to him, "Can you tell me the history of the grape?" "Up to a certain point," he replied. "Ah! yes," I said, "That is the point I am coming at. The rest I with my little knowledge can explain to you." "Can you tell me the origin of the apple?" said my learned friend. "I confess myself willing to be informed," said I, "and come to you for information." "The origin of species does not come to any definite conclusion—why, that is the great question which agitates the world, and you are asking such simple questions at this hour;" and so saying he smiled at my simplicity. "Science has made such wonderful discoveries that, who knows but my curiosity may be gratified—and that the origin of the grape may be discovered?"

"It is enough for me that grapes are grapes, and that I enjoy them," said my half-irritated learned friend. "For my part, I shall enjoy grapes more than ever, now that I find that man knows a little about them; for each luscious bunch fresh from the vine will seem to come direct from God. I have before had an idea that I was in some way indebted to man for them." "In a certain sense you are," was his reply.

"Research is advisable in man and adds much to his happiness; for if God should leave all things open to our gaze, we would be able to pass these now hidden points which keep us humble and reverent before him. And if in the physical realm of nature we have to stand with bowed heads, why not in the supernatural?"

"Because this indolent way of accepting everything you hear checks investigation and research. I will not believe a thing, because my

father thought it true. I will think for myself, and when I get to a point where I cannot but stop, why, I will stop—that's all!"

In every department of science, God compels us to stop and fall down before him. Herbert Spencer says: "I have reached this point, beyond which I cannot pass." I concluded that reverence and spirituality were rather small in my friend's make-up; and I could not help feeling pity for him, that he should journey through life without any enjoyment of that part of his nature without which it seems to me we only half live.

IF God calls us to the work of angels he will supply us with the strength of angels. "For when we were without strength, in due time Christ died for the ungodly." A Christless soul is also a strengthless soul. Man is indebted to God for what he has, but God is not beholden to man for what he does. "For of him, and through him, and to him, are all things, to whom be glory forever. Amen." The humble heart knows no foundation but God's grace, and the upright man knows no end but God's glory.—*Wm. Secker.*

WHAT is an earthly manor, compared to an heavenly mansion? As carnal things seem small to a spiritual man; so spiritual things appear small to a carnal man. There is no moving after things beyond the sphere of our own knowledge. Heaven is to the worldling as a mine of gold covered with earth and rubbish; or as a bed of pearl enclosed in a heap of sand. But if he had the eyes of an eagle to see it he would wish for the wings of an eagle to soar.—*Wm. Secker.*

LET us begin our heaven on earth; and, being ourselves tempted, let us be pitiful and considerate and generous in judging others.

FAITH AND WORKS.

BY R. GILBERT.

From the apostolic age to the present time, some have imagined that there is a discrepancy between Paul and James in regard to their estimate of faith and works. Even Luther failed to see the accordant harmony; and hence he called James' writing "an epistle of straw."

The common solution is, that Paul is speaking of the justification of sinners, effected by faith alone—that is, by a faith wholly unconnected with works, even as a condition of pardon; while James is insisting that Christians will backslide unless they maintain good works. This scheme of harmonizing the two apostles would be satisfactory, if Paul really teaches that the seeker after justification is released from conditional works of duty.

Unfortunately for this fond plan of harmonizing Paul and James, Paul does not inculcate the dogma that faith alone is the condition of pardon—that is, a faith that ignores appropriate duty, or conditional works. If Paul releases the seeker of justification from all conditional duty or works, he contradicts the Old Testament, John the Baptist, Christ, and himself, as well as James.

The Old Testament teaches: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." Here the reader will notice that to attain pardon there are three conditional works. First, the seeker must forsake his way—quit sinning. Second, he must abandon his wicked thoughts. Third he must return to the Lord. To do all this is work, is hard work, even with divine help. Of course faith is implied. But a faith that does not induce a

sinner to act, to work out his salvation, is a dead faith.

At Jordan, John denounced formal men because they did not "bring forth fruits meet for repentance." They did not reply: "Sir, we have no duty, no work to do as a condition of justification: we are to be pardoned by an abstract faith." So the great teacher and his disciples preached, "Repent, for the kingdom of heaven is at hand." Is not repentance a work? And yet it must as a condition precede forgiveness. Surely Paul did not intend to contradict himself when he insisted that men must "*work* out their own salvation," and that "not the hearers of the law are just before God, but the *doers* of the law shall be justified."

All the preceding passages perfectly harmonize with James in declaring that "Abraham was justified by works"—not works as a meritorious cause, but as a conditional term of acceptance. The reader will note that Paul and James quote the same passage from Genesis. If Paul cites the words to prove that he excludes evangelical works as a conditional cause of acceptance—as harmoniously blending with faith—then he contradicts James, who cites the same passage to prove that faith alone is a dead faith.

The phrase, "faith alone," is not a Scriptural expression. Before I close I will show what the phrase means in our Discipline and in the writings of Wesley. At present I use "faith alone" in the Antinomian sense, to mean an abstract faith, independent of evangelical duty, and ignoring good works. Suppose Abraham, when called to leave his kindred and native country as a condition of acceptance, had said: "Salvation is by faith alone. I need not expatriate myself. It is a great cross for me to leave my dear kindred and native land. I believe in God—believe he has commanded me to go; and this faith will save me, while I decline to

emigrate to Canaan." Had Abraham done this, Paul would have classed him with the man who said, "I go, sir," and went not. In Romans Paul says Abraham was justified by faith: in Hebrews Paul celebrates the noble faith of Abraham, because it induced him to obey God and to leave kindred and country. Paul does not say, by faith Abraham was justified, notwithstanding he disobeyed God and did not leave his native country. This clearly explains Paul's idea of justifying faith—a faith that electrified Abraham's spiritual muscles and roused him to obedience. Abraham needed no galvanic battery to impel his physical muscles to move off toward Canaan. No, no. Paul says Abraham's faith did that.

Suppose the sinners in the time of Isaiah had come to him and said: "See here, Isaiah, we thought salvation is by 'faith alone;' but you now insist that we cannot obtain 'abundant pardon' unless we forsake our way, abandon our 'thoughts,' and 'turn to the Lord.' Is not this a salvation by works?"

Now, reader, look at that crowd of Pharisees and Sadducees. John's searching eyes pierce the thin film of their hypocrisy, and he exclaims, "Ye generation of vipers, * * * bring forth fruits meet for repentance." They reply, "Sir, we thought salvation is by faith alone; but now you say that faith cannot save us, unless accompanied with repentance."

Take the case of the young man who asked Jesus, "What good thing must I do to inherit eternal life?" Imagine Jesus replying, "Why ask what you shall do? Remember, salvation is not by works. You have nothing to do, only believe." Instead of this do-nothing condition of salvation, Jesus names a part of the ten commandments—as a specimen of the whole, and invites him to immediate duty—even requires him at once to sell his rich estate and to give it away. The man might have

answered, "I supposed salvation is by faith alone, and that you would accept my faith, and still allow me the possession and enjoyment of my riches." Of course the young ruler might then and there have obtained justification, if he had fully consented to make the required consecration, namely: to do the commandments as opportunity offered, to go home and dispose of his property, and then to return and follow Christ as required.

We have already seen that when Paul speaks of being justified by faith he does not mean a dead faith, an abstract faith that releases the sinner from evangelical obedience as opportunity opens. Let us answer the important inquiry, What does Paul mean by making faith the condition of pardon, and in saying, "By the deeds of the law shall no flesh be justified"?

If the attentive reader will look at the matter in the light afforded by the context, consider the subject discussed, and the erroneous views of the persons that Paul addressed, he will clearly see the meaning of Paul. In Romans, Paul was addressing the Jews, who discarded Christ's atonement and depended on the ceremonial and moral law of the Old Testament as a means of salvation. When writing to the Galatians Paul addressed those whom some Judaizing teachers had deceived, persuading them to become circumcised and to look for salvation by depending on the Mosaic law, thus virtually rejecting Christ. Paul clearly demonstrated that man is naturally and practically so sinful that salvation on a law scheme is impossible, because man cannot merit salvation by obedience to moral law; but he must accept the atonement of Christ to be received by faith—a faith, however, that necessarily implies obedience as a necessary condition of justification, but not a meritorious condition, as merit is only in Christ.

There is a world-wide difference between two men, one seeking salvation by meritorious works, discarding Christ; the other trusting in Christ by a faith that prompts him to obedience as opportunity opens the way.

For a definition of "faith only," see ninth article of Discipline, which shows that all merit is in Christ. "Works or deservings" are those deemed meritorious; and faith alone means a trust in Christ—a trust or faith that includes evangelical obedience as a condition, but stripped of all imaginary merit.

Thus, Paul was addressing men who substituted human merit for Christ: James was talking to Antinomian Christians, who hoped that Christ would excuse them from living holy lives.

The reader must remember that Wesley copied the ninth article from the Church of England. Now, let us see what Wesley means by the phrase, "faith only." When Wesley was sixty-seven years old, he read a paper to the Wesleyan Conference, and the Conference sanctioned it by a vote. In that paper we read this: "With regard to man's faithfulness—our Lord himself taught us to use the expression. With regard to working for life—this also our Lord has expressly commanded us. 'Labor—*ergazesthe*, literally *work*—for the meat that endureth to everlasting life.' We have received it as a maxim that 'a man is to do nothing *in order* to justification.' Nothing can be more false. Whoever desires to find favor with God should 'cease to do evil and learn to do well.' Whoever repents should do 'works meet for repentance.' And if this is not *in order* to find favor, what does he do them for?" See Fletcher's Checks, Vol. 1, page 9. Wesley was no Antinomian. He believed Paul's sinner and James' saint must equally "work for and from life."

Doubtless the attentive reader sees

that each apostle is correct in his appropriate field of investigation. No one but an Antinomian sees any disparity between the two.

Paul demonstrates that the "works of the law," that is, human merits, cannot usurp the throne of Christ as a substitute for his merits: James proves that Christ is not the minister of sin, by licensing Antinomianism. Paul shows that legal obedience can not be a substitute for evangelical obedience: James declares that Christians must continue in obedience, or they will become apostates. Paul determines that the merits of Christ are the only foundation of the "obedience of faith" before justification: James urges the "obedience of faith" after justification. Paul rebukes the self-confident sinner: James denounces the Antinomian professor. Paul's logical artillery demolishes the rude craft of human merit on which self-willed Pharisees, independent of Christ, desire to float into heaven: James pours grape and canister at short range into the ranks of the Antinomian army, as they professedly float heavenward "on flowery beds of ease."

Paul determines that the sinner must have Christ in order that "the righteousness of the law might be fulfilled in him:" James shows that this "righteousness of the law" requires holy living. Paul revivifies the sinner with a living faith: James kills the saint with a "dead faith." The bugle blast of Paul awakes the sinner: the shrill trumpet of James arouses the sleepy saint. Paul dooms legal sinners: James denounces fallen saints. Paul finds no merit in the sinner: James sees no Antinomianism in the true Christian. Paul goads the merit-mongering sinner: James castigates the lazy saint. Paul sees sinners swarming toward hell: James beholds formal Christians traveling from heaven. Paul's inspired eye-glass sweeps over the vast field of dead sinners: the telescope of James

surveys the dim, distant stars in the Antinomian constellation.

Because Paul finds for the sinner no legal justification, why should any one imagine that he comes in collision with James, who, like Paul himself, insists that Christians should be careful to maintain good works"? Only Antinomian microscopes can see the divergence.

WHAT IS THE CAUSE?

BY REV. L. B. DENNIS.

We hear this remarkable inquiry from almost every direction, especially relative to the condition of so many churches—their formality, their coldness, their lukewarmness, their indifference, and their terrible neglect of duty. "Is there not a cause?" was the grand inquiry many years ago. Doubtless this is a progressive age, when thought, mind and muscle are all taxed to the highest tension. Hence the greater need of the greater efforts in the salvation of the world.

But the question is, Are those efforts made? Do we realize this need in all its force, fullness and application? Some of us old soldiers remember well when the church (or her watchmen in particular,) was aggressive, pushing to the regions beyond. Now it is otherwise. Then the anxiety was to enlarge our borders, lengthen our cords and strengthen our stakes. Now it is otherwise. Then we divided, added, and kept pushing out. Now they unite, draw in, and leave out. Ask the cause, and in reply you hear, "The support is so meager." Then the inquiry was, "How many have been converted?" Now you hear "How do they pay?"

What is the cause? We can but fear that there is more thought of the fleece than of the flock. Ministers did not starve even then. Then

preachers declared the whole gospel, the law with the promises. They preached of hell, of a devil, of future punishment; yes, of banishment from God, and the glory of his power. Now they prophesy smooth things. Then they told men of their faults, their fears and their negligence. Now almost any one can remain in the church. A man died a short time since who was known to be guilty of polygamy and of adultery of the deepest dye; yet he was kept in the church! What is the cause? He was a good fellow, he paid liberally; but when he came to die, there was a fearful looking form of judgment. His testimony was, "I thought I was ready to die, but find I am not." Only think! "The Spirit's power restrain, for fear of evil man!"

Has not the time come when judgment should begin at the church—yes, in the church? Could we see every preacher, every member, and every professor of religion at their places, at their work and on their knees, honestly, earnestly and anxiously pleading for the outpouring of the Holy Spirit, and a coming back to the old paths wherein is the good way,—what a change we should soon see! May Heaven baptize us all with the Holy Ghost!

THE wicked make their end their God; but we make God our end. The firmament is made more glorious by one sun than by all the stars that stud the heavens. Thus Jesus Christ hath more glory from one saint than from all the world besides. He takes more pleasure in their prayers, and is more honored by their praise.

WE behold all around about us one vast union in which no man can labor himself, without laboring at the same time for all others.

OUR enjoyments are greater than our afflictions—less than our sins.

SAVED FROM DEATH.

BY REV. W. B. OLMSTEAD.

I was converted while praying with my father, when I was only nine years old. There are but very few at that age who have as clear and as correct an understanding of divine things as I then had. I cannot remember the time when my father, who is a Free Methodist preacher, did not take me alone and pray with me. Soon after my conversion, Barnum's circus came to our town, and I had no desire to go, because I could not take Jesus with me.

Thus I lived a Christian for several years. In the spring of 1879 I went west, and for two months before the rest of the family arrived I lived with friends who were closely related to me, but who, unfortunately, were Adventists. "An Adventist? No, never! I do my own thinking: there is no danger." This is the way I reasoned; yet the process of putting me through two courses of lectures, in as many months, proved effectual. I was conscientious, and I came to the conclusion that I had always been wrong. It was a struggle. I suffered intensely, but my friends congratulated me on the fact that "I was spoiled for Sunday." And so I was; but not only for Sunday, but for every other day.

I never fully embraced the idea that I had no immortal soul. An illustration that I heard from the pulpit was always disgusting to me. The preacher said: "If you put a strong, healthy man into a glass house and pump all the air out, you will see him fall and die, but he has an immortal soul that has got out *somewhere*, and has gone to glory." Thus he ridiculed spiritual things, and called it argument from the Bible. My present opinion is that it was blasphemy.

When my father came from the East, he spoke very decidedly (and justly so,) against the course I was

pursuing. I was already somewhat confused, and I now became more so. The result was that I soon gave entirely away to the enemy, and stopped praying. It can hardly be imagined how rapidly I learned to do wickedness as soon as my mind was turned in the wrong direction. It was not long before I was going downward at a tremendous speed. There were plenty to help me on. I soon learned to dance, smoke, play cards and billiards, attend the theater, and also to have no regard or respect whatever for the Christian Sabbath. The enemy had such perfect control over me that I did not even try to control myself.

I considered the Christian religion as a "mere farce." Could there be any real Christiaas? Here I hung on a pivot for months, and at last came to the conclusion that there were none. I well remember when the germ of infidelity was instilled into my heart; and it grew rapidly. I fairly flew, as I went downward. I was becoming exceedingly hardened, for I neither "feared God nor regarded man." The heart-anguish of my parents can scarcely be realized, yet the greater part of my wickedness they never knew; for it was carefully covered. The prayer in my behalf was, "Lord, save—come in thine own way, but save!"

And truly, "His ways are not our ways." The Lord came, but in the way he was least expected. From over-indulgence in sin I was taken ill, and failed rapidly until, from a severe hemorrhage, death was hourly expected. I was for days in an unconscious state. Several physicians said, "He cannot live—we never knew one so low to recover." Oh! how near hell I was, and yet perfectly unconscious of the fact; so near the borders of eternity that to those around me I seemed already there. The remembrance of it chills me now. So near destruction; so near death, the death that never dies! I

seemed just ready to make the final plunge—oh! what a plunge! What a leap in the dark—the darkness that can be felt!

But God is merciful. How thankful I am that "his mercy endureth forever," and that I recovered. But little did I thank him then, or seem to care. A few weeks later, when told how near death I had been, my first words were, "Well, I wish I had died." What a wish! Suppose God had granted it!

Before I recovered enough to walk we came east, my father carrying me in his arms; but here affliction followed. The Lord proposed to subdue me, if possible. How true it is that in order to rescue us "all is tried that wisdom infinite, and boundless love, working together, can devise." A greater warning was still to come. My older sister was taken ill, and died. But she was prepared, and for years had been a Christian. Her last days were spent pleading for my salvation. She aroused the family in the middle of the night to pray for me. A few hours before she died she plead with me for half an hour before I softened enough to kneel. At this time she told me that if I refused to yield to God she should never recover, and this was the impression that was resting on my parents and on the Christian people generally. Very many were greatly burdened for me. A death-pall seemed to settle over the place. God was speaking. One burdened sister said, "Yield to God," but I scornfully turned away.

Oh! what a fearful thing it is to ignore God and insult his people. But at last the death angel came, and I saw a Christian die. My will was broken. I promised God on my knees that I would seek him, fully meaning what I said. I firmly believed that unless saved then, I would soon be in hell. I prayed in earnest, and agonized to "enter in at the

strait gate." I became desperate—would God never hear me?

At last help came, and on Sunday, November 27th, 1881, "the burden of my heart was rolled away," and I was free. The evidence was clear and positive. I was a new creature: old things had passed away, and all was new.

About a year from this time I was cleansed, washed in His blood. A terrible sinner saved; saved from hell; saved from death; saved in answer to prayer.

Reader, are you saved? If not, you are lost, and you are so near death that in one minute from now you may be eternally lost. You are hanging on the verge of death and hell. You are going to destruction. Will you be saved? Then stop, stop where you are. Commence to seek God now, with all your heart. He has saved me, he will save you also.

SOCRATES, being asked what countryman he was, answered, "I am a citizen of the whole world." But ask a Christian what countryman he is, and he will answer, "I am a citizen of all heaven." Believers build their tombs where others build their tabernacles. The men of the world fix upon the things of the world. That is the cabinet wherein they lock up all their jewels. Though God has given the earth to beasts, yet such beasts are men as to give themselves to the earth.

When God threatens, that's a time to repent; when he promises, that's a time to believe; when he commands, that's a time to obey

THE power of choosing right or wrong makes a man a moral agent; his actually choosing wrong makes him a sinner.

THE Christian is called to be like Abraham in conduct, like Paul in labors, and like John in Spirit.—*Cecil*.

MEDITATION.

BY H. FRANK HILL.

How pleasant it is, at times, to take the wings of meditation and fly away from the dull, prosaic present, to dwell in other scenes or in the regions of pure thought. At such seasons the mind forgets its troubles, and if it be of a devout tendency, basks most in the sunshine of God's countenance; for all just thought is light shed upon our mind by our Heavenly Father, and it brings us into communion with himself.

Most people's lives are colored by their surroundings; but the man who meditates is in a measure independent of surroundings, replenishing his life from the very source of wisdom, and power, and love.

It is a pleasant thought that if faith prompt our meditations they will be acceptable in the sight of our Heavenly Father; and not only acceptable, but his Holy Spirit will lend wings to them, and they will make us free. Our lot in life may be very circumscribed; circumstances may hedge us in like prison walls; but by meditation the spirit may overleap all barriers and dwell in a large place. It may roam through the earth at its pleasure, or even mount far up into the mysteries of the divine character. And though we can never find out the Almighty to perfection, yet if faith plume our meditations, we shall make such discoveries of his character, from time to time, as will fill us with rapture.

It is sometimes both pleasant and profitable to travel, to view the works of God and man in other places; but the most pleasant journeys we have ever taken were with the mind. For God himself is not shut out from our excursions (we say it with reverence); nay, he is pleased with them that think upon his name. We read that a book of remembrance is kept for them.—Mal. 3: 16. Though the mind

soon loses itself in the mazes of his mysterious nature, yet we come forth from these excursions, if we may so name them, with our faces radiant with his glory. It is sweet to go back often, by meditation, to the life of that God-man who gave his life for the sins of the world. It is pleasant to dwell upon each act of his life, each sentence that fell from his lips, and especially upon those last scenes of his career, in Gethsemane and on Calvary. To keep ourselves fresh in his love, it is needful that we visit these places often, and it is there that our gracious Heavenly Father will meet us and bless us.

Meditation is a sweet gift which God has given some of his choice servants, to cheer them in the long days of adversity. When no longer surrounded by an atmosphere of kind Christian fellowship and sympathy, their minds sought relief in meditation. To commune with our own heart, and give expression to its feelings, assuages grief, while a sweet melancholy steals over the spirit, like that which thrills the hearts of poets. It was thus that David beguiled the hours in which envy hunted him from his native land, and the place for which God had anointed him. It was adversity that made him "the sweet singer of Israel," and among the Psalms we find words of comfort or help for every phase or stage of Christian experience. You may shut a man from his work, but you cannot manacle his thought. It will live, and the world will feel it. The mind need not be tied down by mean employments. In the midst of disagreeable surroundings it may revel in exalted pleasures. When shut up in jail, Bunyan dwelt in marvelous scenes of the imagination. Rutherford gave expression to some of his most seraphic thoughts when imprisoned and shut off from what appeared to be his proper work.

Finally, what a privilege it is to give our meditations to the press,

and have it scatter them from one end of heaven to the other. Let more gifted tongues occupy the pulpit, but let me grasp this power. To have your thoughts enter a thousand homes, or it may be five thousand or ten thousand; to have thoughtful readers peruse them, and become animated by their fire—could you wish for a mightier prerogative than that? I care not to visit the classic city of Boston, if my words may enter the dwellings of its citizens. I care not to enter the Golden Gate at San Francisco, if my thoughts may find a lodgment in the hearts of any pilgrims sojourning in that city.

“CHRIST IN YOU.”

BY REV. PHILIP ALLEN.

“Which is Christ in you, the hope of glory.”—Col. 1: 27.

Yes, my friend—“Christ in you.” You have no well grounded hope of salvation from sin in this world, or of eternal rest in the world to come, only as you have Christ in you.

Christ is not in a proud heart. Is your heart proud? “God resisteth the proud, but giveth grace unto the humble.”—Jas. 4: 6. First, have you humbled your soul before God, and felt the pains of hell in earnest, godly sorrow for sin? Did this sorrow for sin “bring forth fruits meet for repentance”? Did you see sin in its horrible reality, and that it ends in eternal separation from God and all that is good? Did it end your finding pleasure in the company of the ungodly? Did it induce you to make good, to the extent of your ability, that which you had done wrong, until you can look any man on earth in the face and say in truth, “I have wronged no man”? Did you find in this awaking to righteousness a deliverance from all bad habits, such as indulgence in tobacco, whisky and wine, and secret sins, and from an

unlawful use of the common blessings of life? Did you break down fully, realize your utter inability to save yourself, and in your despair find yourself pleading for life at the feet of Jesus? Did you lose all hope and find a glorious friend in Jesus Christ, to pardon freely all your sins and give you a clear acceptance and a definite witness that you were a child of God?

Dear reader, this is the route you must take to have Christ in you. Then you are only thus far on the way. Did you realize, after you were converted and saved from your sins, a definite conviction of your need of a pure, holy heart? Was your carnal nature so clearly revealed that you felt it an enemy to God, and a foe to Christ as an indwelling Saviour? Did you seek definitely a cleansing from this “old man,” and find Christ’s Holy Spirit a blessed sanctifier, to take away and cleanse your heart from all inbred sin? Praise God! Then you realize “Christ in you, the hope of glory.” Then you know the truth in Matt. 11: 29—“Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls.”

Yes, reader, this is the way into the holiest by the blood of Jesus. You are now prepared to enter into the fullness of God; “to behold the beauty of the Lord, and to inquire in his temple.”—Psalm 27: 4. You are now to press forward; and “as ye have therefore received Christ Jesus the Lord, so walk ye in him.”—Col. 2: 6. See to it that in all your words, and thoughts, and actions, and every manifestation of your life, it is “Christ in you, the hope of glory.” Only Jesus can make his sheep lie down in green pastures, and lead them beside still waters.

If GOOD men are sad, it is not because they are good, but because they are not better.

EDITORIAL.

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HONEST.
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It is of no use for you to profess religion unless you are conscientiously honest. The Bible lays the greatest possible stress upon what we call honesty—a determination to give to every man his due. "The hope of unjust men perisheth.—Prov. 11: 7. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."—2 Pet. 2:9. Many acts of dishonesty may be unnoticed by law, but God will not let a single one go unpunished. They cannot be so artfully covered up as to pass undetected by His all-seeing eye. No pretext, however specious, will avail with Him. He accepts no bribes. No amount of prayer, or sacramental observances or offerings will he receive as a substitute. To Him everything appears as it is in reality.

The honesty which God requires relates to all matters great and small. "He that is faithful in least is faithful also in much; and he that is unjust in the least is unjust also in much."—Lu. 16:10. It is the disposition, the character, that God looks at, and this is manifested in small transactions as well as in great. The quality of water can be ascertained as accurately from a spoonful as from a barrel.

There must not only be honesty of purpose, but also, clear, unmistakable evidences of honesty. Those who wish to make out a case against you, may be able to falsely accuse you. They did Job. They tried to bring charges against Daniel. But his accounts were all in such perfect order, and his official conduct so irreproachable, that his artful enemies were compelled to let them pass unimpeached. They could accuse him only because of his religion. So every one should be careful to pre-

serve evidences of his integrity. This should especially be done when any business is transacted for others, whether for an individual or for the church, or for the public. No one should allow his reputation for honesty to supersede a proper provision to show that everything is correct. When St. Paul was intrusted by the churches of Macedonia with their liberal contributions to relieve the necessities of the poor saints at Jerusalem, he was careful to have everything so that it would bear the closest investigation. "Avoiding this, that no man should blame us in this abundance which is administered by us; providing for honest things, not only in the sight of the Lord, but also in the sight of men."—2 Cor. 8: 20, 21. This rule should be rigidly adhered to by every one who handles the funds of others.

Many backslide from God by little acts of dishonesty which they endeavor to conceal from others and to justify to their own consciences. They grieve the Spirit of God; and if they keep up their religious profession it is without the power. They become harsh, censorious and denunciatory; or smooth, compromising, time-serving. In either case they are equally exposed to hell.

Honesty depends upon the state of the heart; and not upon the condition in life. One may be rich and dishonest. One may be poor and yet be rigidly honest. Some are so selfish that they cannot tell what is honest when their own interests are concerned. They are blinded by the god of this world.

The new man is created by God in righteousness. At the new birth there is implanted within him a principle of integrity. He sees what is right. If he remains true to God, men soon come to feel that they can in all circumstances depend upon his honesty. He never loses it, except as Adam did, by transgression.

See to it then, that you are honest.

“Render unto Cæsar the things that are Cæsar’s and unto God the things that are God’s.

—♦♦♦—
TO A BACKSLIDER.
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The reason you do not see spiritual things as you once did, is entirely different from what you suppose. You say it is because you are more enlightened. In this you are doubtless sincere. But you are mistaken. You boast that your eyes have been opened—but it is as Adam’s were when he fell—by sin. Like him too, you no longer talk with God. He leaves you alone.

Your spiritual state is most deplorable; but you do not know it. And what renders your case well nigh hopeless, is the fact that you do not want to know your true condition. You cherish your delusions and are ready to fight for them on every occasion. Your blindness is wilful; and so well nigh past remedy.

Your only hope is in the mercy of God, and that you presume upon, or trample under your feet. Your only help is in the Holy Spirit; and the Spirit you steadily resist. It is all you can do to endure one who is filled with the Spirit. You hold him in contempt. When the Spirit comes and shows you your standing before God, instead of accepting the light and walking in it, you turn from it and begin to rave against others. You blame them for what you are. Like a true child of Satan, you have gone to doing his work and have become an *accuser of the brethren*. That is the special work of Satan, and you are helping him do it.

Stop! Think!! Turn your attention to yourself. Call to mind those glorious days when you walked in the light of God’s countenance. How happy you were all the day long! How peaceful you felt amid trials and provocations! How bright the prospect when you took a look at the future world! What glowing

testimonies you were enabled to give of the power of Christ to save and to keep! How you were, in the hands of God, the means of strengthening the saints and of awakening sinners! Even in this life you were far better off than you are at present. You were more kind and considerate in your family; more strict and conscientious in business.

There is yet hope for you! It will be of use for you to try and do differently. But you must turn square about. You must humble yourself by taking upon yourself the blame of your backslidings and your sins. Others may have done wrong, but that did not compel you to do wrong. You must humble yourself before God by confessing your sins to Him, and making as full a confession to your fellow men as He requires. Be thorough in this work. Be careful and avoid the appearance of self vindication. The benefit you derive will be in proportion to your voluntary humiliation. God will lift you up just in proportion as you really abase yourself before Him. “He that humbleth himself shall be exalted”—and he will be exalted in just the degree that he humbles himself.

You must “bring forth fruits meet for repentance.” You must, just as far as you can, undo the injury that you have done. Where God demands restitution, cheerfully make it. Be thorough. Go to the bottom. You can get back to God if you will. But you must be determined in the matter. Satan will withstand you at every step. He will do his best to make you superficial in your work. Resist him firmly. When he sees you are in earnest, he will try to drive you to despair. But cast yourself fully on the mercy of God. “Take with you words, and turn to the Lord: Say unto him, take away all iniquity, and receive us graciously.” He says, “I will heal their backsliding, I will love them freely.—Hosea 14: 4.

TO A SKEPTIC.

You ask for evidence satisfactory to you that God answers prayer.

You ask for a difficult thing. I doubt if I can give it. I can give evidence that, on any important question relating to civil affairs would, by any intelligent, impartial jury, be considered absolutely convincing. But to satisfy *you* is quite a different thing. It is not because, as you flatter yourself, that your mind is so penetrating and of such a judicial cast. It is quite the contrary. You are credulous in the extreme. You find no difficulty in believing that man was *evolved*, through the lower order of animals, from a lifeless *monad*,—an indivisible atom of matter. Agassiz, the greatest of modern scientists, says that there is not the slightest proof that the *ovum* of any animal ever produced any thing but an animal of the same kind. You could not believe that the wood and the metal of a common pencil ever came together by chance. But you have no difficulty in believing that the human body, the most wonderful piece of mechanism with which we are acquainted, came together without an all-wise Creator, by the natural affinities of unintelligent matter! Of all people in the world, unbelievers are the most credulous.

If you believe in God, it is the most natural thing in the world to believe that he answers prayer. This is one article that all nations, of all religions, in all states of civilization have admitted into their creed,

That God answers prayer in healing the body there is testimony, abundant and unimpeachable. I know of many cases.

1. Mrs. E. L. Roberts, wife of the writer, was for many years under the care of different doctors. She went to a celebrated Water Cure. But she grew no better, but rather worse. At the Ber-

gen camp meeting, some twenty-five years ago, she was healed in answer to prayer. She has remained well ever since.

2. MRS. W. S. DANN, is the wife of a well known merchant at Greenville, Ill. Some years since she had a cancer, which was, to all human appearance, in its last stages. Celebrated physicians had given her up to die. Several years ago, at the holiness convention at Jacksonville, Ill., she was healed in answer to prayer. She has been well since, and is abundant in labors in the cause of God.

3. The following case is given by Rev. E. Owen, an eminent preacher and author, of Utica, N. Y.

IDA PRIEST, was a partially blind, pious girl, of Syracuse, N. Y. On the 11th of January, 1871, she fell down stairs, struck her thumb, bending it to her wrist, dislocating two or three joints and fracturing the bone in a fearful manner. Dr. Miller was called. He found the hand so swollen that he only attempted to set the first joint leaving the hand in a most fearful state. The third day after, he called again; but found the parts so injured and swollen that he refused to make any further efforts to set the bones, but left, requesting her to meet him at his office. At the office she also met Dr. Bigelow. The hand was examined; but no attempt made to set the bones. She was conducted to the office of Dr. Pease, where she met Drs. Pease, Dydim, Briggs and Miller together, who, finding it such an unusual and difficult case, called in Dr. Hamilton, who, with all his experience declared he had never seen such a case before. After a painful examination, she was sent home without the least encouragement that she would ever have the use of her thumb, if indeed of her hand. Having now lost all hope from human skill, she committed her case to God, saying, (to give her exact language) "Now Father, you see your child in

trouble; must I be a cripple the rest of my life in my right hand, besides being blind?" But the pain continued without abatement.

On Sabbath evening, Ida, her sister, Mrs. Perry, a city missionary, and a pious young man had a season of prayer. When they commenced praying, the pain seemed more and more intense. Instead of screaming for pain, as tempted to do, she would shout *Amen*, under the severest pangs. Soon, to use her own language, "the power of God came into her hand, cooling and soothing the injured parts like a shower bath." All pain and swelling were at once removed. The Spirit whispered, "Remove the bandage and set the bones," which she did with perfect ease and without the slightest pain.

The morning after the cure, Dr. Miller called, examined the hand, and asked in astonishment, "What have you been doing?" She replied, "I have been to the Great Physician." Said the doctor, "That is a miracle. I thought the days of miracles had passed, but that is a miracle."

Being almost unwilling to believe his eyes, he handled and worked at the thumb until he displaced a bone. He then tried three times to set it and failed. "Now" said the girl, "let me show you how the Spirit told me to set it. I think God will help me do it again." Then holding the hand before him, she put the bone in place with ease without the least pain. The doctor examined it and said, "It is all right," adding, "You see doctors don't know it all."

We could give you a volume of well authenticated facts similar to the above. But you will, doubtless, try to explain this away.

I will give you some cases that admit of no other explanation than that God answers prayer. This is the conversion of wicked men. Persons of the worst

character, are, *in answer to prayer* changed at once and made the opposite of what they are by nature. This is of common occurrence. Men of the highest ability acknowledge the change. Daniel Webster, a man of the greatest intellect that this country has ever seen, had a brother-in-law, sharp, keen, unscrupulous, known as the "wickedest man in town." It was reported that this man had become a Christian. Webster drove twenty miles to satisfy himself in regard to it. He said that the change was supernatural. On his return home he said, "*I have seen a miracle.*" He could scarcely conceive of a greater miracle than the change that had taken place in this man.

Thank God! such proofs of answer to prayer I could give you in abundance. I can point you to a man who, up to thirty years of age, had gone through the whole round of vice. Nine men had been shot in his presence. He had taken care of ten comrades who, at various times, had attempted suicide. He had been shot at, clubbed, stabbed, stamped upon, and left for dead several times. He had tried ineffectually to reform, and taken the pledge and joined temperance societies ten or twelve times. Previous to his conversion he had not been in a religious meeting for seventeen years. But *in answer to prayer* this man was instantaneously converted. He is now an able, respected, and successful minister of the gospel.

I will give you one more case of large numbers of conversions. Men are converted to God *always in answer to prayer*. Whatever else he does, every sinner that is converted prays. From the thief on the cross down to the present, every sinner that is converted to God prays.

Fifty years ago the Fiji Islands were inhabited by a race of fierce, untamed savages. No worse people could be found on the face of the earth. They were cannibals of the worst type. They killed each other for food. They were bold,

covetous, treacherous, ungrateful. Men of prayer went there, relying on God for protection. He said to those fierce cannibals, "Touch not mine anointed, and do my prophets no harm." The transformation of these people is complete. They have put away polygamy, theft, lying, and vice of every kind. They are kind, teachable, loving and obedient. Of the one hundred and twenty-four thousand inhabitants, all but about ten thousand are members of the Christian church. They were converted one by one, in answer to prayer. A man who cannot see in such a work as this the hand of God, must be blind indeed.

CORRESPONDENCE.

FROM INDIA.

BURHANPUR, Central Provinces, India.

Dec. 26th, 1884.

My Dear Brother in Christ:

Many thanks for your kind letter of October 7th. I assure you we are very happy over the prospect of welcoming Sister Ranf in India soon. There is no doubt that her going out from your school will have the effect to stir up others to consecrate themselves for the mission field—perhaps in foreign lands. I expect God will yet do great things for the heathen through our salvation seminaries in America.

The call for laborers to heathen lands is loud, pressing and important. The condition of the caste enslaved—opium-slaved and superstition-slaved—millions of India, China and Africa demand, as it were, the foremost attention of Christians and philanthropists. It seems to me that every saved young man or woman in our seminaries should at once consider the question, "Is not God calling me to the foreign mission field?"

I would not say that every one receiving such a call should make it public at

first; but preparation should begin at once for the field in view. Allow me, then, to make a few suggestions concerning missionary qualifications:

1. A missionary should have some experience in close, hand-to-hand, soul-saving work.

2. He should have a common-school education, and especially a thorough knowledge of English grammar.

3. He should have a good knowledge of physiology and the laws of health.

4. He should be posted on the geography of the country, the history, manners, customs and religions of the inhabitants, together with a knowledge of the language and literature of the people among whom he is called to labor.

The first point implies that the missionary is *saved*. A "missionary" without salvation would be a misnomer. But he should also know how to lead sinners to Christ, and be able to reply to all the excuses of the unsaved; for sinners in heathen lands make much the same excuses as elsewhere. This implies a thorough knowledge of God's word. I think it is William Taylor who says that a missionary needs only three books, viz.: a Bible a hymn-book and a discipline. I would advise, then, a young man or woman called to labor in a missionary field: Spend the larger part of your time in direct soul-saving work, and in the study of God's Word with helps. You may not be able to carry out this rule the first year or two in a heathen land; therefore make the most of your present opportunities at home.

As regards the second point above—a thorough knowledge of English grammar is a great boon. Most of the Indian vernacular grammars are written in English and abound in English grammatical terms. Familiarity with these terms, and with the construction of correct sentences in English, is a great help toward acquiring a vernacular.

Thirdly—he should have a knowledge of the laws of health. One may live carelessly, so far as the health of the body is concerned, at home, for a long time, without suffering serious inconvenience. But this is impossible in foreign lands. There, the laws of health must be ascertained and obeyed; otherwise the constitution must suffer. But besides this, a missionary should be able to advise and help others. Sanitary and medical knowledge is of inestimable value in heathen lands. It often serves to introduce the gospel into the heart. That is to say, a little gratuitous medical relief to some poor heathen sufferer may pave the way for the reception of Christ.

I have met in many villages poor suffering natives to whom, if I had had the knowledge, I doubt not I could have brought relief. Sufferers from loathsome skin diseases are very common in India, but fevers and cholera carry off the greatest per cent. of the people. It seems to me, then, that without aiming to qualify as a "medical missionary," every one called to labor in heathen lands could spend some time to good advantage in the study of physiology, the laws of health, and that part of medical science known as therapeutics.

Concerning the fourth qualification suggested—it is a matter of thankfulness that one can now get a good knowledge from books of almost any heathen land, its inhabitants, and their manners, customs and religions. There is hardly any end to the books written about India alone. Hundreds of travelers, missionaries, officials and others have tried their hand at it. Still, the subject is a vast one, and then the statements of these authors can not always be relied on. Therefore, when several works are read, it is better, as a rule, to place perfect reliance on only such facts and opinions as are common to all.

The following works on India are full

of valuable information for the missionary:

"India, and India Missions," Dr. Duff; "Lives of Cary, Marshman and Ward," Marshman; "Life of Swartz," Pearson; "Hinduism," Monier Williams; "The Land of the Veda," Dr. Butler; "Trident, Crescent and Cross," Vaughan; "Days of Grace in India," Newmans; "In India," Mrs. Mitchell; "From Egypt to Japan," Dr. Field; "India," Dr. Reid; "Four Years Campaign," Bishop Taylor; Articles in Encyclopedia Britannica and in American and Chambers' Cyclopedias, on India.

As to the learning of a language: as a rule, most missionaries get no start in it until they arrive in the field where it is actually spoken. It is probably not best, in the absence of a good teacher, to learn to *speak* a foreign language anywhere else. I would not want to lay this down, however, as an absolute rule. Some languages are much simpler than others, and, to one whose native tongue is English, present few difficulties to overcome in the way of pronunciation. In the language of the Sandwich Islands there are but six consonants and seven vowels. The Indian languages, however, have many sounds unknown in English or in any European language spoken in the United States. It would be difficult to acquire these sounds accurately from the mere description of them in books. I see no reason why the *written* languages of India may not be studied profitably by students in the United States who are called to this great mission field, in the same way that Latin, Greek and Hebrew are studied. The process of forming plurals, genders, cases, modes, tenses, voices, etc., together with the construction of sentences, may be studied, and thus the *genius* of a language got at.

The Hindustanee, Mahrattée and Guzarattee, spoken by about one-half of the people of India, are far more regular in construction than English. There are

but six irregular verbs in the Hindustanee. The verbs in all these languages have regular tense and mode endings. Such auxiliaries as *shall, will, may, might, must, etc.*, are not found.

When written in the Sanscrit alphabet, as they usually are, the written languages represent a pure phonetic system. That is to say, each letter represents one sound only. I have recently sent to Bro. Sansom, care of *Vanguard* office, St. Louis, a small grammar of the Hindustanee language adapted to the Roman character. If you would like to take up the study of this language, (spoken by one hundred millions of our race,) write to him for the grammar when he gets through with it. It will give you a grand start. When you have mastered it, I will send a Hindu First Book, and show you how to change to the Sanscrit character.

I pray God to bless you more and more in your work at Chili Seminary, and all the dear students under your charge.

Concerning the wants of our immediate vicinity, we need saved young men and women both to preach and to teach the gospel all about us. It is not absolutely necessary that they have all the qualifications I have enumerated, but the first-named is *essential*. We have just sent a report to Bro. Arnold to be published. From this, when it is out, may be inferred our more immediate wants.

I wish you would please send this to Bro. Coleman, Evansville, and also to Bro. Stillwell, Spring Arbor. After reading, they can return it to you. God bless you. Yours in Jesus, E. F. WARD.

FROM PENNSYLVANIA.

CLIFFORD B. BARRETT, familiarly called the "Happy Green Mountain Yankee," paid the pilgrims at Braddocks a visit last Sabbath, and his coming was the occasion of a time of refreshing from the Lord. As the pilgrims were assembling

on the Wednesday evening before, for prayer-meeting, Brother Barrett unexpectedly dropped in on them, looking as if he were somewhat weary from protracted labors in revival efforts. After a short season of prayer, he started around the room, inquiring of each person as to his present standing before the Lord. Some answered that they were clear, others that their experience was not as satisfactory as they could wish.

After going around to each one, some dozen all told, Brother B. dropped on his knees and began calling on the Lord to pour out his Spirit on all present, and to give to each one a clear, definite experience, and let them see just where they stood. Then, addressing the Lord in behalf of one brother present, who was also calling on the Lord. Brother B. cried out the next breath, "Lord!" As he became more and more definite and earnest, the faith of all began to take hold of the Lord; and a scene followed that is rarely witnessed. Quicker than thought, as if it were a shock from an electric battery, the pilgrims were standing on their feet screaming and shouting. One elderly sister caught hold of an unsaved woman who seemed to try to resist her, and carried her around the room.

Another woman, who also was unsaved, was standing on her feet, screaming at the top of her voice. Brother B. himself was bounding, as it were, through the air from one end of the room to the other, his feet scarcely touching the floor. He says he does not remember of ever feeling such a shock from heaven's battery in his life before.

The manifestation of the presence of the Spirit on Sabbath evening was apparent to all, especially in the singing. One brother, whose face seemed to shine with heavenly radiance, jumping to his feet, exclaimed, "I have never in my life been in a place like this room."

Brother Barrett's labors and visits are

owned of the Lord. Unsaved persons present admitted that they never saw it on that wise outside of Free Methodist meetings. The Braddocks class is on the stretch for the kingdom. My testimony is, I am under the blood, and it cleanseth me.

J. B. CORY.

OBITUARY.

ADOLPHUS CRIPPEN was born in Penfield, Schoharie county, N. Y., and died at Trunkerville, Pa., December 16th, 1884, in the seventy-ninth year of his age.

He was converted in 1871, and from that time endeavored to live a consistent Christian, making the Golden Rule the standard of his life. His disease was paralysis. Twice before he had been stricken down, but had recovered. On the morning of the day upon which he was stricken the third time, he seemed as well as usual; but while sitting in his chair he suddenly fell to the floor, and died in thirty hours. At family prayers that morning, he had called each of his seven children by name, and prayed for them that they might have grace to overcome and be saved. All the children were present at the funeral. An aged sister, and his family mourn the loss of a kind brother, a loving father and a faithful husband. The community has lost a good neighbor, who was always ready to extend a helping hand to the needy. The writer preached from John 11:25.

S. SAGER.

LOVE FEAST.

J. W. ROGERS.—Noticing what some say about tobacco, I will tell what I think about it. I used both to smoke and to chew. When the Lord converted me, it was in the field, one very dark night, alone, two miles from home. The glory that I felt, no man can tell. When I saw myself, I said I would stop swearing and breaking the Sabbath. There I gave myself to

the Lord—gave up all but tobacco. Some said it was no hurt to use it, and others declared it was wicked to use tobacco. I did not believe that at all, so I used the weed, and prayed to know what to do about it. Finally I went to a Free Methodist church at Bushnell Basin, and a brother invited some of us to go home with him and take dinner. So I went with Brother Cronk, of Pitsford. As we walked along, I took a chew of tobacco. He said, "Do you use that weed?" I replied, "A little." He said, "Did you ever ask God to take away that appetite?" I replied, "No;" and he said that if I would ask the Lord, he would take it away.

These words followed me home. Now, see—this brother did not condemn tobacco; he did not tell me I was wicked to use it; he did not say it was a filthy weed. But his words stuck to me—"The Lord can take away that appetite." I thought if I could find any thing in the Scriptures against tobacco, I would not use it any more. Now, what do you suppose I found? Nothing about tobacco. But I found where Paul said: "If meat make my brother to offend, I will eat no flesh while the world standeth." I knew that smoking offended this brother and many others besides. To be brief, I called upon the Lord to take away this appetite for tobacco, being in great earnest; and how quickly He answered my prayer! For three days I suffered, hardly knowing what I was about. Then the longing left me, and thenceforth tobacco was offensive to me. It has been twenty years since I have used tobacco. I think it injures some persons' health, and it offends so many of our best friends. I have always been glad that I stopped using it. Praise the Lord for it!

A. M. CRIPPEN.—Salvation is all thro' my soul. I am saved and washed in the blood of the Lamb, all glory to Jesus! I am all consecrated to do his blessed will.