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—AND—

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FOREIGN MISSIONS.

BY REV. B. T. ROBERTS.

Some earnest Christians think that we should not engage in foreign missionary work because there is so much to be done at home. "The unconverted," they say, "are all about us. They speak our language, and are readily reached. Why not concentrate our energies in their behalf, and wait until they are converted before we send laborers among the heathen?"

We answer, there is no possibility that all will be savingly converted to God. No matter how clearly divine light may shine upon men, some will reject it. Many love darkness rather than light.

If we wait before we send the Gospel to foreign lands until the people here generally become consistent Christians, we shall not send it at all. The apostles were told to begin at Jerusalem, but they were not commanded to remain there. Only a small portion of its citizens had become Christians when the Gospel was carried to the surrounding nations.

While we should double our diligence to secure the salvation of the

people at home, there are many strong reasons why we should send the Gospel to the heathen abroad.

1. Our Lord's last, great command to his disciples is, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16 : 15, 16. This does not imply that they were to stay in any place until all became believers, and then move on. It teaches quite the contrary. There still would be, "He that believeth not." When Jesus was on earth many would not believe on him, notwithstanding the mighty works he did, and the sublime doctrines which he inculcated. We may do all we can to persuade others to become Christians, but there are many who will not be persuaded. They deliberately reject Christ. It is of no use to spend all our time with them; we should carry the Gospel to others. Everywhere some will receive it gladly. Christ's command is positive, "*Go ye into all the world.*" Each Christian has his duty and his field, and if all are true to their convictions, the Gospel will be preached "to every creature."

2. By preaching the Gospel to

the heathen many among them will be saved. All heathen nations are in a deplorable condition. If they lived up to the light they have they would be saved. They will not be lost simply because they have not the Gospel. "But in every nation he that feareth Him and worketh righteousness is accepted with Him." Acts 10:35. But few, if any, do this. All testimony corroborates the statement of the apostle, "They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood."

Though this description of the condition of the heathen world was written eighteen hundred years ago, it applies to the condition of Africa to-day. The *Missionary Herald* for April says:

"An eye witness writes to the *Missions Catholiques* that the King of Dahomey celebrated a great feast in 1884 with more barbarity than ever. Every day for three months one might see at the palace gate six human heads just cut off, without counting the corpses nailed head downwards to the trees. These were nailed by the hands or by the feet only, dying thus, in consequence of their sufferings, of hunger and of the attacks of insects."

Among the nations classed as idolatrous, India ranks high in the scale of civilization. When England and Germany were the abodes of unlettered barbarians, India had her philosophers and poets and

scholars. Some of the arts have been carried to a high pitch of perfection. Their shawls bring the highest price in the markets of the world of any that are made. It has some of the most magnificent edifices ever erected. The people are generally devoted to their religion, yet the cruelties practiced under the sanction of their religion seem incredible. Until the English stopped the custom, it was a common practice for widows to burn themselves alive on the funeral pile of their husbands. The eldest son was expected to light the fire that was to consume his mother.

Devotees inflicted upon themselves the most excruciating tortures in the performance of the rites of their religion. More atrocious acts of treachery, and fiendish cruelty were never witnessed than those performed by the chief men of India during the great rebellion in 1859. At Cawnpore, within a little fortress containing two barracks, designed for one hundred men each, were huddled together one thousand persons, the English residents of the city, four hundred and forty of whom were men, the rest women and children. The recent massacres at Meerut and Delhi taught them that they could expect no mercy. These brave men defended themselves, and the helpless ones looking to them for protection, with superhuman courage and endurance. Exposed to the fierce heat of the sun by day, without proper provisions for a week, attacked by a well furnished army of ten thousand men which the English had trained, suffering from a pitiless

rain of bullets from cannon and rifles for twenty-two days, these heroes held out against bombardment and assault. One of their barracks had been burned, their cannon disabled, every one of their artillerymen killed or wounded, the daily sustenance of each was reduced to a gill of flower and a handful of split peas, and to add to their distress the cholera and other diseases had broken out among them.

The Nena Sahib, the chief of the rebellion, a prince educated and polished, who had been petted by the English, fearing that they might hold out until relief came, offered them the most honorable terms if they would surrender. He expressed admiration of their courage, sympathy for the ladies, and said he would give them boats and provisions and a safe conduct to Allahabad where they would be among their friends. The terms were agreed to, the papers signed, and the surrender made. The bombardment ceased, boats were furnished and provisioned. That night the survivors slept in peace and quiet. The next day they went out to take the boats. As they began to lift the wounded into the boats, suddenly troops placed in ambuscade fired upon them. Their orders were to kill all the men, but keep the ladies alive. Some plunged into the river, and three out of the entire number made good their escape by their skill in diving and swimming. The ladies and children who survived, two hundred and one in all, were moved back to the city and confined in a small house containing two principal rooms, about

twenty feet by ten, with a small yard, all surrounded by a high wall. Here they were huddled together, and carefully guarded for about two weeks. General Havelock was marching to their relief. In several hard fought battles he had defeated the rebels.

The Nena Sahib determined to march out with all his forces to meet him. He ordered the ladies to be butchered in cold blood. Brutal as were his soldiers they refused to obey the orders. He then sent a band of professional assassins, who, locking the doors behind them, with swords and knives, in one hour and a half murdered every one of that devoted band.

Such are the tender mercies of the wicked upon whom the light of Christianity has not shone. The Gospel would abolish war if allowed to have its full influence. But still, in all so-called Christian lands it mitigates its horrors.

The social, the moral, and the religious condition of the heathen world shows that they greatly need the Gospel. They are in darkness and ignorance, but they do not do as well as they know how. "So that they are without excuse.—Rom. 11 : 20.

3. We should engage in foreign missionary work because of its influence in elevating the standard of Christianity at home. The Spirit of Christ leads to sacrifices for the good of others. Backsliding begins in selfishness. We cannot grow in grace until we get out of ourselves and take a lively interest in the welfare of others. A consecration of

property to God weakens the grasp upon the world, and opens the heart to the sanctifying influences of the Holy Spirit.

Those who give to send the Gospel to the heathen, are the most active and liberal in supporting the Gospel at home. The first Presbyterian church of Rochester, N. Y., pays for foreign missions and other benevolent enterprises over five thousand dollars a year. But the preacher does not starve in consequence and the sexton go unpaid. They pay about the same amount for their own current expenses.

Devoted missionaries returning home from foreign fields on a visit awaken a spirit of piety in the churches generally. Judson's tour among the Baptist churches of this country was like the visit of an apostle. They have enjoyed a greater degree of prosperity ever since.

The consecration of *one* for a foreign field leads *many* to consecrate themselves more fully for the work at home.

"The wise new prudence from the wise acquire,
And one brave hero fans another's fire."

By seeing what others do, we learn what we ourselves are capable of doing.

4. The success that has crowned the efforts for the conversion of the heathen is of the most encouraging character. In some instances there have been misfortunes and failures. But in the end perseverance has been amply rewarded. It is within my recollection when the Sandwich Islands, now abounding in churches and schools and all the evidences of

Christianity and civilization, were known as the "Cannibal Islands." The character of the population has been completely changed. A handful of missionaries, going in the power of the Holy Spirit, effected the work.

In the Fejee Islands a still greater transformation has been effected. As a careful observer says, "So conspicuous have been the triumphs of the cross in many of the most hopeless parts of the heathen world, that even the magicians of worldly philosophy begin to acknowledge that this is the finger of God, and to despair of ever being able to do the same with their enchantments."

Let us, then, become thoroughly imbued with the missionary spirit. Let us do all we should to support the Gospel at home and to spread it through our own land; but let us also assist all we can to send it to the perishing heathen. "Charity begins at home." But charity is distinguished from selfishness by its disposition to love its neighbor as itself, and so not to stay at home, but to go abroad and do good as it has opportunity to all men.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

GOD sometimes washes the eyes of his children with tears in order that they may read aright his providence and his commandments.—*Dr. Cuyler.*

Let us learn upon earth those things which call us to heaven.—*St. Jerome.*

SANCTIFICATION.

Jacob and Theodore Schoonerhoven were brothers, and strikingly alike in some things; among which were quick and strong perceptions which gave them a talent for making money; for honest labor makes property, and shrewd perception takes it.

Jacob and Theodore were strikingly unlike in what philosophers call conscientiousness. The face of each projected over the eyes, like the cornice of a house. But whether they were alike in the higher organs of the brain, where conscience is supposed to dwell, I cannot tell. Theodore, who was two years the elder, often said to his brother, "Come on Jackey, what if mother did forbid it, she will never know it; it is a little thing, and mother is notional." Thus Jacob, by the greater energy of his brother, was often drawn into mischief for which he lay sleepless and weeping at night until his pillow was drenched with tears; and he often slipped from his bed in the earliest morning light to confess faults to his mother, of which she had never heard.

They were educated in the sternest Calvinism. Theodore, who from his peculiar constitution, expected every good thing and every advantage, belonged to him, was rather pleased with the doctrine of election, having a vague, but comforting assurance that he was elected if anybody was. Jacob, however, who was constitutionally generous and unselfish, felt that if anybody was reprobated it was most likely to be himself.

When the brothers were sixteen and eighteen, a fatal epidemic prevailed and many were dying. A general awakening occurred, and religious meetings were held night and day. Theodore was frantic with fear, when his confidence in election was shaken by a doctrinal sermon. He screamed aloud in the congrega-

tion, and rent the air with cries for mercy, distressed not so much by reflecting on the particular sins, and on the bearing of such sins on the law and honor of God, and the welfare of men, as by a general idea that he was a sinner and exposed to hell. The struggle was not long. He was soon rejoicing in an assurance of pardon. Whether he was influenced by constitutional peculiarity, or not, it seemed comparatively easy for Theodore to be satisfied that he was pardoned and accepted. Jacob wore a serious countenance, sometimes wept, yet said but little, and attracted little notice. He was, however, pained beyond description by a view of his sins, seen in the light of the divine character and law, as seen in their bearing on human welfare, and most of all, as seen in the light of the divine goodness. When he received the "oil of joy for mourning," he put on "the garment of praise" with great meekness, and quietly adored God, the beauty of whose attributes, character, will, laws, and government, he beheld with new eyes; he heard the voice of God with new ears, and his melting heart received every divine impression. Everyone said, "What a remarkable display of divine power in the conversion of Theodore Schoonerhoven. Jacob is rather thoughtful and may become pious, but Theodore is a perfect Gideon; what a gift in prayer and exhortation, and how he shouts!"

Theodore was foremost everywhere, urged on, flattered, praised. Everybody knew him. Jacob labored by precept and example to save men, making no display. Few knew him.

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Jacob Schoonerhoven was asked to give his views of "Sanctification." The interrogator walked him into the altar, and each seated himself in a chair. It was the interval between services, and they were alone.

"It is forty years," said Mr. S., since my brother Theodore and myself experienced religion. Soon after our conversion he professed sanctification, and urged me to seek for it. I considered the subject. Theodore after being sanctified was more forward, more confident, but no more disinterested. He was greedy of gain, shrewd in speculation; taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still binding his judgment, and causing himself to think he ought to be favored with all good fortune; men ought to work for him cheap; he ought to receive high wages for public service or mechanical labor; what he sells ought to bring a high price; what he buys ought to be got for little. My brother has never scrupled to buy property at low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall. He has not scrupled to buy cheap as possible young animals of great promise, from men who knew not their value, and to shift off young animals of no promise, to men who know not their worthlessness. All this he said was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of sanctification in the light of loving God with all my heart, and loving my neighbor as myself—not so much a work of the emotions as of the judgment—a work not of one moment, but of a lifetime; agreement, union, harmony with God, self lost in humanity; self lost in God; living for the honor of God and for human welfare, at all times, seven days in the week, three hundred and sixty-five days in the year, in all places, at home or abroad, in the sanctuary, at the mill, or at the market; in all business, laboring, buying, or selling.

I went into the woods and prayed for sanctification, when the Lord

said, 'Jacob, dost thou love my will, my law, and my government, with all thy heart?' I said, 'I do Lord;' and the Lord said, 'Dost thou love thy neighbor as thyself?' I answered, 'I do Lord.' The Lord said, 'Very well, and now Jacob, prove thy word in thy life.'

I went to my house in a happy frame singing hymns. A week after this I took down a work on military science, and was reading, having a great ambition for martial fame. The Lord said, 'Jacob, remember thy word.' I saw my ambition was self. I dropped the book and never took it up again.

I had made an arrangement to join a lodge of Masons, and was on my way, riding fast, when the Lord said, 'Jacob, remember thy word.' I saw that my desire to be a Mason was self. I turned and rode home.

I had coveted two colts which I knew would become horses of great value. They were rough and lean, and the owner not knowing their value would sell them low. I was on my way to buy them. The Lord said, 'Jacob, remember thy word.' I saw I was not loving my neighbor as myself. I went on and said, 'Peter keep your colts, they will make the most valuable horses among all I know.' Peter said, 'I did not think them valuable, but I believe you, for you and your brother know more about horses than any men I ever saw. I would give a thousand dollars for your knowledge. But now, Mr. Schoonerhoven, the fact is, I must sell them to save my house and land which are mortgaged.' 'I will lend you the money, I said, to save your house; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

A man came to me to buy some city lots. I was about to take the price which he offered, when the Lord said, 'Jacob, remember thy word.' I said 'Mr. Broderick, I can not in conscience sell you those lots;

that part of the city must fail in a few years. It did fail, and I turned those lots into a farm.

Thus my sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes, which the Creator had given me, I no more used for my own increase and wealth. It was evident to me that no man could gain wealth by speculation, and yet love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong, of justice and humanity; my perception became keen to understand what was consistent with loving my neighbor as myself, and to understand what it was to do to others as I would be done by.

"One morning I was awakened by the voice of the Lord: 'Jacob, arise, and be sanctified. Remember thy word.' I arose, and coming from my lodging room, I met a committee of three, informing me for the part which I took in an anti-slavery meeting, I must recant or come to trial.

I remembered my word, stood my trial and was excluded. To be separated from the church of my early choice tore my heart. The Lord said, 'Jacob, lovest thou me more than these?' I answered, 'Yea, Lord, I love thee more than all.' The cause of temperance, long before, cost me a similar trial.

I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening I stepped into my barn and cried, 'Speak Lord, for thy servant heareth.' The Lord said, 'Jacob, art thou

ready to be sanctified in the loss of all?' I said, 'Yea, Lord, take all Thou gavest, and, if thou takest all away, blessed be thy name.'

I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters were there. The mother mournfully said, 'Will you send us back?' And the Lord said, 'Jacob, wilt thou obey my laws or the laws of man?' I answered, 'I will obey thy laws, Lord.' 'Come in,' I said. I landed them in Canada. I went to jail and lost all—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled. My peace is like a river, and my treasure in heaven."

"I believe, Brother Schoonerhoven, that you do not profess sanctification. I never heard you speak of it." "I never speak of it," said Jacob; "the word has become a term of reproach. Selfish, willful, proud men, make high professions of sanctification. My brother, Theodore, is often referred to as a model, sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation. He has always sought popular favor and civil office; has ever remained pro-slavery; opposed to the Maine law, and has gone with the most profane and debauched political party. The Judge, by whose decision I was stripped of all my possessions, professed sanctification. I deem it my duty to make no noisy profession. We should, however, be sanctified every day, in all our volitions, motives, purposes, and designs; in our affections, in our temper, and spirit, and in all our business transactions. All other sanctification is mere emotion, excitement, and enthusiasm, and is consistent with selfishness, cruel oppression, and grinding the faces of the poor."—From "*The Signs of the Times*" of Sep. 15, '84.

FANATICISM.

BY REV. WARREN PARKER.

Something that is called fanaticism almost invariably follows all Christian reforms. Those who have read the histories of the various reformations under Luther, Zwingli, Wesley and others, and are familiar with its workings, can form some idea of what we have had to contend with in Texas.

My opinion is that this fanaticism in its worst form is actual spirit possession. Its subjects are under the influence of evil spirits, and receive communications from them. Those that are thus led have their followers. The object is to counterfeit the true work of God and bring reproach upon it, and if possible destroy it.

One man crowned himself with thorns, and went about declaring that he was Christ. Others went about like mad men sleeping in the fields and fence corners, claiming to be the apostles. Some refused to eat, and claimed that they had arrived at such a state of perfection that they no longer needed food. Many claimed that they would never die. While we were having souls truly saved of God and were testifying among other things that the Lord had taken away the desire for tobacco, a noted spiritualist testified that the spirits had told him that he must give up tobacco; that he had done so, and they had actually taken away the desire. But this class of spiritualists were not the ones that satan raised up especially to overthrow the holiness work in Texas. "They were known as the sanctified band," in different parts of Texas. Their conduct was such that in many places the very word sanctification has become a stench in the nostrils of the people. They also claimed to have the power to heal by laying on of hands, so that if one

of God's children should even quote, in some places "the prayer of faith shall save the sick," many of the people would turn away in disgust, and brand him as one of "the sanctified fanatics," though I believe there have been real cases of healing by demon power in Texas.—Rev. 13 : 14.

Last summer a man was arrested here at San Antonio going about in a nude state declaring that he was Christ. This was all laid to our charge, though I knew nothing about the man; and I really believe that there are many honest people here who are actually afraid to attend our meetings or to have anything to do with us, because it is commonly reported that we run people crazy.

Oh! when will the people learn satan's devices, cease believing his lies and believe God? "The blood of Jesus Christ cleanseth from all sin." "The prayer of faith shall save the sick."

WHATEVER good we do, we must look upon it as the performance of God's promise to us, rather than the performance of our promise to him. The more we do for God the more we are indebted to him; for our sufficiency is of him, and not of ourselves.—*Mathew Henry.*

THE HIDING places of man are discovered by affliction. As one has aptly said, "Our refuges are like the nests of birds; in summer they are hidden away among the green leaves, but in winter they are seen among the naked branches."—*J. W. Alexander.*

IT IS DISOWNING my belief, wronging my soul, and giving the lie to God, to think but for a moment, that his mercy in Christ is not above all my sins.—*Rev. T. Adams.*

Life should be a constant vision of God's presence.—*A. Maclaren.*

EPITOME OF WESLEY'S SERMONS.

BY REV. A. SIMS.

SERMON EIGHTH. The first fruits of the Spirit. Text: "There is therefore, now, no condemnation to them which are in Christ Jesus."

I. Show who those are "which are in Christ Jesus." They are those who believe in his name; they are joined unto the Lord, they walk not after the flesh, nor follow the desires of corrupt nature; they have crucified the flesh, with its affections and lusts. They now walk after the Spirit, both in their hearts and lives; they follow his guidance in all their actions, tempers and conversation, and show forth the fruits of the Spirit.

II. Show how there is no condemnation to those who walk thus. There is no condemnation on account of their past sins, for all these are forgiven and blotted out. There is no condemnation in their own breasts, no sense of guilt nor dread of the wrath of God—they have received the Spirit of adoption. So long as we continue to believe, there is no condemnation; but if we lose our faith in Him, we shall fall into condemnation.

2. Believers are not condemned for any present sins, so long as they continue to walk after the Spirit. The law condemns none but those who break it.

3. They are not condemned for inward sin, even though it does now remain; for so long as they do not yield to it—so long as they maintain a continual war with all sin, so that the flesh has no dominion over them—there is no condemnation.

4. Nor is there condemnation on account of their imperfect obedience. They are not condemned for their infirmities. If I hurt my neighbor without knowing or designing it, though that would be a deviation from the holy law of God, yet it

would not properly be a sin, neither would it bring condemnation.

5. Nor are they condemned for any thing which it is not in their power to help. It seems that whenever a believer is by surprise overtaken in a fault, there is more or less condemnation as there is more or less concurrence of his will. We are culpable if the surprise is ours.

III. Practical inferences:

1. If there be no condemnation on account of past sins, then rejoice in God. If thou hast fallen into sin again, repent and believe in the blood, and there is no condemnation.

2. If they who are in Christ Jesus walk not after the flesh, but after the Spirit, then whosoever now committeth sin hath no part or lot in the matter.

3. Is there no condemnation on account of inward sin? Then fret not thyself because of ungodliness, though it still remain in thy heart. Apply to the blood for a perfect cleansing. When thou art overtaken in a fault, go to Christ.

SERMON NINTH.—Text: "Ye have not received the spirit of bondage again unto fear, but ye have received the spirit of adoption."

I. The state of a natural man.

It is a state of sleep, of ignorance. He is a stranger to the law of God. Because he is fast asleep, he is in some sense at rest. Because he is blind, he is also secure—he neither sees nor fears any danger. A learned man may feel himself more secure, too. A natural man may have a kind of joy while reveling in sin, and satisfying his carnal appetites—he is a willing servant of sin.

II. The state of one under the law.

When such a man becomes awakened, he sees that he has broken the law of God—that the Lord is a just God. He is convicted of his guilt, sees his danger, and feels his help-

lessness—the entire depravity of his nature. His delusive rest, his false peace, his vain security and joy, are gone. He begins to struggle with sin, but he can not conquer. The grievous chains of sin and Satan are about him, and he is in bondage. This is the state of one under the law.

III. The state of one under grace.

That miserable state of bondage ends when the Spirit of adoption enters his heart. Now he cries, "Abba, Father"—he sees God as his loving Father. Heavenly light dawns upon his soul; he hath a divine evidence within him. Here end both the guilt and the power of sin. He has power over sin, and rest from the guilt of it. A hope of heaven is implanted within him, and he has peace and joy; and all these blessings he enjoys because of the Spirit which is given to him.

To sum up, the natural man neither fears nor loves God. One under the law fears; one under grace loves him. The first has no light in the things of God, but walks in utter darkness. The second sees the painful light of hell. The third walks in the joyous light of heaven. He that sleeps in death has a false peace. He that is awakened has no peace at all. He that is under grace has the peace of God. An unawakened child of the devil sins willingly. One that is awakened sins unwillingly. A child of God sinneth not. The natural man neither fights nor conquers. The man under the law fights with sin, but can not conquer. The man under grace fights and conquers. A man may be sincere in any of these states. Sincerity, then, does by no means prove that a man is in a state of grace.

SERMON TENTH.—*The Witness of the Spirit.*

I. What is this witness or testimony of our spirit? What is the testimony of God's Spirit, and how does

he bear witness with our spirit that we are the children of God?

The testimony of our own spirit is taught us in those numerous texts of Scripture which describe the marks of the children of God. "Hereby do we know that we know him, if we keep his commandments." "We know that we have passed from death unto life, because we love the brethren." The testimony of our own spirit is the testimony of our own conscience, that God hath given us to be holy of heart and holy of conversation.

The testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God.

This testimony precedes that of our own spirit. Proof: We must be holy of heart and holy of life before we can be conscious that we are so. We must love God before we can be holy at all. This being the root of all holiness, we cannot love God till we know he loves us. We can not know his pardoning love till his Spirit witnesses it to our spirit. How? The testimony of our spirit is with the most intimate conviction manifested to our heart in such a manner as to evince, beyond all reasonable doubt, the reality of our sonship. The manner we can not explain.

II. How is this joint testimony of God's Spirit and our own clearly and solidly distinguished from the presumption of a natural mind, and from the delusion of the devil?

1. From the presumption of a natural mind.

One who was never convinced of sin is always ready to flatter himself, and to imagine that he is as good as others, if not a child of God. The Holy Scriptures abound with marks whereby a person of this sort may be distinguished from a true believer.

(1.) True repentance, genuine conviction of sin, loathing it, turning from it. (2.) Being born again is spoken of as a vast and mighty change. These things precede the witness of the Spirit, Has he experienced them? (3.) Joy in the Lord—an humble joy, a joy that abases to the dust; also meekness, patience, long suffering. These fruits do not attend that supposed testimony of the Spirit in a presumptuous man. (4.) Obedience. "This is the love of God, [the sure mark thereof,] that we keep his commandments. Love rejoices to obey. Does he endeavor to keep the commandments of God, or do his actions speak the reverse?"

2. From the delusion of the Devil.

That proud spirit cannot humble thee before God, neither soften thy heart, nor implant love. He is not divided against himself.

SECRET PRAYER.

In your present situation, and for some time to come, your greatest difficulty will be to maintain the daily performance of closet duties. On your maintaining that part, the fate of the whole battle will turn. This your great Adversary well knows. He knows that if he can beat you out of the closet, or drive you from secret duties, he will have you in his power. You will be in the situation of an army cut off from supplies and reinforcement, and will be obliged either to capitulate or surrender at discretion. He will therefore leave no means untried to *drive* or *draw* you from your *closet*. And it will be hard work to maintain that post against him and your own heart.

Sometimes he will probably assail you with more violence when you attempt to read and pray than at other times; and thus try to persuade you that prayer is rather injurious than beneficial. At other times he will withdraw and lie quiet, lest if he should distress you with this

temptation, you might be driven to the throne of grace for help. If he can prevail upon us to be careless and stupid he will rarely distress us. He will not disturb a *false peace*, because it is a peace of which he is the author.

But if he cannot succeed in lulling us to sleep, he will do all in his power to distress us. And when he is permitted to do this, and the Holy Spirit—for a time—withdraws his sensible aid, and consolation; when though we cry and shout, God seems to shut out our prayers, it is by no means easy to be constant in *secret duties*. Indeed it is always most difficult to attend to them when they are most necessary. But never mind, your Lord and Master is looking on, He notices—He accepts, and *He* will reward every struggle. Besides in the *Christian warfare*, to *maintain the conflict* is to gain the victory. The Promise is made to him who endures to the end. The object of spiritual adversaries then is to prevent us from "enduring unto the end." If they fail of effecting this object they are defeated.

Every day in which you are preserved from going *back* they sustain a defeat. And if, by praying yesterday you gained strength enough to pray to day, and if by praying to day, you gain strength to pray again tomorrow, you have cause for thankfulness. If the food you take every day nourishes you for one day you are satisfied. Do not complain then if you find it necessary to ask every day fresh supplies of spiritual nourishment, and do not think that your prayers are unanswered so long as you are enabled to struggle on even though it should be with pain and difficulty. Every day I see more clearly how great a mercy it is to be *kept* from open sin and from complete apostacy. If you are thus *kept* be thankful for it, and receive it as an *evidence* of ultimate victory and salvation.—*Payson*.

RELIGION IN WALES.

The elder brother of Rev. Dr. Roberts, of Princeton, N. J., who just returned from a visit to Wales, tells a couple of stories about how they do some things in that country, which are interesting in themselves, and afford an example for the whole world, worthy of imitation. The facts related are characteristic of the population generally, of every district. It is highly probable, that in no other spot on the earth are like scenes enacted.

The facts relate to some religious habits of the people. Mr. Roberts was visiting at a farm house. After dinner, he says, the family and farm-hands, withdrawing from the table, took seats around the room and, with Bible in hand, each one read in turn. The reading ended, prayer followed. In this particular instance, there were about a dozen men and two of these prayed. This is not an isolated case. The like abound. We can readily see the benefit which must result, in various ways from this habit, as in religious instruction and impression, rest, kindly feeling promoted, and better work afterwards done.

The other fact shows the hold which religion has upon the public; growing, doubtless, out of the above private habit, in each family. Mr. Roberts was in Bangor, at the time of a great and general annual denominational gathering. An immense, wooden structure had been provided, by the citizens of Bangor, to accommodate the people that should assemble. On the day Mr. Roberts was present, there were six sermons preached, and, as he estimates, full twenty thousand people were gathered to hear them. One of these discourses was by one of the famous Welsh preachers of the day, a pastor in Liverpool, a man of great learning, but of popular sympathies and adaptation. In speaking of

the joy in heaven over penitents, he represented God and the sinner drinking out of the same cup. And carrying the people forward, in increasing climaxes, they burst forth, at the close, in great and protracted shouts of rejoicing and praise. This emotional effect was further developed and prolonged, by the preachers on the platform commencing to sing one of their popular Messianic hymns, in which soon the whole congregation joined, and ceased not, until one of the stanzas had been repeated thirty times.

There's for you. No denomination in these United States, to-day, can show a shadow of such scenes, public or private. The two go together. They are telling upon the national, social, Christian, individual life of Welshmen, and open to us a field of study worthy of closest attention. Whence these public gatherings in Wales of such magnitude and interest? Because of their habit of family religion. Like Abraham, the men of Wales "command their households after them."
—*Princeton Press.*

WHEN I received the baptism of the Spirit I was quite willing to preach the Gospel. Nay, I found that I was unwilling to do anything else. I had no disposition to take money. I had no hungering after worldly pleasures; my whole mind was taken up with Jesus and salvation. Nothing could be put in competition with the worth of souls, and no labor I thought could be so sweet, so exalted as that of preaching our Lord Jesus Christ to dying man.—*Charles Finney.*

ANYTHING which makes religion its second object makes religion *no* object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place, offers him *no* place.—*Ruskin*

A DOOMED WORLD.

BY H. A. CROUCH.

We live in a doomed world. The Judge of all the earth has passed sentence against it. By prophets and apostles he has warned us of its approaching doom. How long it will be before God's purposes with it are accomplished we cannot tell. There is yet much of unfulfilled prophecy concerning it. God is not straitened for time to fulfill all his word in regard to it, but when his plans are all completed it will pass away. The curse rests heavily upon it. The blood of the martyrs cries to God for vengeance. The souls under the altar cry, "How long O Lord?" The saints on earth pray, "Thy kingdom come," yet God waits the appointed time. The longsuffering of God waited in the days of Noah while the ark was preparing. He still waits, "Not willing that any should perish, but that all should come to repentance." "But the day of the Lord will come as a thief in the night," suddenly, unexpectedly. Without any doubt we are approaching some great change. The wicked have triumphed in the earth, and the saints of God have been trampled in the dust. "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth."

The prophet Malachi saw in a vision a day coming when all this would be changed. He says, "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch; But

unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." When Christ comes, the wicked shall be severed from among the just, and the righteous dead shall be raised. Paul says, "The dead in Christ shall rise first." The Psalmist says, "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." He also says in the same Psalm, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume, into smoke they shall consume away. Then the righteous shall live and reign with Christ a thousand years." "For thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." Then shall sound forth that universal anthem of praise spoken by the apostle, "Every creature in heaven and on the earth and under the earth, and such as are in the sea and all that are in them heard I saying, blessing and honor and glory and power be unto him that sitteth on the throne, and unto the Lamb forever and ever." "Ten thousand times ten thousand and thousands of thousands of angels" swell that song of praise, "Saying with a loud voice, Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing."

Some have supposed the passages referred to in Malachi and the Psalms teach the doctrine of annihilation.

They only refer to natural death by fire. God gave Sodom and Gomorrah as ensamples unto those that should after live ungodly. When God burns out the curse of this earth, the wicked will be literally burned and suffer physical death by fire. None but the first Adam has ever known the beauty and blessedness of this earth before the curse, but through the second Adam the saints shall see it with the curse removed, when "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."

When the thousand years are expired the wicked dead shall be raised, and they shall stand up all over this earth, "As the sand of the sea." The righteous are raised with bodies like unto Christ's glorious body. The Bible does not tell us with what bodies the wicked shall come forth, but Christ says "And shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Whatever may be the condition of their bodies after the resurrection, they will still manifest their hatred to God's people. Deceived and being deceived by satan after he is loosed, "they will gather together for battle, and encompass the camp of the saints about, and the beloved city, and fire will come down from God out of heaven and devour them." This without doubt refers only to the destruction of their bodies, for after this they are summoned with the dead small and great into God's presence for judgment. "And the books were opened, and another book was opened which is the book of life, and the dead were judged out of those things that were written in the books according to their works; and whosoever was not found written in the book of life was cast into the lake of fire." This is where God's word leaves the wicked.

The earth has passed away from the presence of Him who sits on the throne and there is found no more place for it. But the Revelator says, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea."—and no more death and no more curse and no more pain. "And He that sat upon the throne said, Behold I make all things new." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."

GIVE me these links; first, sense of need; second, desire to get; third, belief that, though he withhold for awhile, he loves to be asked; and, fifth, belief that asking will obtain—give me these links, and the chain will reach from earth to heaven, bringing all heaven down to me, or bearing me up into heaven.—*Dr. Guthrie.*

THE design of God's providential dispensations is seldom understood at first. We ought, therefore, to believe, though we understand not; and to give ourselves up to the Divine disposal. The great work of faith is, to embrace those things which we know not now, but shall know hereafter.—*Wesley.*

THE hottest furnace makes the finest gold; the brightest lighting comes from the blackest cloud; the purest faith from the severest trials.

FROM DEATH TO LIFE.

BY H. M. DUDLEY.

I was reared by pious parents, and instructed in the way that leadeth unto life; and thought when quite young that I would like to belong to a church. Little did I think then what it implied, but as years rolled by and my thoughts began to expand I became more enlightened. I realized that there must be a radical change; I must be made all over new, or in other words born again; born of the Spirit before I could be accepted of the Master and made an heir of heaven. My mind was so impressed at this time that I was inclined to broach the subject to some of my companions. We often repaired to some lonely spot, where no eye could see, or ear hear, but God's, and our tender hearts, and voices went up to God who hears and answers prayer. But we did not long keep up these seasons of prayer. They were soon forgotten amid the cares, trials, and strife of life; and the deceitfulness of sin led us farther away from God.

I had no more convictions of sin until I was nearly sixteen years of age. At this time there were revival meetings held among the Methodists at the little village of Knoxboro, Oneida Co., about two miles from home. As my parents were Presbyterians I deemed it necessary to attend their church (distant one-fourth of a mile) up to this time. But one sabbath morning, two young men with whom I was well acquainted, came down from Knoxboro to attend our meeting. I had heard through a friend that they had experienced religion. I did not believe it, but when the services were over they came to me, wonderfully glad to see me, and they began to talk to me about my soul's salvation. I soon learned they had a prize to which I was a stranger. They urged me to attend their meet-

ings and would not take no for an answer. I made the promise and I never regretted it. That night I went to their meeting on foot and alone, across the lots and through the woods to hear the shouting Methodists. We had a grand meeting. About thirty converts testified to a change of heart. They had a melting time and my soul was stirred within me. O such prayers for sinners! How could they help taking the cup of salvation and be freed from sin? I could not keep away from those meetings. They were a Bethel to my soul. The Spirit of God got hold of me, praise his holy name. Night after night amid wind, storm, and darkness, for six weeks I attended those meetings. I could not have been hired to pass through what I did then, mocked by my school fellows, so I had to separate from their society. But I got my pay through all these trials from the bank of heaven. The Spirit of Jesus led me on to victory. No earthly scenes or pleasures or amusements could induce me to leave the path of duty and the way to God.

I thought of the soul's destiny for weal or woe, heaven or hell. Thank God, I chose that good part which should not be taken from me. O what a happy choice! It was nearly six weeks before the light broke into my soul. A day or two before my change I was in awful darkness and despondency. Previous to these feelings I thought I was not a very bad sinner. But oh! when God showed me my wicked and corrupt heart, what anguish it brought to my soul. Then it seemed as though I was one of the worst sinners in the world. I felt as though I had not a friend; no one cared for me. I wanted to sink out of self into nothingness, or go into a forest and crawl into some lonely cave where I could be out of sight of any human being. It seemed to me this awful load of sin and guilt would crush me.

O what awful agony! No tongue or pen can describe it. It is often said, "The darkest hour is just before day." It proved so in my case. Jesus came to save a worm crawling at his feet.

O what tender mercy and compassion shown to fallen man! tongue can never tell. While in deep thought and trouble about my soul, one dark and cloudy night, as I was well on my way, all at once, the clouds over my head seemed to break away and let the sun of righteousness shine into my soul. I stopped, and looked around me in wonder. Every thing seemed changed. It looked as light as day. It seemed as though the fences, trees, and buildings were leaping and praising God. My load of guilt was gone, praise Jesus. Oh! how my heart was changed, and how happy I felt! I had passed from death unto life. I was dead to sin and alive to God.

This was the same light that Saul of Tarsus saw when he was on his way to Damascus, and it was the language of my heart, with Saul, to inquire, "Lord what wilt thou have me to do? It seemed to me that I must go out into the world, and tell them about a crucified Saviour. Oh! I bless the day that those two young men led me to seek the Saviour. How often I have wished that I could make my fellow men understand this peace in the soul. We must know it by an experimental knowledge, and if faithful until death we shall receive a crown of life.

How shall we dare to behold that holy face that brought salvation to us, and we turned away and fell in love with death, and kissed deformity and sin?—*Jeremy Taylor.*

HE who knows Christ is able to instruct even those that are mighty in the Scriptures.—*Wesley.*

LIFE.

BY MRS. C. F. SOUTHWORTH.

Our physical life is a precious boon, and we ought daily to thank God for it. He is our Creator and Preserver. In him we live, move, and have our being, and if he should for a moment withdraw his care from us, how quickly would we drop into eternity. But it is not of physical life I wish to speak at this time, for "Tis not the whole of life to live." I desire to speak more particularly of spiritual life, the life of God in the soul. The poet has it right when he sings,

"There is life for a look at the Crucified One."

When the Israelites murmured against God, and against Moses, the Lord sent fiery serpents among them and a great many were bitten and died. But when they repented and acknowledged their sin, and asked Moses to pray for them, he did so, and the Lord told Moses to put a serpent of brass on a pole, and lift it up among the people, and whoever looked on that was healed. A simple remedy surely, but it was one of God's own providing, and the only one. They could accept and live, or reject and die. Theirs was a physical malady and the remedy was physical. But the whole human family have been bitten by a worse serpent than those fiery ones sent among the Israelites. We have been stung by sin. We have been bitten by that old serpent called the devil, and the poison has permeated our entire being, and is working our ruin and will end in death unless we find a remedy. Not physical death merely, but the death of the soul, the second death. "O what eternal horrors hang around that second death."

But thank God a remedy has been provided and our souls may live; for we read in the Bible, "As Moses lifted up the serpent in the wilder-

ness, even so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have eternal life.—John 3 : 14, 15. And Jesus himself says, “And I, if I be lifted up from the earth, will draw all men unto me.—John 12 : 32. He has been lifted up on the cross, and now we have only to look and live: for we read again, “Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else.”—Isa. 45 : 22. Surely “there is life for a look at the crucified one.” But we must be thoroughly in earnest about this matter, and glad, yea, anxious to avail ourselves of the means God has provided. We must be sincere, and we must look in faith.

What if the Israelites had rejected the means provided, and had said, “I do not believe there is any virtue in that brazen serpent,—that is too simple. I shall not take the trouble to look at it, but shall try some other remedy.” What would have been the result? Death, certain death! True, there was no real virtue in the serpent of brass, in itself considered, any more than in anything else, but it was obedience, submission to God, and faith in his word. Thus it must be with us. Do we not sometimes stumble at the simplicity of the means, and say, “will not something else do just as well?” and thus deprive ourselves of a blessing. How was it with Naaman, the Syrian leper, when Elisha sent a messenger out to him, saying, “go and wash in Jordan seven times”? Why, he was immediately offended at the simplicity of the means. His dignity was imposed upon and he said, “Behold I thought he will surely come out to me, and stand, and call upon the name of the Lord his God, and strike his hand over the place, and recover the leper.” He had the way all marked out and was going to have a grand time; and then, that the man of God should not even

come out to look at, or speak to him was more than he could endure. “So he turned and went away in a rage, saying are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?” There was just as much healing virtue in the waters of Abana and Pharpar as in the waters of Jordan, but he was not told to wash in the former, but in the latter, and he might have washed in the rivers of Damascus all his days, and died of leprosy. But as soon as he was humbled enough to obey God’s direction he found healing, he found life.

So it will be with us. There must be perfect submission to the will of God, and a perfect obedience must be rendered, and then shall we feel that believing on the son of God, we have everlasting life.

PLYMOUTH BRETHREN.

BY VIGIL.

“If a backslider can not be restored by ordinary means of grace, it is blessed to know that the Lord is not confined to these; and that if his mercies fail in reaching the wanderer, his judgments are at hand to effect repentance.

My deliverance from spiritual blindness, captivity and sin was effected by trial and suffering of no ordinary character. I did not, when converted, slip easily into the kingdom; nor did I, when in a state of spiritual declension, find it easy to return. Not that God was unwilling to restore my soul; but, in consequence of defective teaching to which I had listened—teaching which emphasized out of all proportion so-called “Church truth,” and failed utterly to bring God and the soul together—I went on year after year, deceiving and being deceived.

The Plymouth Brethren give such prominence to the critical and intellectual nature of the Scriptures, and so assume the divine election and salvation of their members, that the question of the "new birth" or "change of heart" is not only not practically raised, but it is very far indeed from being understood. I solemnly believe that they are the Nicodemuses of this present age, if indeed they have one-half the natural grace and amiability of that distinguished Jewish religionist. I would not be so severe in my remarks did they not set themselves up as teachers of teachers, and denounce, in the most wholesale manner, men and women of God, whose hearts and faces, lives and testimonies, manifest more holiness in a day than a whole host of Plymouth Brethren exhibit in a lifetime.

If a number of persons become interested in their teachings, and in their views of prophecy, they are regarded as qualified for fellowship in the Lord's supper. This has often surprised me, for often have I noticed that in nothing were these attentive students changed, save in their *opinions* of the Bible. Their new notions about truth did not in any wise change their tempers or dispositions. On the contrary, they became if anything more pugnacious and argumentative. They became, as most of them are, experts in anatomizing Scripture, on the same principle that a medical student professionally dissects a corpse.

I am saying nothing of them which was not, alas! too true of myself; and, in condemning their pedantic Bibliology, I am taking sides with God against myself. If there is any one to be pitied more than another, it is the man who is deceived into the belief that the Bible in the head, instead of Christ living, reigning and controlling in the heart, is God's idea of a true Christian. (Dr. Steele, of Boston, in "Mile-Stone Papers,"

states very candidly and justly the grave errors of these critics and censors of Christendom in relation to these points.)

They do not believe in a stated or paid ministry, and slander the honest, with the dishonest, servant of Christ; of the former of whom the Master says, "The laborer is worthy of his hire." It is reported that some of their own favorite teachers, though no formal salary is named, are in receipt of not less than thousands of pounds sterling per year.

The writer some time ago dropped into one of their evangelistic meetings, which was composed of about twenty troublesome and disaffected church members, persons of itching ears, who wanted something new, and who were never known by any of their village friends to have given evidence of their conversion to God. The Plymouth preacher, instead of talking to them about the solemn subject of their state of heart and alienation from God, or the glorious gospel of Christ, was discussing, in the most prosy and elaborate fashion, the prophecy of Daniel. The dissecting knife was being flourished with Plymouth accuracy—with inexcusable self-confidence and undignified familiarity. I felt so disgusted and wearied with his parrot-like effort that I retired from the building, with the distinct and sad impression on my spirit that the old, primitive custom was still in vogue; namely, "the blind leading the blind."

A genuine Free Methodist, or indeed any Christian to whose consciousness the Holy Ghost reports the forgiveness of sins, and imparts his own indescribably blessed witness, could put to utter confusion a host of these wordy, self-made theorists, who map out Scripture as tho' it were a chessboard, and are confident of the time and place where every event has occurred, or will occur, from Genesis to Revelation.

How thankful to God is the writer that, before it was too late, the scales fell from his eyes, and the light and love, and grace and glory of God, in the face of Jesus Christ, shone into his heart. Eternal praise be to his holy name!

The influence of the Plymouth Brethren has extended to quite a number of the clergy of almost every denomination, and many of them, both in the east and in the west, have made themselves quite popular by their subtle plagiarisms and reproductions of Plymouth presentations of Scripture. But praise God! persons who know the experiences of the Holy Spirit in the heart are not easily entrapped; and "the anointing which abides" is more than a match for Biblical logicians or unconverted doctors of divinity to counterfeit. There are also, at the present time, a host of self-constituted evangelists running all over the country with volumes of manufactured "*Bible Readings*," full of Plymouthism, as their sermonic literature. The Lord save the people from this kind of hash. No dainty so flavorless as this material warmed up again.

ERROR IN HOLINESS TEACHING BASED ON A MISCONCEPTION OF GRAMMAR.

BY REV. R. GILBERT.

Perhaps no passage of Scripture has been more tortured, perverted, misunderstood, than Mark 11:24. Probably a disposition to present something moral and strange has influenced some; but the error has arisen, I presume, mainly from ignorance of the grammatical force of the language, and by inattention to a rule of Biblical interpretation; namely, that no passage must be explained so as to conflict with the analogy of faith—the common sense of the Bible.

In the old version the passage reads; "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The new version reads; "All things whatsoever ye pray and ask for, believe that ye have received them; and ye shall have them."

The old version has the verb "receive," in the present tense—the new version has "have received" in the perfect, or past tense of the verb. The American Committee have the verb "receive," in the text; but, in the margin, they put "received"—the imperfect tense; and they put the contraction, "Gr." which means that in the Greek it is a past tense. As the old version made little use of Greek manuscripts, the new version is doubtless correct. But it matters not whether the form of the Greek tense is present or past, the sense is a future action.

Careless readers, disregarding the force of the Greek tense, reason thus: "Jesus requires us to believe that we 'receive,' or 'have received,' as a condition that 'ye shall have;' or in other words, our duty is to believe that we already have the blessing." Then having believed this falsehood God honors our belief of a falsehood, and then afterward bestows the blessing, which is a mental stultification—a flat contradiction of common sense.

The absurd and self-contradictory idea, that a man must first believe that he has already received a blessing as a condition of its reception, was common 25 years ago, when Dr. Peck wrote the "Central Idea;" indeed so general that he deemed it necessary to combat it. This blunder, so common in the "holiness movement," has been imbibed even by some Free Methodists.

Let us illustrate. A man has a check on a bank; he believes that if he shall go to the bank and present it, he will get the money. While going to the bank he meets some

friends, who say to him. "Believe that you 'have received' the money and you shall have it." The man smiles at the oddity of the remark, and says, "My faith that the bank is both able and willing to pay the check, induces me to go for the money. I shall, of course, not believe I receive the money till it is actually paid to me." Two distinct things are noticable: First, faith in the bank induces the man to go; Second, when the money is paid, (not before) he believes that he has the money. So when a man takes a check on the bank of Heaven; namely, the conditional promises, he goes for salvation. If he believes that he receives the blessing before it is actually given to him, he, of course, believes a falsehood. Just here a foggy, specious objection is presented: "It is not faith to believe after the blessing is given." When a man is justified or fully sanctified, and the witness of the Spirit is given, a belief in the reality of the work is one kind of faith. (See Webster's Dictionary.) The objection is inappropriate and specious, because it ignores and confounds two distinct things; namely, the faith that induces a man to go to God for a blessing, and another act of faith, or belief that we possess a blessing after it is conferred.

When seeking the baptism of the Spirit, I made no effort to believe I had the blessing. I simply trusted God for it, just as the man with his check went to the bank for his money. When the blessing was received, another, and distinct act of faith, or belief recognized the fact of reception, just as the man believed that he had his money when the bank gave it to him. Certainly the merest tyro in religion can see the difference between trusting God for a thing, and believing that it is possessed when given.

It remains to examine the grammatical import of the verb "receive,"

or more properly "have received," as used in Mark 11 : 24. The key is the fact that, in most languages, especially in the Hebrew and in the Greek, the grammatical forms of the present and the past tenses of verbs are frequently used to mean an action or being in the future. (See Dr. Young's introduction to his translation of the Bible.) Lee, Crenius, Stuart, Macknight, Doddridge, Home, Winer, and others corroborate. Let me cite some passages and put in brackets the intended sense of the verbs.

"After two days the passover cometh [will come], and the Son of man is [will be] delivered up." "Elijah indeed cometh [will come]." "That where I am [will be]." "Lord dost [wilt] thou wash my feet?" "How do [will] the dead rise?" "We have [shall have] a building of God." "Because thou hast seen me, thou hast believed [dost believe]." "Whom he did predestinate, these he also called [will call], and whom he called [will call], these he also justified [will justify], and whom he also justified [will justify], these he also glorified [will glorify]." "I have made thee [will make thee] the father of many nations."

These examples show that the Bible frequently uses the present and past tenses of verbs to mean the near future. Hence, the sense is, "All things whatsoever ye pray and ask for, believe that ye received [will receive] them and ye shall have them." Great importance is attached to the present tense,—"believe that ye receive." But the Greek, according to the New Version, is a past tense, "believe that ye have received." Those who cling to the technical tense form, should say to seekers, "If you want the blessing, you must believe that you receive or have already received it, and then you will soon obtain it."

It is thus beyond disputation that Mark uses the past tense to mean

the certainty of a future bestowal. The attentive reader will see that I do not confound the two tenses—"receive," the present tense forms, because found in the two versions. The fulfillment of the promise is in the first future tense,—*"shall have."* It is therefore just as absurd to believe that you now receive, as a condition of a future reception, as it is to believe that you have received in the past tense as a condition of a future reception.

Two men meet a man going to a bank for money. One says, "Believe that you have received the money and you shall have it." The other man says, "Believe that you receive the money and you shall have it." The man going for the money replies, "My faith in the bank induces me to go for the money. When the money is handed to me, I shall believe or know I have it."

Here are two distinct acts of the mind: faith in the ability and willingness of the bank leads the man to it. When he actually gets the money he believes that he has it. The first act is properly faith, or trust, the second act is belief, founded on knowledge. In a former article I quoted both Wesley and Dr. Peck to show that it is mere "presumption" to assume that we are either justified or fully sanctified until we receive the testimony of the Holy Spirit.

When God said to Abraham, "I have made thee the father of many nations," Abraham knew that the past tense meant a positive future. Wesley, in his notes on the New Testament, understands the verb "receive" to mean a near and certain future. His amended text is probably rather a paraphrase than a translation—intended to give the intended sense, rather than the technical and grammatical form. The early Methodists made no hobby of Mark 11 : 24.

CURED THROUGH FAITH.

The following, clipped from some paper, we know not what one, has been sent us. As we believe it to be a genuine case of healing in answer to prayer, we give it a place.

BURNS, N. Y. Feb. 14.

The faith cure of Jennie Knight is exciting considerable comment here. Miss Jennie is a young lady twenty years of age, prepossessing in appearance and beloved by all who know her. She is the daughter of a retired farmer. She has been an invalid for the last eight years, the greater part of the time confined to her room, and a very great sufferer. Her father employed the best physicians the country could afford, who pronounced her disease spinal complaint and incurable. Since last Thanksgiving she has been very much worse, suffering great pain in her head, which so affected her eyesight that she could hardly see to read. She was very fond of reading the Bible and its promises to the faithful, and God's healing the sick and afflicted. She could not stand alone or walk without help. About four weeks ago her parents became very much alarmed about her, as her symptoms were very much worse, and they thought she must surely die, and wanted to go again for the doctor. She said, "No, father, the doctor cannot do me any good: God is going to save me and cure me. I have asked him and he has promised to heal me. I trust him and have faith in him." Her father and mother left her lying quietly in bed and went out to their breakfast. While seated at the table they heard some one coming from her room with quick, firm steps. On looking up, Miss Jennie came into the room, dressed without assistance, and sat down to the breakfast table, ate a good breakfast with the family, and said, "I'm well; God has cured me;

I am as well as ever in my life." Her mother asked her to lay down and rest herself. She said, "Why no, mother, I am well, I am cured." Then she went up stairs for her work apron to help her mother and sister with the morning work. While going up stairs the old pain returned to her back, and she thought at every step she must fall. But she claimed God's promise and asked in faith believing for strength and help and gained the top step, when all her pain left her and she has not had any since. She got her apron, came down, helped with the work and was as well as ever in her life. After dinner she asked her mother for the cloth she had in the house for a dress for herself, cut it out and partly made it. Her mother again said, "Jennie, you ought to lie down and rest." She replied, "I am not tired, God has healed me." That evening, although it was raining, she went to one of the neighbours to a prayer meeting, told her cure and her experience, and ever since has been well, admonishing sinners and doing all in her power to bring souls to Christ, and telling them of his loving kindness and how much he will do for all who have faith in him and trust him.

RECEIVE Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which he must be excluded.—*John Flavel*.

It is good that we have sometimes some troubles and crosses; for they often make a man enter into himself and consider that he is here in banishment, and ought not to place his trust in any worldly thing.

WHEN a good man is afflicted, tempted, or troubled with evil thoughts; then he understandeth better the great need he hath of God.—*Thomas A' Kempis*.

FROM an ancient Roman Catholic book of devotion: "In the lives of the holy fathers, we read of a certain vision which an old hermit had, in which he saw four distinct orders or ranks of the blessed in heaven. The first order was of those who had been visited with long sickness, but bore it patiently, and blessed God for it. The second consisted of those who had served the sick in hospitals, or received poor people and pilgrims, and had been employed in such like charitable offices. The third were those who had left all, and retired into the desert to pray, and to live in poverty, abstinence, and a mortification of their senses. But the fourth were those who, for the love of Jesus Christ, had dedicated themselves to *obedience*, and totally subjected their wills to God. These last wore chains and collars of gold about their necks, and were far more bright and glorious than the others. The holy man, surprised to see this wonderful sight, asked why those that were last had a greater share of glory than either the hermits or the others had. It was answered that the hermits, and those others who had exercised acts of charity, followed their own will in what they did; whereas those who had devoted themselves to obedience had sacrificed their will to God, who esteems no sacrifice like that of the liberty of our will, man having nothing more noble or precious to offer him; and that those collars of gold were the reward given because they yielded their wills to the yoke of obedience." A pleasant story, with a good lesson! But we must remember that we may, in the midst of our ordinary life, live a life of joyful obedience. No need to go into the desert for this! Let us copy Him who said, "I *delight* to do thy will, O my God!"

BLESSED are the single-hearted for they shall enjoy much peace.—*T. A.*

EDITORIAL.

THE SABBATH.

A tract against the Sabbath has been sent us. It is no wonder that haters of God and man seek to destroy the Sabbath. Where the Sabbath is not observed, irreligion prevails, and man is degraded.

The argument of this tract is based on ignorance. It says, "Abraham was the friend of God, and Job the most patient man on all the earth: yet these kept no Sabbath day." No proof of this confident assertion is attempted. It is mere assertion. It is assumed because the Scriptures do not say they kept the Sabbath, that therefore they did not keep it. Such logic will not answer. On this principle almost any thing might be asserted concerning them. It is no where declared that they observed the command, "Thou shalt not kill;" therefore they were murderers! This is just as logical as the assertion that they were not Sabbath observers.

Nothing can be plainer than that the Sabbath was instituted at the beginning. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."—Gen. 2:3. This was even prior to the fall of man. It was doubtless owing to its being so early instituted, and so carefully observed, that, on the dispersion of mankind they carried the Sabbath with them everywhere. Philo and Josephus say, "that there was no city, either Hellenic or barbarian, and not a single people to which the custom of the Sabbath had not penetrated."

Moses did not ordain the Sabbath. He speaks of it as an existing institution. The first mention of it in the Pentateuch, is in Ex. 16:22.—"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man;

and all the rulers of the congregation came and told Moses." So Moses had not commanded it. But he approved it. In reply to those who entered the complaint, he said, "This is that which the LORD hath said, To-morrow is the rest of the holy Sabbath unto the Lord." So the way the Sabbath is mentioned in the ten commandments shows that the people were familiar with it. "Remember the Sabbath day to keep it holy." *Remember*, implies that they were familiar with it.

The silence of history respecting anything does not prove that it did not exist. It may afford stronger evidence that it was so common that it was not considered necessary to mention it. The same writer says, "The law of Jesus contains no such provision," meaning a provision for the Sabbath.

It is unpleasant to reply to an essay that manifests so much ignorance. Christ did not, any more than Moses, ordain the Sabbath. It was not necessary. Its authority was unquestioned. Christ observed it. He said, "The Sabbath was made for man, and not man for the Sabbath."—Mark 2:27. Not for the Jews as such, but for man, for mankind generally. Not as a temporary institution, but to last while man lives upon the earth in a world of care and toil. Such is man's constitution that without the Sabbath both body and mind prematurely fail.

It did not need any command to change *the time* of the Sabbath. The original command required the observance of *the seventh day*, not the sixth nor the eighth. Common consent was all that was necessary to determine which was the seventh day to be kept. To keep any other would show a spirit factious and self-willed. By Christians, the first day of the week was, without, so far as we know, enactment or opposition, after the resurrection of Christ, observed as the Sabbath. "And upon the first day of the

week, when the disciples came together to break bread, Paul preached unto them."

—Acts. 20:7. "To break bread," was to celebrate the Lord's Supper. It seems then, that thus early the disciples came together for worship upon "the first day of the week." So John says, "I was in the Spirit on the Lord's day."—Rev. 1:10. It was doubtless because it was observed by Christians as a day of worship that Paul wrote, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come."—1 Cor. 16:2.

Immediately following New Testament times, about A. D. 69, Ignatius, Bishop of Antioch, said to be a disciple of St. John, wrote "Let us no longer Sabbatize, but keep the Sabbath day on which our Life arose." Justin Martyr flourished about A. D. 140. He wrote, "On the day called Sunday, is an assembly of all who live either in the city or in the country; and the memoirs of the apostles, and the writings of the prophets are read." Dionysius, Bishop of Corinth, wrote to the Church of Rome, "To day we celebrate the holy Lord's day, when we read your epistle to us."

The Emperor, Constantine, did not, as some ignorant writers allege, change the Sabbath from the seventh to the first day of the week. He recognized it, observed it, and issued an edict, that "the Lord's day should be a day of rest throughout the Roman empire."

When one loses his first love and still holds on to his profession, he is liable to place undue stress on some of the outward forms or rites of Christianity. Do not let any such trouble you.

"Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."—Col. 2:16.

SECTS.

Any religious organization or association composed of Christians, that acts and worships permanently together and does not include *all the Christians* of that place or country is of necessity a sect. There is no possibility of avoiding it. It may claim as its chief feature that it opposes sects. It may call itself by the most *general* name that can be found. That makes no difference. Names do not alter the nature of things.

The sect which calls itself "The Holy Catholic Church," is not rendered either "holy" or "universal" by its arrogant assumptions. There are probably more real saints outside of it than in it. Its bloody masacre of the Huguenots, of the Waldenses, and others, and its efforts, successful for many ages, to put down by torture all who would not submit to its authority, does not make it the "universal Church of Christ." It is still a sect,—if a part of the Christian Church.

The one who makes opposition to sects the pretext for trying to get up another sect presumes most wonderfully upon the ignorance and the credulity of mankind. It would seem impossible that any person of common sense could not see through a fraud so transparent. No one can be so inflated with self-conceit as to seriously believe that he can bring all Christians to entertain his views, and act with him. But he hopes to have some followers. Then the most he can expect to accomplish is to form another sect. If he succeeds, he is liable to become arrogant and despotic. If he fails, he deals out bitterness and inective for the Gospel of peace and good will.

The most sectarian of all sects, are those which deny that they are a sect, and claim to oppose the existence of sects. In this they all follow the great leader of the war against sects, the Church of Rome. They stab and torture the reputations of

those who oppose them, and employ for their destruction the most formidable weapons that the law will allow.

Then do not fritter your life away in fighting sects. Labor both by example and precept to promote truth and holiness, and do not feel troubled if you are not the chief man in the denomination to which you belong. In God's kingdom men are rewarded according to their works, and not according to their position.

MISSIONARIES TO AFRICA.

Revs. W. W. Kelley and wife, Robert Shemeld and wife, and Harry Agnew, sailed from Dartmouth, England, May 15th, on the ship "Hawarden Castle," for Chiloane, on the eastern coast of the southern part of Africa. It is 215 miles below Quillimane, and 219 miles above Inhambane. From there they design to go to Umzilla's kingdom, distant about 218 miles.

This is an inviting field, and as far as we are able to judge, they have made a wise selection.

Brother and Sister Kelley had a pleasant voyage across the Atlantic. Each of them held a service on the steamer on the Sabbath. They found their comrades well and waiting for them.

They were greatly helped in purchasing their supplies and making their preparations.

The Lord has put it in the heart of Miss Mason, one of his devoted servants who gives herself wholly to his work, to open in London a "HOUSE OF REST" for missionaries of all denominations. Bro. Kelley writes: "The very atmosphere of Heaven is in it." They were there a week, and were cordially entertained without charge.

Mail for Bro. Kelley or any of his company should be addressed to Chiloane, East Africa, *via* Dartmouth, England.

A NEW VOLUME begins with the next number. We hope to receive a large addition to our list of subscribers. We would be glad to have all who read and prize the E. C. to act as agents and send all the new subscribers they can. We want a thousand new subscribers to begin with the July number.

ERRATA.—In our last number, the first line of first column on page 147 should be taken out and made the first line of first column on page 148.—In the poetry on page 132, fifth line from the bottom, there should be a colon after "can." The rest of the line should read, "what can it not?"

OBITUARY.

HIRAM SNELL.

MR. HIRAM SNELL was born Nov. 8, 1819, at Medina, Orleans Co., N. Y. He was the youngest of eleven children and he survived them all except one sister, Mrs. Catherine Timmerman who was twelve years older and resides on the adjoining farm to the old homestead in said county.

He was converted at 18 years of age, and connected himself with the M. E. Church, of which he was a very acceptable member at his death.

He married Miss Mary Wright, Dec. 2, 1844, who was six years younger than himself, and still survives him. They had no children. Bro. Snell was severely afflicted for the last 20 years, but fully thought he had prolonged his life 14 or 15 years by moving to Delaware about 17 years before his death. He very calmly, sweetly fell asleep in Jesus with his mind and faith as clear as crystal to the very last moments, at his residence near Milford, Del. on the 31 of August 1884.

In his last will and testament he provided well for his widow, and a lady whom they raised as a daughter, the F. M. Con. of N. A., and Bishop Taylor's

Missionary work. He also requested that his Doctor should hold a post-mortem examination on his body to find out more fully his complicated diseases for the benefit of others.

MRS. MARY A. STONE.

SISTER MARY A. STONE, wife of Rev. S. W. Stone, was born Aug. 24, 1855, in Knox Co., Ohio, and died Feb. 9, 1885, at the home of her father in Linden. She was converted in the year 1876, under the labors of Rev. E. P. Hart and was married to Rev. S. W. Stone, June 22, 1881, by Rev. B. T. Roberts at Spring Arbor, Mich. While attending the session of the East Michigan Conference, she caught the cold that resulted in death.

Bro. and Sister Stone were sent to the Corunna charge, and were settled in their new home only three weeks when it was thought best that they make a trip to Dakota to see her only sister, and if possible to regain her health. They left for that distant country on the twelfth of September. A few weeks' stay convinced them that a change of climate did no good. She said, "If I must die I want to die in Michigan, and I want the Lord to take Mabel first," which prayer was answered. The child died in Chicago on their home trip. Little Mabel was buried Wednesday Jan. 28. Just two weeks from that date at the same hour the body of the mother was laid away. On Friday Feb. 6, she remarked she was going to take care of her darling. On Monday the day of her death she said, "they will have it day after to morrow." When asked what, she said, "the funeral," meaning her own. Four hours before she expired, she partially raised herself in bed, and clapping her hands said, "This is grand! This is grand! Glory! Glory! Then husband and friends gathering around her bedside, she put her arms around each of their necks, talking to them, and kissing each an affectionate good-by."

At 8 o'clock supper being ready she said, "Bro. Stone ought to go to supper." He said you will try and go to sleep." She said she would, and seemed to rest for a while, but aroused, and said to the girls watching with her, "Girls, I am so tired I must go to rest. Fix my pillows and do not move them again." She breathed shorter and shorter, while weeping friends gathered around her bedside and she gently breathed her life out as the clock struck nine.

We were acquainted with Sister Stone for some time, and was always impressed with her devotedness to God. Her influence was heavenly and she was a fit subject to be transplanted to the fields of immortality. She was always patient, long suffering. A wife, a mother, a devoted Christian has gone to her rest, sweet rest in heaven. One by one the saints are crossing. Bro. Stone's afflictions are great, but he has much to encourage him to be faithful to God. Text, Rev. 7. 14.

A. V. LEONARDSON.

GUSTAVUS ADOLPHUS MILLER,—brother of the Rev. A. G. Miller, of the New York Conference, has joined the company across the river. He fell asleep in Jesus, April 1st, 1885. He was born in Bucks County, Pa., April 4th, 1853.

The Spirit of God strove powerfully with him in early life, but he did not fully yield his heart to God until his 16th year, when he sought and found salvation. He obtained a real change of nature, which was manifested through his subsequent life in an unmistakable manner. The gracious fruits of the Spirit were brought forth in his daily life. He was especially remarkable for conscientiousness and love for the truth. He was gentle, affectionate in a high degree, manifesting a Christian, womanly tenderness of spirit. Meek and unobtrusive in his manners and behavior, he greatly endeared himself to his relatives and friends.

His love for souls and for the work of God, together with convictions that gradually ripened in his heart, would doubtless have led him out into fields of public labor in the Church of God; and he possessed many qualifications that would doubtless have insured great usefulness. But affliction touched him in early life, and hindered his engaging in the work.

He united, soon after his conversion, with the Christian Church, but withdrew afterwards, led by his convictions. Not finding any religious society with which he could consistently connect himself, he staid outside of all churches for several years. But becoming acquainted with the Free Methodist Church, he gradually drew in heart toward them, and on his sick-bed, (it proved to be his death-bed,) at his request the writer received him into the said church. None of those who were present will readily forget the clear, affirmative answers that he gave to the questions, "Have you the witness of the Spirit that you are a child of God? Have you that perfect love which casteth out fear?" His end was peace.

He had anticipated his departure, and carefully arranged as far as possible for it. He was especially anxious to be buried in plain, pilgrim style. His friends heeded his wishes and carried them into effect.

He was buried at Milford, N. J., where the writer had the opportunity to address a large audience in the M. E. Church, on the words chosen by the deceased, "Prepare to meet thy God." He had requested a niece who had waited on him in his sickness, and who gave her heart to God on the day he was received into the F. M. Church, to sing at his funeral a favorite piece, entitled, "The Roll Call." This she did in a deeply affecting and simple style, and we are persuaded that all present felt that the departed had gone to "answer to his name" before the throne.

W. GOULD.

LOVE-FEAST.

MRS. E. L. BROWNRIFF.—The child of Christian parents, but without any definite idea of salvation; I joined the M. E. church at about the age of sixteen, hoping in some way to be benefited in so doing, as I realized the necessity of living for eternity. For several years I remained a member, but finally becoming disgusted with the life I was living, and fearing to be a dishonor to God's cause, I denied all relationship with the church. I still tried in my ignorance to do right, all the while stumbling over the lives of those who held high places in the churches, trying to follow Christ and them too, for I thought they must certainly be right, as they spoke well and seemed full of good deeds. I endeavored to dress like them, and be just like them, but all of the time feeling that there was no difference between them and the world, and that such religion was of no good, and that I was equally as well off out of the church as in it. I would have my dresses covered with useless, burdensome trimming, and then there would come such a feeling of discontent and condemnation. I would think, all this extra expense, and perhaps my neighbors suffering for food; but then would come the evil one and suggest, "All the rest have such things, it must needs be." But glory to God! I came to Washington Territory where I met a little band of Free Methodists, (of whom I had never heard before), and they taught me how to dress, and live every day to God's honor, and I am now walking in the narrow way, and the blood of Jesus cleanseth me from all sin. All praise to His holy name! A glorious way I find it. I now put no more time nor thought upon my outward appearance than is necessary for neatness and cleanliness, and have so much more time and means to devote to God's dear cause, and O how much hap-

pier I am. I wish I could induce all my friends to come and go this beautiful way, but I will continue to walk in it with God's help. Pray for me and my unconverted husband, that he may soon be brought to the Saviour.

A. J. MCKEITHEN.—I praise God for his grace that enables me to say that my heart is right. Glory be to His holy name! He has pardoned my sins, cleansed my heart, by an application of the precious blood of Jesus, and the mighty power of the Holy Ghost. Praise the Lord, the love of God is shed abroad in my heart by the Holy Ghost which is given unto me, thus enabling me to stand, amidst all the temptations of the devil, and rejoice in hope of the glory of God. O precious love that casts out fear, and enables me just now to love God with all my heart. All glory, honor, and praise, be unto our God forever and ever. Amen.

MRS. M. A. GITCHELL.—Almost three months have passed since the New Year came in. Truly, the storms of earth are passing, wafting my little bark nearer and nearer the haven of eternal rest. But my Father is at the helm, and faith catches glimpses of light in the distance. "The Lord reigneth: let the earth rejoice." I have been blessed with many comforts of late—fellowship with kindred minds, and messages from Christian friends. I prize them much. This has been a precious year, thus far, to my soul. I have a closer union with Christ. The sweet consciousness which I feel, of an abiding in Christ, is inexpressible. Praise his name!

MRS. LIBBIE ERTZ.—I praise God that he has a people that dare stand by the truth, and will not bow down to worship idols. I am a sinner saved by grace this morning. I am saved to the uttermost. I expect to go through by the way of the cross. Obedience to all the will of God brings joy and gladness.

MRS. W. EDWARDS.—Since the appearance in the *EARNEST CHRISTIAN* of my experience, 'Victory Through Faith,' I have received letters from the dear pilgrims asking for further information, and if I still continue to keep strong.

I want the brethren and sisters, particularly those in New York, who saw me an emaciated wreck, "tho' still wonderfully sustained by the promises of God," to know that I am sweetly saved, body, soul, and spirit, and am stronger than I have been for many years. I am a living miracle to those who know me. Hallelujah! Glory to God! a trophy of victory Christ has gained over the power of the enemy.

It is two years the twenty-fifth of February last, since I received this great blessing, and I have had no return of my trouble, and that which Christ has kept this far he will keep to the end. Satan did not let me escape without a hard fight, he contested every step of the way, and I still have to use my shield of faith, looking up to Jesus my strength. Praise the Lord! He is using me and enabling me to "run and not be weary, to walk and not faint." My earnest prayer is that some poor suffering soul in the same condition as I was, will take these facts as a message from God.

MRS. H. E. HAYDEN.—I have been on the Highway of Holiness for twenty-two years. The year past has been most joyful and glorious. Day after day I have received fresh baptisms of the Spirit, and holy joy has filled my soul to overflowing when I have least expected it. Frequently when at home about my daily avocations I have been led to sing one of the songs of Zion, and the waves of God's glory have rolled over my soul. I trust God is fitting me up to work in his vineyard as never before. I have the testimony daily that my ways please God. I do thank God for a salvation that helps us to live clear above the world.



