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SAVING FAITH.

BY REV. B. T. ROBERTS.

Salvation is of the Lord. Neither our works, nor our knowledge, nor our states of mind, can save us. God alone justifies, and sanctifies and glorifies. He does this because He is infinite in mercy. No one who is saved appeals to God's justice. That would banish the best of mortals eternally from his presence. He who prays successfully throws himself wholly upon the compassion of God. His language is, in substance, "Have mercy upon me, O God, according to thy lovingkindness, according unto the multitude of thy tender mercies, blot out my transgressions."—Psa. 51 : 1.

But God does not save by force. His grace is mighty in its sphere; but its provision is not to change man from a moral agent into a machine. Under the mightiest operation of the Spirit of God, man is left free to choose. He still acts as he wills, and not of necessity as he is acted upon. Neither does God save arbitrarily. Salvation is free, but conditional. In our public schools education is free; but that

does not make a scholar of any one who will not study. It is quite as easy to make a scholar as a saint without one's consent. "As a man thinketh in his heart, so is he." The state of the will determines the moral condition. He who loves what God loves and hates what God hates is in a state of salvation.

The one great condition of salvation is faith in God. This is declared very plainly in the scriptures. Even the Old Testament saints were saved by faith, that is because of their faith. "Abraham believed God, and it was counted unto him for righteousness."—Rom. 4 : 3. Neither is there salvation in any other way. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3 : 36. In this, so far as we know, all who profess to be Christians are agreed that salvation is by faith. Those who hold otherwise, in reality reject the Bible.

But what is the nature of the faith by which we are saved? This is an important question. It is here where professing Christians differ greatly, both in theory and in practice. But there is no proper ground for differ-

ence. The teaching of the scriptures on this point is very plain and explicit.

1 The full assent of the intellect to the truths of the Bible does not in itself constitute saving faith. It is an important part of it, but it is not the whole. One may go this far and still be lost. "Thou believest that there is one God; thou doest well: the devils also believe and tremble.—Jas. 2 : 19. Some are ready to receive a person into the church if he will give his assent to the *doctrines* which they hold. These doctrines may be sound; but the reception of them does not in itself secure one's salvation. "Then Simon himself believed also.—Acts 8 : 13. But the apostle said to him, a believer in the church, "I perceive that thou art in the gall of bitterness, and in the bond of iniquity."—Acts 8 : 23. Yet no fault was found with his doctrines. For anything we know to the contrary, he received all the fundamental doctrines taught by the apostles.

2 Nor does a belief that one is accepted of God necessarily bring salvation. There is much of very erroneous teaching on this point. To instruct seekers that they must believe that they are saved in order that they may be saved, is not only unscriptural but it is nonsense.

The many warnings in the Bible against self-deception proves that such teaching is unscriptural. For to be self-deceived one must really believe that he is in a state of salvation when he is not. If he professes to be saved when he is not, he is simply a hypocrite. There is no

place for self-deception if one is accepted of God, when he believes he is accepted. But that many will go through life deceived, our Saviour plainly says. "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven."—Matt. 7 : 21. But to teach that one must believe he has received the blessing of pardon or of purity *in order* to receive it is grossly absurd for the following reason : If he believes that he has received *in order to receive*, then it follows that he has not yet received. That is, *he must believe a lie as a means* of receiving the blessing of the Lord upon his soul. But God gives no encouragement either in nature or in grace, to believe a lie. A man may believe that there is gold where there is none, but he will not find it though he dig for it ever so diligently.

3 Saving faith is a voluntary trust or reliance of the soul upon the death and intercession of Christ for acceptance with God. When convinced, one must believe, but he may still refuse to *trust*. Belief rests upon evidence; trust upon the will. Thus faith that saves involves an act of the will. Unbelief is *damning* because unbelief is chosen. We are commanded to believe, that is trust, act upon the truths we admit, because we can do it; or we can refuse to do it. All rests upon our own decision. No one who believes in God can doubt the promises of God. But he can, in his life, place reliance upon them or not, just as he determines. Because faith in God is voluntary, men are rewarded

for exercising it and condemned for the want of it.

Saving faith presupposes repentance. God promises pardon only to those that repent. When one is conscious that he is still holding on to his sins he can not rely upon God to forgive, for he *knows* he is not in a condition to be forgiven. No one really believes that he can deceive the Almighty. Those who are holding on to their sins may profess to have the strongest faith. They may really think they have it. This was the case with the Pharisees in our Lord's time. They said they were the children of Abraham. They had no doubt about their being in a gracious state, yet our Lord said to them, "Ye are of your father, the devil." So in our day there is presumption where there should be penitence.

Saving faith is found only in connection with entire consecration to God. There must be no holding back, no mental reservation on the part of any person who would find acceptance with God. The work of salvation wrought in us is the work of the Holy Spirit. He works in us as long as we work out. As we take a step forward he leads us on another step. He always bears witness to his work. When we are thus in the light of the Spirit, conscious that we are fully, in every particular for all coming time, given to God, we are enabled by the same Spirit to believe that he accepts us. The soul instinctively cries out :

"I am my Lord's and he is mine;
He drew me and I followed on,
Charmed to confess the voice divine."

But as long as one is holding on to sin in any form—to pride or anger, or love of the world, it is impossible for him to exercise saving faith. One of the least things, as men reckon, in the way of one's salvation is the love of praise. Rarely, indeed, is it mentioned as a hindrance to obtaining salvation. Yet our Lord says, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only.—John 5 : 44. That a love of receiving honor from men renders it impossible to exercise saving faith, the Saviour most plainly declares in this passage. It hardly admits of being misunderstood. Why do professed Christians dress as God forbids,—put on "gold and pearls and costly array," unless it is to solicit honor from men? Why is there expended on church edifices many times the amount necessary to secure the same conveniences, if it is not to receive honor from one another?

A candid searching of the scriptures would show that much which passes current for faith is downright presumption. While we lay great stress upon faith, we must see to it that the faith which we profess to have, is of a kind that will bear the strain to which it must be subjected. Does it hold us in the hour of temptation? Does it lead us to keep the hardest commands of God? Does it make us fruitful in good works? *For as the body without the Spirit is dead, so faith without works is dead also.—Jas. 2 : 26.*

God loveth a cheerful giver.

EPITOME OF WESLEY'S SERMONS.

BY REV. A. SIMS.

SERMON ELEVENTH.—The Witness of the Spirit (Discourse Second).

What is the witness of the Spirit? It is a testimony given by the Spirit. What He testifies is, that we are the children of God. The immediate results of this testimony are the fruits of the Spirit. An inward impression on the soul, not by an outward voice, not always by a text, (the indirect witness,) is a conclusion drawn partly from the word of God, and partly from our own experience. The word of God says every one who has the fruit of the Spirit is a child of God; experience, or inward consciousness, tells me that I have the fruit of the Spirit; therefore, I am a child of God. The fruit springs from this testimony—not always in the same degree, neither is the testimony itself always equally strong and clear.

The plain, natural meaning of the text is, there is a *direct* testimony of the Spirit. The testimony of our own spirit is the consciousness of the fruit of the Spirit. "God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father." This witness or testimony must be antecedent to our own. Penitents can not be satisfied with any thing less than the direct testimony of the Spirit; they must have a *divine* testimony before they can be happy. The testimony of worldly but sincere men brings them no consciousness that they are forgiven, no knowledge that they are the children of God. This fact shows the need of a direct testimony.

First objection: Experience is not sufficient to prove a doctrine which is not founded on Scripture.—But this doctrine is founded on Scripture, and experience confirms it; and because others have vainly imagined that they possessed this testimony is

no reason why others can not possess it. The fruit of the Spirit is not the witness of the Spirit; because there is a total absence of the fruits of the Spirit when the direct witness is first given.

Second objection: The design of the witness contended for is, to prove that the profession we make is genuine; but it does not prove this.—The proving of this is not the design of it. It is designed to assure those to whom it is given that they are the children of God.

Third objection: One evangelist says, "Your Heavenly Father will give the Holy Spirit to them that ask him. Another says, or calls the same thing, good gifts, thus demonstrating that the Spirit's way of bearing witness is by giving good gifts.—But in neither of these texts is anything said about bearing witness.

Fourth objection: The Bible says "The tree is known by its fruits," "prove all things," "try the spirits," "examine yourselves." The direct witness is never referred to in the book of God as a single witness, but as connected with the other.

Fifth objection: The direct witness of the Spirit does not secure us from the greatest delusion.—To secure us from all delusion God gives us two witnesses that we are his children, and while they are joined we cannot be deluded.

Sixth objection: You own the change wrought, as a sufficient testimony unless in the case of severe trials, such as that of our Saviour upon the cross; but none of us can be tried in that way.—We may be tried in such a manner that it will be impossible for us to keep our filial confidence in God without the direct witness of the Spirit.

Seventh objection: The greatest contenders for it are some of the proudest and most uncharitable of men.—Perhaps some of the hottest contenders for it are both proud and

uncharitable, but many of the firmest contenders for it are eminently meek and lowly.

Inference: Let none ever presume to rest in any supposed testimony of the Spirit, which is separate from the fruit of it, and let none ever rest in any supposed fruit of the Spirit without the witness.

SERMON TWELFTH.—The Witness of our own Spirit. "For our rejoicing is this, the testimony of our conscience."—1 Cor. 1 : 12.

I. What is conscience?

1. A faculty or power implanted by God in every soul that comes into the world, of perceiving what is right or wrong in his own heart or life, in his tempers, thoughts, words, and actions. The rule of the heathen is the law written on their hearts. The rule of Christians is the Bible; that is, their conscience is directed by this rule. We must have a right understanding of the word of God.

2. A true knowledge of ourselves.

3. An agreement of our hearts and lives with the written word of God.

4. An inward perception of this agreement with our rule, which habitual perception is a good conscience. There must be saving faith in Christ as the foundation of that good conscience. "We have had our conversation," means our whole deportment, every inward, as well as outward circumstance, whether relating to soul or body. "In the world among the ungodly," "In simplicity and godly sincerity." Simplicity and a single eye, synonymous terms. We are simple of heart when the eye of our heart is singly fixed on God. The difference between simplicity and sincerity seems to be chiefly, this simplicity regards the intention itself; sincerity the execution of it. It implies more than truthfulness, namely, that we speak and do all to the glory of God, and that all our words and actions are actually conducive thereto. This is godly sincerity, or the sincerity of God. It is called godly sincerity to

distinguish it from the sincerity of the heathen. "Not with fleshly wisdom," not by any natural strength of understanding, but by the grace of God, namely, "by the power of the Holy Ghost, who worketh in us, both to will and to do."

II. Such is the ground and nature of the Christian's joy that he has such a testimony.

1. It is not a natural but a divine joy.

2. This joy does not arise from any blindness of conscience from his not being able to discern good from evil, he had not this joy till the eyes of his understanding were enlightened.

3. It does not arise from any dullness or callousness of conscience. Christian joy is joy in obedience. We rejoice in walking according to the covenant of grace in holy love and happy obedience.

SERMON THIRTEENTH.—Sin in Believers. "Therefore if any man be in Christ, he is a new creature."—2 Cor. 5 : 17.

Church of England, Greek and Romish, all believe the doctrine of sin in believers. Count Linzendorf believed the opposite. By sin I here understand inward sin; any sinful temper, passion, or affection. The question is not concerning outward sin. No, but this: Is a justified or regenerate man freed from all sin as soon as he is justified, so that there is no sin in his heart? St. Paul says the contrary. In describing the state of believers in general he says, "The flesh lusteth against the Spirit, and the Spirit against the flesh." Again, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." Again in Revelation, "Strengthen the things which remain that are ready to die." "Cleanse yourselves from all filthiness of the flesh and spirit." This doctrine that there is no sin in a believer is contrary to the experience of God's children. Christ can be in the same

heart where sin is; otherwise it never could be saved therefrom. He can not reign where sin reigns, neither will he dwell where sin is allowed. But he is and dwells in the heart of every believer who is fighting against all sin. One says, "I felt anger to-day." Must I reply, then you have no faith. Such an answer would grieve him, and perhaps cause him to give up his confidence.

First argument in favor of the doctrine: "That which is born of the Spirit is Spirit" is altogether good.—The text affirms this and no more, that every one who is born of the Spirit is a spiritual man, and so he may be, and yet not be altogether spiritual. The Christians at Corinth were still in part carnal; their hearts were truly yet not entirely renewed. A man may be partly renewed. Every babe in Christ is holy, yet not altogether so. He is saved from sin, yet not entirely. It remains though it does not reign. That believers are delivered from the guilt and power of sin we allow. That they are delivered from the being of it we deny. But Christians are reconciled to God. Now this could not be if the carnal mind remained.—We are reconciled to God through the blood of the cross, and in that moment the corruption of our nature which is enmity with God, is placed beneath our feet. The flesh has no more dominion over us, but it still exists and it is still in its nature, enmity with God, lusting against the Spirit. Resentment of an affront is sin. This has existed in me a thousand times, yet it did not and does not reign. If the resentment I feel is not yielded to even for a moment, there is no guilt. There is the remains of sin without either guilt or power.

SERMON FOURTEENTH.—The Repentance of Believers. "Repent ye, and believe the gospel."—Mark 1:15.

I. In what sense are we to repent. Repentance here means our knowl-

edge of ourselves as sinners, even though we know we are children of God, a conviction of sin remains in our heart, namely, pride, self-will, love of the world, desire of the eye, pride of life, or a love of praise, fear of dispraise, jealousy, envy, resentment, revenge, covetousness; a conviction of this sin remaining in their hearts is the repentance which belongs to them that are justified; a conviction that sin also cleaves to our actions and conversation. And supposing a Christian is very watchful, yet does he not often slide into inconsistencies? Again, sins of omission. A conviction of their guiltiness is also another branch of that repentance which belongs to the children of God. It is true there is now no condemnation to them that are in Christ Jesus, that believe in him and in the power of that faith, walk not after the flesh, but after the Spirit. But they feel themselves still deserving of punishment, although through the blood it is turned away from them; but what they deserve does not come upon them, because they have an advocate with the Father. A conviction of their utter helplessness is yet another branch of this repentance, that is, that they are not able of themselves to do any good, to resist any evil, or to deliver themselves from that guiltiness or desert of punishment where we are still conscious, yet we may by the Spirit mortify the deeds of the body. In this sense we are to repent after we are justified. We must be sensible of our disease.

II. Believe the gospel, the glad tidings of great salvation, that Jesus is able to save you from all the sin that remains in your heart and that cleaves to your actions and words. "Then will I sprinkle." Believe that he is both able and willing to save you. How? By repentance we feel the sin remaining in our heart. By faith we receive the power of God in Christ, purifying our hearts. The

above shows that we are not wholly sanctified when we are justified.

First lesson: The mischievousness of that opinion that we are wholly sanctified when we are justified.

Second lesson: A deep conviction that we are not yet whole, shows beyond all possibility of a doubt the absolute necessity of a farther change.

Third lesson: A deep conviction of our utter helplessness, teaches us to live upon Christ by faith that we may derive strength, and also a conviction of our demerit is absolutely necessary to our seeing the full value of the atoning blood.

ALONE WITH GOD.

How the Lord Jesus, our great Exemplar, loved to be alone with his Father! He escaped away from the crowds that followed Him, and sought in seclusion to commune with God. "He withdrew himself into the wilderness, and prayed" Luke 5. 16. The peculiar form of the verb indicates that it was his habit. Other explicit statements confirm this. See Matt. 14. 23; Mark 1. 35, 6. 46; Luke 4. 42, 6. 12, 9. 18; John 7. 53, 8. 1. Now on some lonely mountain, then in the declivities of Olivet and Gethsemane, then in the savage solitudes of the desert, he was rapt in adoring contemplation, as midnight brooded over his prostrate form. Thus was his human spirit soothed and strengthened. He was better enabled to endure the contradiction of sinners against himself. Amid the privations, the conflicts, the sufferings of his earthly career, it cheered him to shut out the world, to look away to heaven, to pour out his soul to God. He was nerved for all he had to endure by the sacred and blessed influences that came upon him as he was alone with God.

Is it not most needful that we

should, at the beginning of another year, and indeed always, remind ourselves of this habit of Jesus, and copy it? We lead a life of toil and stir, of bustle and excitement. Business in these days necessitates the utmost dispatch and energy and strain. Social life is anything but calm. Even in the religious life there is something of a whirl; what with public meetings, committees, conferences, and the like, professing Christians may breathe an atmosphere of perpetual excitement. Is there not an urgent call to what may counteract unhappy tendencies? Ought we not to take care that the dust thus raised does not hide unutterably important interests from our view, and that this "loud stunning tide" does not altogether drown the "still small voice"? Much in our character that is of the last importance can only be secured and perfected in privacy, by thought and prayer. We must not, cannot, do without retirement for communion with our own hearts, with things eternal and unseen, and with God.

Only by such devout retirement is *self-recollectedness* gained. "Without interior peace there is no such thing as true religion." To secure this peace, to keep the spirit calm, to have ever a sober, vigilant mind, to possess the soul in patience, is of the highest moment. Then dangers are avoided, temptations are repelled; duties are discharged, not distressfully, but with a free heart; the lesson of the hour is learned. We become receptive of all the holy influences with which the good Spirit surrounds us. But how can a collected frame be acquired and maintained if we live always in the presence of others, and are tossed to and fro by a multitude of things? To get ourselves fully in hand, we must often be alone with our own souls and with God. There is need for acquiring this mastery over ourselves an oft-recurring season of

freedom from disturbing forces. Only can we keep ourselves from being "careful and troubled" by the many things around, and thus being betrayed into hasty speech and unbecoming conduct, by leaving them now and again at the Master's feet.

Only in retirement can *errors, miscarriages, and failings* be detected and remedied. When the gallant ship returns from her long or stormy voyage, she is put into dock and overhauled. Then, if needs be, her bulwarks are strengthened, her gaping seams calked, her rigging repaired, and all made right and trim. But for this, what disasters might occur! And can we be continually out on life's rough sea, buffeted by its waves, and exposed to the stress of such weather as sometimes comes, without being in danger of damage and loss? If Satan can keep us so busy about lawful things that we have no time to mark what impairs the inner life, so mixed up with others that we seldom commune with ourselves and with God, he has not much else to do. If we are engrossed with cultivating the field of the world, and have to say, "Mine own vineyard have I not kept," then assuredly will weeds spread and grow, briars and thorns spring up, and its hedges be broken down.

Alone with God, *the power of the soul will be recruited*. We know how utterly impossible it is for the physical organization to be maintained in vigor without recurring rest. Sleep must restore the vital energy, and fill up the reservoir of nervous force. And do not our souls need as much, seasons when they can come to the great Source of spiritual life and strength? In such hours, we must, as far as may be, escape from all other beings and influences. Nothing, no one, should come between us and our God. We must often leave the haunts of men and the pursuits of earth. We must go where the glare of this world does not

dazzle, nor the din of human affairs distract, where we can breathe a purer air, and feel a holier influence stealing into the soul.

In devout retirement, "secret intercourse with God," are *spiritual blessings received*. Not in the troubled but the still night does the dew most copiously fall. And it is when all is quiet in a man that the grace of the Spirit most richly comes to him. The choicest gifts of Heaven are altogether missed by him who turns not aside from earthly scenes and pursuits. "Truth," said Woolaston, "is the daughter of silence, of meditation, and of thoughts often revolved." Heavenly truth, a treasure untold, and better than rubies, is only found by the man who *waiteth*, away from the stir and tumult of the world, at Wisdom's gates. How it is possible to discern the beauties of the Bible, and realize its hallowing truth, unless we linger over it? Nowhere is the sweet love of kindred formed so much as in English homes, and this is owing in great part to their privacy. So the preciousness of Jesus is never found out by those who are unwilling to leave all other company to be alone with him. When the garish light of this world is shut out, his ineffable beauty is beheld. When the noises of earth are silenced, the more than heavenly music of his voice is caught by the hushed and adoring spirit. By intimate and frequent intercourse with him we receive the clear, deep impress of his image. Where are right judgments formed, holy desires enkindled, the things unseen beheld, but away from the world? Godly deeds are like the sweetest flowers; they blossom in sheltered nooks. The river rises in secluded glens or on the lonely mountain side; and the springs of piety gush forth far from the busy haunts of men, alone with God. *Rev. J. Hartley in King's Highway.*

"SUCH WERE SOME OF YOU."

BY REV. JOHN HARDEN.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye were washed, but ye were sanctified, but ye were justified, in the name of the Lord Jesus Christ, and in the Spirit of our God."—1 Cor. 6 : 9, 11.

The Church at Corinth was in great need of a faithful and wise pastor. They needed regular instruction in the word of the Lord, such as those only can give who have themselves been instructed, and who are giving themselves entirely to the word of God and to prayer. They needed the union that comes from a Church's having a pastor of its own to stand in the midst of it as its example. In the absence of a pastor, or to supply what was lacking; the apostle Paul, by whose ministry they had first heard of the Lord, wrote to them this epistle.

The various classes of Corinthian society were well represented in the Church. There were some of the vilest as well as some of the most conscientious; some of the intelligent as well as some of the ignorant. There were many shades of taste, some preferring one style of preacher and others another. And being, doubtless, a large church, to say the least their elders must have had their hands full.

Some of the knowing ones exercised, especially in eating meat sacrificed to idols, what they were pleased to call their liberty. They were even puffed up with their

knowledge and walked not charitably. Their more conscientious, but less knowing brethren, who could not exercise such liberty without falling under condemnation, were grieved; and some of them were emboldened to act against their own conscience, and thus caused to stumble. Hence the frequent use in this epistle of the words "know" and "knowledge." "Know ye not," writes the apostle, "that the unrighteous shall not inherit the kingdom of God?"

Can it be possible that you, who know so much in other matters, are excusable in this case on the ground of ignorance?

Nominal Christians, apt to know their liberties but slow to learn the weightier matters of the law, are not all dead yet. They are skillful at making fine points but lack the wisdom that cometh from above. They are often orthodox in theory, and inapproachable for the multitude of their words and the perfection of their profession; but they are never known to have much of power. How appropriate to such is the apostle's admonition, "Be not deceived." While they think they have admirably justified their conduct, they have woefully deceived themselves.

I. But notice some peculiarities in this list of characters to be excluded from the kingdom of God.

1. *Idolaters are closely connected with fornicators and adulterers.* Idolatry was the "hot bed" of all impurity. Being a false religion it was impossible that it should elevate, refine, and purify human nature. They had their religious services and assemblies, and brilliant occasions in their estimation they were; but they could afford only pleasure to the natural, unregenerate man. They loved the creature more than the creator. "They sat down to eat and drink and rose up to play." Fornication and adultery would

soon follow such familiarity and excess of pleasure.

There is a lesson in this for us. The frequency of these forbidden acquaintances should cause us to learn it. The literal image of Ashtoreth is not essential to the existence of the evils that attended her worship. Pleasure as a pursuit leads directly to prostitution, the climax of carnal joys. Hence, the crimes attending the ball-room, the skating-rink, and all places of amusement where the sexes, young or old, worship together at the shrine of pleasure.

2. *Effeminate persons are found in very bad company.* The modern "dude" is a good specimen. The effeminate are those tender, womanish souls that will endure no pains or hardships to acquire self-control and magnanimity. They have a fondness for woman, or are inordinately affectionate. They will resist no temptation to gratify their senses. They will stay by their fires rather than brave a storm to reach a prayer meeting. They are good judges of woman's wear and work, and prefer to be in the kitchen with the cooks to being in the harvest field with the tanned faces and brawny arms. "Gird up the loins of your mind" and read what Pollock says:

"Great day of termination to the joys
Of sin! to joys that grew on mortal boughs,
On trees whose seed fell not from heaven,
whose top
Reached not above the clouds. From such,
alone,

The epicure took all his meals. In choice
Of morsels for the body, nice he was,
And scrupulous, and knew all wines by smell
Or taste, and even composition knew
Of cookery; but grossly drank, unskilled,
The cup of spiritual pollution up,
That sickened his soul to death, while yet his
eyes

Stood out with fat. His feelings were his
guide.

He ate, and drank, and slept, and took all
joys,

Forbid and unforbid, as impulse urged
Or appetite, nor asked his reason why.
He said he followed Nature still, but lied;
For she was temperate and chaste, he full
Of wine, and all adultery; her face

Was holy, most unholy his; her eye
Was pure, his shot unhallowed fire; her lips
Sang praise to God, his uttered oaths profane;
Her breath was sweet, his rank with foul de-
bauch.

Yet pleaded he a kind and feeling heart,
Even when he left a neighbor's bed defiled.
Like migratory fowls that flocking sailed
From isle to isle, steering by sense alone,
Whither the clime their liking best beseeemed,
So he was guided, so he moved through good
And evil, right and wrong, but ah! to fate
All different: they slept in dust, unpained;
He rose, that day, to suffer endless pain."

3. *The covetous man, also, and the extortioner are booked for the kingdom of darkness along with the adulterer and drunkard.* What a picture is this! Grouped outside the kingdom stands the man who

"A chosen villian was at heart,
And capable of deeds that durst not seek
Repentance,"

who looked on woman's loveliness

"And with desire
Unhallowed burning, to her ear addressed
Dishonest words: 'Her favor was his life,
His heaven: her frown his woe, his night, his
death;'"

the man who drank his pleasure till
"out of the depths" he cried, "The
waters have gone over me," who
bears "the piteous spectacle of his
own ruin," whose eye is feverish,
"feverish with last night's drinking
and feverish looking for to-night's
repetition of the folly;" and the man
who preferred gold to goodness, who
neglected the house of God for the
counting-house, who took advantage
of the law against his neighbor's
right or brother's need, and called it
business, who would not be content
wherein God had placed him but
even longed for more and better.

"Of all God made upright,
And in their nostrils breathed a living soul,
Most fallen, most prone, most earthly, most
debased;

Of all that sold Eternity for Time,
None bargained on so easy terms with death.
Illustrious fool! Nay, most inhuman wretch!
He sat among his bags, and with a look
Which hell might be ashamed of, drove the
poor

Away unalmsed, and midst abundance died,
Sorest of evils! died of utter want."

II. *Notice the success of the gospel in reaching the lowest classes.*

I. "Such were some of you." So
the vilest of the vile came to hear Paul

preach at Corinth. Look! You can see them coming. You can tell them by their appearance. But see how those respectable, clean Jews move along to get a comfortable, clean place to sit. Some of them act as though they would never come back again if they get out alive. The idea of permitting such polluted sinners to attend church with decent people! But see! they come forward as penitents, and Paul goes down on his knees to teach them how to pray. O if those fastidious, effeminate souls could see with what joy the angels look into such a scene! Nay, if they could only once taste the missionary's joy while thus pulling men out of the fire! There is much of this work to do yet. Paul didn't get them all converted. But such only can do this work as have learned to reckon themselves the chief of sinners.

2. "But ye are washed." And *the vilest of the vile were fully, powerfully, genuinely saved under Paul's preaching at Corinth.*

a. "Washed." "In the days of Noah eight souls were saved through water: which also after a true likeness doth save you, even baptism, not the putting away of the filth of the flesh, but the interrogation [inquiry, appeal] of a good conscience toward God, through the resurrection of Jesus Christ."—1 Pet. 3 : 20, 21. Doubtless such an experience on the inside produced a corresponding change on the outside, as is fully implied in that they "were sanctified;" but a washing off of the filth of the flesh and a putting on of better clothes, and a moving in better society is not salvation. They "were buried with him [Christ] through baptism into death: that, like as Christ was raised from the dead through the glory of the father, so they also might walk in newness of life."—Rom. 6 : 4.

The marginal reading of the revised version indicates the active

and interesting part these subjects of baptism take in the matter: "But ye washed yourselves."

b. "Sanctified." In the sixth chapter of the Epistle to the Romans, the apostle, having spoken of the nature of the spiritual washing, says, "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof; neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For as ye presented your members as servants to uncleanness and to iniquity, even so now present your members as servants to righteousness unto sanctification." Having been brought into a state where they could apprehend and appreciate "the mercies of God, they presented themselves a living sacrifice, holy, acceptable to God," as a part of their "spiritual worship."

c. "Justified." Justification is a great and grand thing to a condemned man. It includes much—more than a penalty set aside and life instead of death. He realizes that the one grant of pardon covers his entire existence and embraces all the desired privileges, upon condition of unending obedience and loyalty. It is not a shrewd contrivance for present release, leaving the pardoned at liberty to lead what manner of life he pleases. His pardon is his title to life, all the privileges of life, and all that is necessary to qualify him for attaining to and enjoying the highest ends of life. How any can claim a right to the kingdom of God upon the title of justification and still refuse to wash themselves and sanctify themselves is indeed a mystery.

d. "In the name of the Lord Jesus Christ, and in the Spirit of our God." The Name and the Spirit! JESUS CHRIST and the HOLY GHOST! In

this Name are all pardons granted, and in this almighty Agent are all natures renewed.

THE RELIGION OF TO-DAY.

BY A SOJOURNER.

"Theology," we are told, is "the science of God;" "Bibliology, the science of Scripture. I regard both terms as irreverent, if not blasphemous, and both peculiarly offensive to the Holy Spirit. They savor of unholy trafficking or huckstering in divine things, and afford opportunities to scientific worldlings, who know no more about God than a worm knows about astronomy, to ventilate their opinions and theories before pupils who are manufactured, so to speak, by the wholesale into teachers of Christianity. And what wonderful teachers hosts of them are! Teachers and writers of Christianity they may be, as Gibbon was a writer of Roman history, Macaulay of English history, and Bancroft of the history of the United States; but preachers of Christ in the apostolic sense of the word, they certainly are not. The epithets employed to denominate some of them are quite characteristic. We hear of them as "fine pulpit orators," "pulpit educators," "men of culture," "men abreast of the literature of the day," "men of influence"—often political or partisan rather than holy ministerial influence. They are spoken of as "five thousand dollars, ten thousand dollars, twelve thousand dollars, fifteen thousand dollars, and some of them rank as high as twenty-five thousand dollars a year preachers."

A number of these dignitaries drive a thriving business in popular lecturing tours, convulsing audiences with equivocal jokes and funny stories, when they are free from the restraints of their Sabbatic and priestly services. Nor do they lack magnet-

ism or power to "draw" full houses to their respective churches, ostensibly to worship God; but, judging from the deportment of a vast number of their hearers, when conversing in groups after the sermon, God is not in all their thoughts. For, instead of such exclamations as the following: What a Saviour! What amazing love! What a blessed gospel! What must I do to be saved?—one hears such expressions as: What a man! What a voice! What elegant gestures! What a sermon! What classical illustrations! etc. Is it any wonder that sinners are not uneasy or unhappy, and that every one seems pleased and satisfied with himself?

These elegant preachers with eloquent sermons assume that their people "are rich and increased in goods, and have need of nothing." "Like priest, like people." And so the church "wags on," the world in the church and the church in the world. One noted preacher, it is said, in that large city, New York, highly gifted in almost every branch of intellectual, theological and oratorical power, and ministering to an unusually large and influential body of people, needs the refreshment and relaxation of the theatre on Saturday nights to invigorate his powers for Sabbath work. He feels so often depressed that he considers it necessary and proper to betake himself to that house of comfort (!) in order to obtain such an uplift as will enable him to discharge the duties of his ordination vows!

"They all seek their own, not the things which belong to Christ Jesus." "O righteous Father, the world hath not known thee!" How sad, how very sad, that this solemn lamentation is so true, not only of the world, but of that, also, which calls itself the church.

HE that winneth souls is wise.

THE WAY OF THE LORD.

BY W. K. LA DUE.

A road must be prepared before it is good for use. The completeness of its preparation should be in proportion to the value of its travel. Roads leading to small settlements receive little attention. Roads leading through populous districts and large towns receive much attention. You could not safely transport costly and delicate materials over rough roads. Railroads are prepared with great care for the transportation of passengers and freight. First, the route is surveyed; then, the way is leveled; then, the ties are laid, and the rails placed accurately upon them. The most careful attention is paid to the condition of the road-bed.

The preparation of the Way of the Lord must be in proportion to the value of its travel. Who travel over it? The Lord himself, and immortal souls whom he is conducting to his kingdom. What is the character of God? He is a being of infinite holiness. What preparation does he demand for his Way? A perfect preparation.

1. A careful survey of the entire route. "Consider how great things he hath done for you."—1 Sam. 12: 24. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*"—Phil. 4: 8. It generally happens that those who thus survey this route have their minds strongly drawn to the consequences of taking a wrong course in the construction of the road. "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity."—Ps. 125: 5.

2. A complete leveling of the way; or complete submission to the will of God. Herein lies the chief difficulty. The leveling of the road is often exceedingly hard; but it is altogether indispensable. There is a peculiarity here. Mountains cannot be tunneled: they must be removed. Valleys can not be bridged: they must be filled up. This is necessary that it may accord with God's plan: "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." Isa. 40: 4.

3. The actual laying of the road to "the Celestial City." This laying of ties and rails, or "faith in God," commences in the heart of the believer and proceeds to the riven side of the Lamb of God. And here is another peculiarity. This part of the work is instantaneous. But stranger still, the very instant the road is laid the Lord himself, in the person of his Spirit, travels the entire length of the line and enters the place of its departure; thus placing his seal upon the whole work. This indeed is very necessary; for without this seal we may well doubt if the way is prepared as it should be. The Lord of heaven and earth is just, and will immediately sanction all that is in accordance with his will. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. 4: 6.

But this is not all sufficient. Recks of carnality, such as uprisings of anger, pride, envy, etc., occasionally obstruct the track and make serious trouble. The cause of this trouble, (the root of bitterness), may also be entirely removed by presenting our bodies to God as "a living sacrifice," and believing that "the blood of Jesus Christ his Son cleanseth us from all sin."

All accountable beings are commanded to thus prepare the way of

the Lord. "Prepare your hearts unto the Lord, and serve him only."—1 Sam. 7:3. "Prepare ye the way of the Lord, make his paths straight."—Matt. 3:3. "Thou shalt be perfect with the Lord thy God."—Deut. 18:13. For a description of this way in its perfection you are referred to the last three verses of the thirty-fifth chapter of Isaiah.—"And an highway shall be there, and a way, and it shall be called a way of holiness; the unclean shall not pass over it, for men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

THE FIRST AND LAST COMMUNION.

A poor idiot, who was supported by his parish in the Highlands of Scotland, passed his time in wandering from house to house. He was silent and peaceable, and won the pity of all kind hearts. He had little power to converse with his fellow-men, but seemed often in loving communion with Him who, while he is the High and Holy One, condescends to men of low estate.

Yeddie, as he was called, was in the habit of whispering to himself, as he trudged along the highway, or performed the simple tasks which any neighbor felt at liberty to demand of him. Once, when a merry boy heard him pleading earnestly in prayer, he asked: "What ghost or goblin are you begging favors of now, Yeddie?" "Neither the one nor the tither, laddie;" "I was just having a few words with him that neither yoursel' nor I can see, and yet with him that sees the baith o' us!"

One day Yeddie presented himself in his coarse dress and hob-nailed shoes before the minister, and, making a bow much like that of a wooden toy when pulled by a string, he said: "Please, minister, let poor Yeddie eat supper on the coming day with the Lord Jesus."

The minister was preparing for the observance of the Lord's Supper, which came quarterly in that thinly-settled region, and was celebrated by several churches together; so that the concourse of people made it necessary to hold the services in the open air. He was too busy to be disturbed by the simple youth, and so strove to put him off as gently as possible. But Yeddie pleaded: "O minister, *if ye but kenned how I love him*, ye would let me go where he's to sit at table!" This so touched the minister's heart that permission was given for Yeddie to take his place with the rest.

As the service proceeded, tears flowed freely from the eyes of the poor "innocent," and at the name of Jesus he would shake his head mournfully and whisper, "But I dinna see him." At length, however, after partaking of the hallowed elements, he raised his head, wiped away the traces of his tears, and, looking in the minister's face, nodded and smiled. Then he covered his face with his hands and buried it between his knees, and remained in that posture till the parting blessing was given and the people began to scatter. He then arose, and with a face lighted with joy, and yet marked with solemnity, he followed the rest.

One and another of his own parish spoke to him, but he made no reply until pressed by some boys. Then he said: "Ah! lads, dinna bid Yeddie talk to-day. He's seen the face o' the Lord Jesus among His ain ones. He got a smile fro' His eye and a word frae His tongue; and he's afeard to speak lest he lose memory o't; for its but a bad memory he has

at the best. Ah! lads, lads, I ha' seen Him this day that I never see'd before. I ha' seen wi' these dull eyes *yon lovely man*. Dinna ye speak, but leave poor Yeddie to his company.

When Yeddie reached the poor cot he called "home," he dared not speak to the "granny" who sheltered him, lest he might, as he said, "lose the bonny face. He left his "parritch and treacle" untasted; and, after smiling on and patting the faded cheek of the old woman, to show her that he was not out of humor, he climbed the ladder to the poor loft where his pallet of straw was, to get another look and another word "frae yon lovely man." And his voice was heard below, in low tones: "Ay, Lord, it's just poor me that has been sae long seeking ye; and now we'll bide thegither and never part more! Oh, ay! but this is a bonny loft, all goold and precious stones. The hall o' the castle is a poor place to my loft this bonny night!" And his voice grew softer and softer, till it died away.

Granny sat over the smouldering peat below, with her elbows on her knees, relating in loud whispers to a neighboring crone the stories of the boys who had preceded Yeddie from the service, and also his own strange words and appearance. "And beside a this," she said in a whisper, "he refused to taste his supper—a thing he had never done before, such a fearful appetite he had! But to-night, when he came in faint wi' the long road he had come, he cried: 'Na meat for me, Granny; I ha' had a feast which I will feel within me while I live. I supped wi' the Lord Jesus, and noo I must e'en gang up the loft and sleep wi' him.'"

When the morrow's sun arose, Granny, unwilling to disturb the weary Yeddie, left her pillow to perform his usual tasks. She brought peat from the stack, and water from the spring. She spread her humble

table, and made the "parritch;" and then, remembering that he went supperless to bed, she called him, from the foot of the ladder. There was no reply. She called again and again, but there was no sound above except the wind whistling through the openings in the thatch.

She had not ascended the rickety ladder for years; but her anxiety gave strength to her limbs, and she soon stood in the poor garret which had long sheltered the half-idiot boy. Before a rude stool, half sitting, half kneeling, with his head resting on his folded arms, she found Yeddie. She laid her hand upon his head, but instantly recoiled in terror.

The heavy iron crown had been lifted from his brow, and, while she was sleeping, had been replaced with the crown of the ransomed, which faded not away. Yeddie had caught a glimpse of Jesus, and could not live apart from Him. As he had supped, so he had slept,—with Him.

A deep awe fell on the parish and the minister, at this evident token that Christ had been among them; and the funeral of the idiot boy was attended from far and wide. A solemnity rarely seen was noticed there as if a great loss had fallen on the community, instead of the parish having been relieved of a burden.

Poor Granny was not left alone in her cot, for He who had come thither after that last supper with Yeddie was with her to the end.

MEN usually get converted to the standard of piety that is held up in the preaching to which they listen, and the testimony which they hear, and the lives of the representatives of Christ with whom they are familiar. How important then that the Church should be pure! To secure this, strive with the utmost diligence.

KEEP in close union with the Lord.

GATHERED FRAGMENTS.

BY MRS. D. A. CATTON.

"Unbelief is the primitive cause and source of all sin, and whenever the devil can succeed, either in getting away the Word from the heart, or in falsifying it, and thus bringing the soul to unbelief, he can easily do in the end what he pleases. Such wickedness follows all false teachers, who, under the appearance of good, would pluck out the eyes of the people of God, blinding them to his word, or painting before them another god who has no existence."

"Whoever will be a follower of God, must separate himself from the world and its wickedness, must leave all consolation and help in the creature, and place his confidence only and alone in the Lord."

"It is one thing to be rich, and quite another to desire riches, and bend all one's energies and efforts to that end. It is not the former, but the latter, which is in opposition to true faith, and the Divine blessing."

"The very nature of the trial which God adopts consists, in this, that he honors, to the very last, the liberty lent by him to the creature, and does not punish to destruction until the most extreme abuse of freedom has been evident."

"All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."

"It is impossible that a man who believes in the promises of God, should be forsaken. God would suffer the heavens to fall, rather than forsake his believing people."

"There is nothing which makes a man so tender and humble as the cross, affliction, and distress."

"What we often receive as a reproach, and listen to with reluctance, may contain under the rough, hard shell a noble kernel of truth, which indeed agrees with the will of God."

"To suffer wrong, and therein to

exercise patience, is always better than to revenge one's self and do wrong."

"The Holy Scriptures are a well of living water, from which a Christian may draw continually."

"In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink."

"When one can show, that he has been faithful, upright, and diligent in his office, he can stand up with a clear conscience, and assert his innocence. A good conscience and a gracious God, always gives one boldness and consolation."

"Ah, should God grant us our own way, permit us, to order our present, to arrange our future, to expend our means without consulting with him it would be no good and joyful thing to us. Whoever has, as to his way, separated himself from Him and sought afar from Him, without this wisdom, happiness, salvation, life, acts unwisely, wickedly."

"God never punishes his people without correcting grace is made also purifying grace at the same time."

"When a man's ways please the Lord he maketh even his enemies to be at peace with him."

"Whenever the word of God is to be expounded, it should be done in the way the Holy Ghost presents it, and according to the word itself, no matter whether the hearers are disturbed, alarmed, or comforted."

We confess our sins to the Lord, not indeed as if he were ignorant of them, but inasmuch as by confession satisfaction is settled; of confession repentance is born; by repentance God is appeased.

Tertullian, A. D. 195.

In the kingdom of Christ, he who is kept from humbling himself, is deprived of the exaltation which is sure to follow

THE HOLINESS ASSEMBLY.

BY REV. W. T. HOGG.

A general Assembly of Holiness teachers and workers was held in the Park Avenue Methodist Episcopal Church, Chicago, May 20th to 26th inclusive.

The Assembly was called to order Wednesday evening at 7:45 o'clock, by Rev. J. P. Brooks, chairman of the committee, who spoke as follows:

"Brethren and Sisters in the Lord: I pray the blessing of the Lord upon you. I praise him for the privilege of meeting so many of the followers of our Lord Jesus Christ.

Pursuant to the call issued by the committee we are met in this *Assembly*. Its character is that of an Assembly. The word means 'to come together.' This is a coming together of the lovers of holiness, for devotion, counsel, and work. Desiring to enjoy the communion of the dear saints of our Lord, we are gathered together.

We are then an Assembly. We have come together for the furtherance of the work in which we are engaged. I doubt not I voice the wishes of all the saints of the Assembly that there may be such a general coincidence of the views, and means, and measures for the progress of the work of holiness that in the years to come it may be an influence for good. [Responses of 'amen.'] But whatever may be our purposes there must be a spirit of mutual forbearance, the broadest charity that "thinketh no evil," that "beareth all things," believeth all things, hopeth all things, endureth all things."

We meet as a *Holiness* Assembly. An important truth is here. Holiness is unity. A unit is one; and unity is oneness. So essential is holiness to unity that there can be no oneness without holiness. The Saviour's prayer, "that they all may be

one, as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they all may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast loved them as thou hast loved me." This prayer follows the Saviour's prayer for their sanctification.

The body should be homogeneous. There should be oneness of desire, of hope, of love, and faith. In a meeting like this there should be the highest Catholicity.

Make a circle of a thousand needles, place a magnet in the center, and they would all be drawn to itself. By the attraction of love should we not all be drawn together, and all together be drawn to God? In the language of the hymn so familiar to many of us;

'Touched by the loadstone of thy love,
Let all our hearts agree:
And ever toward each other move,
And ever move toward thee.'

We meet as a *General Holiness* Assembly. We meet in the interest, not of any particular community, or state, or section. Holiness cannot be compressed into a corner, or penned in by geographical lines. You can not confine holiness to any one sect more than you can the air we breathe, or the light of the sun. Because we meet as a *Holiness* Assembly, it is general. It is general, because the issues involved are general. In the considerations of this body there should be a spirit of catholicity and forbearance.

I have no doubt that all who have met here have met for this purpose.

May this meeting be like the 'upper room' assembly at Jerusalem."

A season of prayer and testimony followed in which the presence of the Comforter was gloriously manifested. Many were touched, and

moved, and filled with the Holy Ghost. All felt as did Peter on the transfiguration mount.—'It is good for us to be here.' "

THURSDAY MORNING.

The Assembly met at 9 o'clock. The opening exercises were conducted by Rev. D. F. Carnahan. A general and very precious season of prayer followed, after which the committee on permanent organization reported. The following officers of the Assembly were elected: Rev. George Hughes, president; Rev. Aura Smith, Secretary; Rev. W. T. Hogg, assistant sec'y; Rev. S. B. Shaw, Treasurer.

The most of the forenoon session was taken up with the relation of experiences. The power of the Spirit rested on the Assembly in a wonderful manner at times. Baptists, Congregationalists, Methodists, Free Methodists, Wesleyans, and members of various other denominations, all acted very much alike under the effusion of the Holy Ghost. An altar service was held at which a large number presented themselves as seekers of entire sanctification, and and some as seekers of pardon. Some bore testimony and gave evidence of having received the fullness of the Spirit.

THURSDAY AFTERNOON.

The service was opened by Rev. F. H. Haley. The order of services was about the same as in the forenoon session, only a more abundant effusion and manifestation of the Spirit were realized. Deacon Morse a Baptist brother from Connecticut, who is a prominent manufacturer, bore testimony to the experience of sanctification with wonderful unction and power. A clearer, more ringing testimony I never heard. And such shouting and jumping for joy as our Baptist brother indulged in, could scarcely be excelled by the most enthusiastic, old fashioned Metho list. At the conclusion of

the brother's testimony a very intelligent Baptist lady, who is engaged in mission work among the fallen women of Chicago went to him and said; "Brother, can Baptists have this experience too? I never supposed it was for them. If Baptists can have holiness I want it." An altar service was held at which the Baptist lady, among many others, sought and received the refining, sanctifying power and fire. This service was in some respects like the Jerusalem Pentecost.

THURSDAY EVENING.

At 7:45, Rev. Nelson Burns of Toronto, Canada, the editor of the *Holiness Expositor* preached from John 16:7. The sermon was a clear setting forth of the superior advantages for attaining and manifesting holiness which the dispensation of the Spirit provides, as compared with former dispensations.

Rev. L. B. Kent followed in exhortation, and conducted an altar service at which the altar was filled with seekers, and some were graciously saved.

FRIDAY MORNING.

The opening exercises were conducted by Rev. J. H. Ashcraft of Washington Territory. A season of prayer was held after which Bro. Ashcraft read and commented on the first part of the 2nd chapter of Acts, emphasizing particularly the necessity of being of one accord during the Assembly, if we would see pentecostal manifestations of the Holy Ghost. An altar service followed at which nearly all present sought a renewed baptism of the Spirit.

FRIDAY AFTERNOON.

The devotional exercises were opened by Rev. Wm. Smith of Mo., who read from the fifth chapter of Matthew, calling special attention to the *shall*s of the chapter. The former part of the session was devotional, and the latter part was devoted to business.

(To be Continued.)

GOD IN ALL OUR THOUGHTS.

"Earth is crammed with heaven and every common bush 's aflame with God."

If any of you remember the difficulties that attended your acceptance of the redemption, you may take it as an earnest of what Satan will do to prevent your grasping the sanctification which is likewise offered as a free gift, and bestows on us the new life below.

When you are saved, and safe from his clutches, it is his greatest delight to prevent this attaining of joy and peace. "These souls," he says, "are lost to me for eternity, but I will torment them for time; they shall suffer, they shall never know their privileges."

Our very ministers speak the words of life and neglect the substance. I heard it from the pulpit last week, from one who would never dream that Christ will absolutely bear his sorrow and suffering or keep him "perfect as your Father in Heaven is perfect." And if you do progress a step the devil blinds you so that you do not recognize your progress in happiness or sanctity.

I witnessed lately a case of intense suffering—a spinal complaint of twelve years standing—making the strong man shriek and groan. We asked God to cure him, but it seemed too difficult for him to repose entirely upon the promises—(James 5: 14, 15, and others.) However, accepting fully myself, and only waiting God's manner of acting I left the patient to go to the mountains. On my return he told me, with the same sad expression, the same accents of anguish, with tears in his voice if not upon his face, that he was just out of a crisis which supervened the day before, worse than usual, and he talked to me for twenty minutes, about his very real pain and sorrowful state during my absence, but I had to elicit the al-

most unwilling testimony that he had not had a single attack during my absence. It is thus Satan likes to fix our thoughts upon ourselves to the exclusion of even gratitude.

It is not a very complicated thing, this new life, it is only to keep close to God, especially in little and daily things. Do not make Him an abstraction. Would you prefer to send your dearest friend, your stay and companion, to India or to keep him near you? We are always regarding our God afar off.

Some people make religion a sentiment, some all excitement, few drink of the pure source, to live.

"I tire of learning, books my patience try,
Untired to Thee I cry,
Thyself my all shalt be.
Let voice of man no more
But only Thine be heard."

"The righteous cry and the Lord heareth him and delivereth him out of all his trouble."

When the great heart of the tree beats, do you think it forgets to send the sap to its smallest leaf? But the leaf is waiting, the twig listens, and we must put ourselves in a position to receive this mighty stream of life that flows through the tree of God's universe. It means guidance, protection and profoundest love. The normal attitude of the soul should be, "Speak, Lord, for thy servant heareth," and we must put ourselves in an attitude to be impressed.

I am very fond of getting out somewhere alone with God; by the vast ocean, on the hill-tops, near a great expanse. My spirit casts off the clogs of earth, and as I never wear a watch and have to take boats and trains to return, I simply ask Him to tell me when to go, and then with perfect confidence I can "spring from the universe and plunge in Him."

I can fancy how the formalists will deride these details. Their God is an abstraction, they do not expect Him to do anything, but some

minds require the spelling of things. I confess I like to see how great things (like Faith) are spelt. What matter if God be with us?—*H. F. W. in Triumphs of Faith.*

SELECTIONS FROM JOHN FLETCHER.

BY REV. A. V. LEONARDSON.

1. Humble love becomes "all things" (but sin) "to all men", although it delights most in those who are most holy. Ye may and ought to set your love of peculiar complacence upon God's dearest children,— upon those who, like yourselves, "excel in virtue," because they more strongly reflect the image of the Lord of love, the Holy One of Israel. But if ye despise the meek, and are above lending them a helping hand, *ye are fallen from Christian Perfection*, which teaches us to bear one another's burdens, especially the burdens of the weak. Imitate, then the tenderness and wisdom of the good Shepherd.

2. Where the "loving Spirit of the Lord is, there is liberty." Keep, therefore, at the utmost distance from the *shackles of a narrow, prejudiced, bigoted, spirit*. The moment ye confine your love to the people who think just as you do, and your regard to the preachers who exactly suit your taste, you fall from perfection and turn bigots. "I entreat you, says Mr. Wesley, in his Plain Account, *beware of bigotry*. Let not your love or beneficence be confined to Methodists so called (Free Methodists) only; much less to that very small part of them who seem to be renewed in love, or those who believe your report and theirs."

3. Love is modest: it rather inclines to bashfulness and silence than to talkative forwardness. "In a multitude of words there wanteth not sin" be "therefore slow to speak,

nor cast your pearls before" those who cannot distinguish them from pebbles. Nevertheless, when you are solemnly called upon to bear testimony to the truth, and say what great things God has done for you, it would be cowardice or false prudence not to do it with humility.

4. "The ground of a thousand mistakes," says Mr. Wesley "is, not the considering deeply, that love is the highest gift of God, humble, gentle, patient love; that all visions, revelations manifestations whatever, are little things compared to love. It were well you should be thoroughly sensible of this. The heaven of heavens is love. There it nothing higher in religion; there is in effect nothing else. If you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others—"Have you received this or that blessing?" if you mean anything but more love, you mean wrong; you are leading them out of the way; you are putting them upon a false scent. Settle it then in your hearts that, from the moment God has saved you from all sin, you are to aim at nothing but more of that love described in the thirteenth of Corinthians. You can go no higher than this until you are carried into Abraham's bosom.

5. Love is humble. "Be therefore clothed with humility," says Mr. Wesley. Let it not only fill, but cover you all over. Amen. Would God the peculiar experience described above possessed all our hearts.

"We are accustomed to suppose that God's feelings toward us vary according to our own; that when we are in a lively spiritual frame of mind, he regards us with more complacency than at other times. This is not the case. The feelings with which God regards us do not fluctuate like ours."—*Payson.*

HEALING.

BY REV. WARREN PARKER.

Since I have been in Texas I have had some experience in seeing persons healed in answer to prayer. I have seen people healed of typhoid fever, flux, and other diseases when they were apparently at the point of death.

I saw a man who had a tumor on his knee, that had been growing for 23 years and had become very troublesome. The Doctors were talking about amputating the limb. It would rise at times and be larger than a water bucket. Then it would break and run nearly a bucket full. This man was healed in answer to prayer so that in a few weeks time he was walking about wearing an ordinary pair of pants, which he had not been able to do for years.

But I have anointed and prayed for others who were not healed. The promise of healing like all other promises in the Bible is conditional, and although the Lord will sometimes answer prayer as he did in the case of the quails, where it brings death, yet these are the exceptions and not the general rules.

I believe the conditions with a sinner are the same as in conversion, Jas. 5: 15. "And if he have committed sins they shall be forgiven him." God cannot forgive sins unless we first meet the conditions of repentance and faith. I believe the conditions for justification are the same as for sanctification, entire consecration and faith.

In one case where a lady got wonderfully blessed; the fever left her instantly, she shouted and praised God and said she was healed. Afterward she was ashamed to acknowledge before a scoffing husband and a worldly associate what the Lord had done for her, and she got sick again, and died in a few months.

Again I have seen others where the work of healing had evidently began and they were improving rapidly, and they would find out that we were not popular among fashionable church people,— that our names were cast out as evil. They would get ashamed of us, and the work of healing would stop. "Inasmuch as ye have done it unto one of the least of these, my brethren ye have done it unto me." "He that receiveth you receiveth me also."

Anointing with oil. I believe this is a sign of an especial covenant with God. I give this body to thee to be used in thy service alone. It strengthens the faith both of the one that anoints and the one anointed. If a person calls me to pray for him, and does not want to be anointed, I cannot pray for him with anything like the faith that I could if he was willing to be anointed. Almost invariably, the work of healing begins at the moment of the anointing. For example, a man sent for me who was suffering with a pain in his head that was almost unendurable. I poured a little oil in my hand and laid my hand upon his head. He instantly experienced something like an electric shock, and the pain was all gone. Not long ago we were called to pray for, and to anoint three young married ladies, sisters. One of them was reduced to almost a skeleton, had not been able to walk without help for some time. She had been speaking that morning of writing to her husband to give him instructions about her child, a few weeks old, what she desired him to do with it when she died. She was having chills and fever every day and was gradually getting weaker. Another had inflammation of some eight months standing and had been suffering for several weeks with a severe attack of flux; one or two of the younger children were having chills and fever at the time, and the mother was nearly sick and

worn out with toil and anxiety. Bro. Averill one of our own party was also sick, having a high fever at the time. We all kneeled down and asked God's blessing upon what we were about to do, and for the necessary preparation and faith. I then anointed the three older daughters praying for each one separately, then Bros. Averill, and Harris and my wife prayed each a short prayer. We sang two or three hymns during the service. When we got up from our knees Bro. Averill's fever was gone, and it returned no more. The mother and the two younger children got a touch from the Divine Healer, the lady who before, was not able to walk, said she felt the healing power going through her, and she knew she was healed. She got up that same day, took a chair and sat down by the fire, and refused to take any more medicine. She said the Lord had healed her, and she was going to give him the glory. At this writing she is in good health. The other mentioned above was also healed then and there. All in the house were healed but one, one that I have not mentioned only as one of the sisters. The reason, I fear, was she refused to obey the command, "Thou shalt have no other gods before me." She would not cease to bow at fashion's shrine.

The mother of this family was one of the finest women that I ever met. I fear there are but few in this dark world like her, so kind, generous and thoughtful. She had done more for us after we moved into her neighborhood than all the rest put together, and God will not let any one go unrewarded who gives as much as a cup of cold water to one of the followers of the meek and lowly Jesus.

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 "I think the happiness I enjoy is similar to that enjoyed by glorified spirits before resurrection.—*Payson.*

SPIRITUAL GIFTS.

BY HANNAH PELTON.

God is pleased to bestow upon his children Spiritual Gifts; these come direct from the giver, God. Paul wrote that we should not be ignorant concerning these "Spiritual Gifts."

There are diversities of gifts; but the same spirit; and there are diversities of ministrations and the same Lord, and there are diversities of workings, but the same God. But to each one is given the manifestations of the Spirit to profit withal." To every child of God is given a wonderful manifestation of his love, and of his power to save from sin. But we have for our consideration some special gifts "To one is given through the Spirit the word of wisdom." One who has "the word of wisdom," can expound with Divine unction the great truths of the scriptures which will prove to those who hear a savor of life or death. "To another the word of knowledge." God is pleased to bestow upon some, great intellectual gifts. They are studious, deep thinkers, and apt learners. Their understanding and exposition of the scriptures are instructive. "To another faith." It is true that no one can live a Christian life without exercise of faith, for, without faith it is impossible to please God, but it is evident that there are those who are in advance of many, who are really consecrated children of God, in the exercise of this gift. Spiritual, temporal, and physical matters are not only confided to him in child-like simplicity, but, appropriating faith, so necessary to the accomplishment of desired ends, is exercised. So that the word of our Lord is verified in their experience. "What things soever ye desire when ye pray believe that ye receive them and ye shall have them." Mark, 11: 24.

To another, "gifts of healing." There is no doubt but that this gift is bestowed upon some at this time. In every Christian land God has beacon lights, that throw out on the world of sickness and disease, the wonderful light of the truth, that "Himself took our infirmities, and bare our sicknesses." Matt. 8: 17. "Who forgiveth all thine iniquities; who healeth all thy diseases. Psal. 103: 2, 3. This gift of healing was wonderfully exemplified in the life of Dorothea Trudel. "To another working of miracles. Whoever is successful in winning souls to Christ certainly has the gift of a secret power. "And to another, prophecy."

In connection with the word prophecy, we naturally think of the foretelling of future events, but the word prophecy is often used in the sense of speaking in the power of the spirit of the things of God. "The same man had four daughters, virgins, which did prophesy." Acts 21: 9. "And to another; discerning of Spirits. What a blessing it would be to the world were the professed Christian church in that state of faith and holiness, that there might be more who would have this gift.

The worldly professor would not be considered as a godly person, far from it. There would not be so many looked up to as exemplary Christians who have a "form of godliness, but deny the power thereof." Those who have spiritual discernment are quick to discern carnality, though it is clothed in a godly religious garb. Such may prove a blessing to those who are criminally indifferent with regard to living a religion pure and undefiled. "To another divers kinds of tongues;" an aptness in the learning of languages; interpretation of tongues; readiness in the translation of languages. Probably in the apostolic era, an instantaneous gift on special occasions.

In every dispensation of the world God has been pleased to vary the

operations of his spirit to meet the demands of that dispensation, and still he proves himself, as unchangeable, human needs and wants are the same. The finished work of redemption reaches to every age.

Says the apostle; "But desire earnestly the greater gifts." "And a still more excellent way show I unto you." This more excellent way is the living in *love*. "But now abideth faith, hope, charity, these three; but the greatest of these is charity.

LIFE.

BY H. FRANK HILL.

That was a kind and curious train of providences which brought us life, and has borne us onward to the present moment. Age after age our fore-fathers toiled, and struggled, and died; but God preserved the chain of being. He knew what was coming. He suffered not a link to be broken. Many and many a time have all our interests and prospects been carried about by a single person, to whom, had any accident occurred, or death come prematurely, no such creatures as we are would have ever entered this breathing world.

Again, it may have been through ten thousand channels that our heavenly Father transmitted to us this wonderful current of life. Count back your ancestors ten generations from your four grandparents, and you have more than two thousand progenitors. Count them back twenty generations and you have more than two millions. Making all due allowance for the many ancestral links that may have intermarried and run together, still the probability is, that twenty generations ago, thousands upon thousands of our ancestors dwelt upon the earth and acted their part in life in various places, of whom, if any one of them had died before maturity, the chain of being

would have been broken, and our time would have never come to venture out upon this thrilling, throbbing, struggling, eternity-bound tide of life.

When we consider through what dingly ages the line of life has come down to us, through what vicissitudes, perils, troubles, wars, sicknesses, sufferings, griefs, it has fought and pushed its way, we can but believe that our lives were foreordained of God, and that he had a definite purpose in our existence.

Of course, it was not for us alone, that this mighty providence was carried forward, but we had our part in it. We formed a part of God's programme. He knew us, and loved us before we had a being. When we look upon ourselves in the cold light of reason, and behold what feebleness is woven into the fabric of our constitution, we are led to think that we are a mistake, that we are creatures of accident, that we are worthless, and not worthy of a thought. But faith, warm, loving faith, tells us that we are as much the objects of our heavenly Father's care as any thing in his creation; that he framed and moulded us as we are to glorify himself; that he took thought, and knew what he was doing; that we are not an excrescence or abnormal growth upon the world, but a positive force in the Almighty's plan; yea, a continuance of that vital stream which issued from the heart of God himself 6,000 years ago.

How the sympathies of God must gather around each human being as it treads the threshold of life. Life is of such moment; it is such a battle; there are so many evils to be combatted; it is such a rare thing to live well: it requires such pains-taking, such thoughtfulness to do so; there are so many issues, so many perils, such fearful consequences of wrong steps; so many temptations, so many evil influences; such stern decisions to make, if we would live

nobly, that we might almost be tempted to think that life were a calamity rather than a blessing. But when we think of Christ, and what we may be in him; of his wonderful love for us, and his willingness and ability to help us; that, through him we may overcome all temptations, and discharge all responsibilities honorably, then it is that we realize what a privilege it is to live.

Thanks be to God that the time came, in his all wise providence, that we lived! Sweet life! What will not a man give in exchange for his life? With what pleasing faculties hath the Almighty gifted us! Though not great, yet through them we are capable of comprehending something of his character, and of that wonderful nature which he has spread so lavishly around us. What curious sensations are ever causing our spirits to vibrate, and sway to and fro! What loves, what hates, what hopes, what fears, what joys, what sorrows, what lofty aspirations or what low desires, what sordid selfishness or enlightened ambitions, are perpetually swelling the tide of life's pleasures and powers, or diminishing the current of its energies.

How sweet it is to have all the wild powers of our being brought into subjection to the will of Christ, and only act for him. He came into the world that we might have life, and have it more abundantly. To partake of that spiritual life, to have Jesus embosomed in our affections, to live for him, is to cause the stream of our life to move forward in a deep and mighty current, yea, we shall overflow our banks and fertilize all the lands through which we pass.

I have done nothing myself. I have not fought, but Christ has fought for me; I have not run, but Christ has carried me; I have not worked, but Christ has wrought in me; Christ has done all.—*Payson.*

THE CHRISTIAN'S PRIVILEGE.

BY MRS. D. A. CATTON.

It is his privilege to be a partaker of the Divine nature—to know that his name is written in the Lamb's book of life—that he has a clear "title to an inheritance which is incorruptable, undefiled, and which fadeth not away," and "that he is an heir of God, and a joint-heir with Christ."

It is his privilege to drink of that water of which Jesus says, "If any man drink of this water, *he shall never thirst*, but it shall be in him a well of water springing up into eternal life"—to be prepared for any event which may befall him, for he knows that all things work together for his good, so he can meet losses, crosses, persecutions and trials of whatever nature, feeling, 'good is the will of the Lord' concerning me.

It is his privilege to live with this world under his feet, using the things which are in his possession, as being only lent to him, and he a steward who is to give a strict account of his stewardship. To live so that death shall have no sting, and there shall be victory over the grave.

Furthermore, it is his privilege to be called to the marriage supper of the Lamb, to enter through the gates into the city, and join in the song of the redeemed who are ever near the throne. "Unto him that loved us, and washed us from our sins in his own blood; to him be glory and dominion forever and ever. Amen.

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 'Tis not in the most exact and rigid discipline, nor in outward forms, ceremonies and appliances (though these are useful in their place as auxiliaries) that success is to be achieved; but, rather in the distinct and forcible utterances of eternal truth, and in the inspirations and burning impassioned eloquence of holy love.

DREADFUL EFFECTS OF TOBACCO.

Another case of serious injury from the use of tobacco which has lately claimed public attention is that of Dr. Thomas Dunn English, of Newark, N. J., a well-known champion of the brewers, and a zealous opponent of the prohibition of the liquor-traffic. In the New York Tribune it is stated that "Dr. English has been an inveterate user of tobacco since he was a boy. He both smoked and chewed it, and at night his sleep was not easy unless a large roll of the weed was in his mouth. When the case of Gen. Grant was brought prominently to public notice, with the statement that the cancerous growth was caused by smoking, Dr. English became alarmed, and was convinced from the similiarity of symptoms that he had a similar affection, caused by the use of tobacco." During the last two months his throat has been gradually closing up; he has suffered intensely from pain and been under constant mental strain from danger of suffocation. He has undergone a very severe surgical operation, and as we write, is still living with the possibility, though scarcely a probability, of recovery. The tobacco habit, especially among boys and young men, beginning with the cigarette, has become an evil of very large and threatening proportions. It is to be hoped that these recent conspicuous admonitions, furnished by the cases of Gen. Grant, Dr. English, the late Senator Hill of Georgia, and others may be duly noted and heeded by all who are addicted to the use of tobacco.—*National Temperance Advocate*.

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 TO BE insensible to the charms of piety, and the beauty of holiness, is to be entirely wanting in the best sense and taste a man can have.

EDITORIAL.

LIFE.

Many things exist which have no life. Stones exist but they are without life. Therefore, life implies more than existence. A human body exists after the life is fled; therefore death is not annihilation.

Man was created before he was endowed with life. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7. The "man," the animal existence, was made from the dust of the earth. So far he was like the beasts that perish. But "God breathed into his nostrils the breath of life"—lives, it is in the Hebrew, intellectual life, and moral life—and "man became a living soul." He was, by the act, exalted into a higher state of existence and placed at the head of all earthly beings. He differed from all other creatures on earth in that he became a partaker of the divine nature, a religious being, an heir of immortality.

By transgression, life was forfeited, union with God was broken off; through Christ it is restored. "*I am come that they might have life, and that they might have it more abundantly.*"—John 10:10. All men in their natural, unconverted state are spiritually dead. They sit "in the region and shadow of death."—Matt. 4:16, Luke 1:79. They perform the ordinary duties of life; but the dead bury the dead."—Matt. 8:22. They profess religion and belong to the church; but, to such our Lord said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John 6:53.

The first thing, then, to be done for the salvation of men is to raise them from the dead. "Wherefore he saith, A wake thou that sleepest, and arise from

the dead, and Christ shall give thee light."—Eph. 5:14. Dressing a dead body may prepare it for the grave; but it must have something entirely different done to it if it ever again becomes active—it must be restored to life. Catechisms, and baptisms, and confirmations, and Sabbath observances, and belief in the prophecies may do to fit people to remain quietly in dead churches; but they must have a resurrection if they would be "joined to all the living" and come "unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven."—Heb. 11:22, 23.

Nothing short of this new life will meet the requirements of God and the necessities of man. Anything that falls short of this, leaves man in essentially the same condition. He may be washed and clothed and made presentable; but he is still dead. The boasted "culture" of the day is but the whitening of the sepulchre, which is still "full of dead men's bones and all uncleanness."

Nothing but the voice of God can call dead souls to life. Hence a preacher, to save souls, must live so near to God that the Holy Spirit can speak through him. One may shout in the dead language in the cold ear of death, and all is quiet as the grave; but let him prophesy with the authority of the Lord God, and there will be "a noise" and "a shaking" and the bones will come together, "bone to his bone;" and the breath will come into them and they will live and "stand upon their feet."—Ezek. 37:1, 11.

The apostle describes Christians as those who have been brought from death to life by God himself. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him."—Col. 2:13. That is, made alive.

Dead souls are brought to life only with

their consent. A person bent on suicide plunges into the river. He is brought out insensible,—there is no sign of animation; but, by dint of well-directed, persevering efforts he is restored to life. But he is determined to die; and so he watches his opportunity and cuts his throat. There is no help for him. If he *will not* live, he can not be made to live. So Christ says, "And ye will not come to me that ye might have life."—John 5:40.

The hindrance is only in the *will*. The moral suicide who *WILL* perish, must perish, though God and good men do all they can for him. Moses says, "Sir I have set before thee this day life and good, and death and evil."—Deut. 30:15. We make our choice. Christ raised Lazarus from the dead. But if, when he said with a power that gave the ability to obey, "Lazarus come forth," the dead man had simply turned over in his grave that would have ended the matter. Thus when the ear of a dead soul is so quickened that he hears the command, "Arise from the dead," he may arise or he may relapse into insensibility still more profound.

Which then will you have, life or death? It is a momentous question. But is one that you must answer for yourself. God himself asks you the question, "*Why will ye die?*" "*For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye.*"—Ezek. 18:32.

USEFUL.

Every Christian is called to be useful. No matter what is his position, or how small may be his talent, his calling is to do good. A useful life is a Christian's life. No one can be saved who does not try to get others saved. "Every branch in me that beareth not fruit he taketh away."—John 15:2. The fruit does not benefit the one, but is for the benefit of

others. In plain language, "*He that gathereth not with me scattereth abroad.*"

To this startling statement our Lord makes no exception. It includes those who make no profession as well as those who claim to be Christians. It then becomes every one of us seriously to inquire, Do I gather with Christ?

It is evident that the great mass of professing Christians are doing but little in the way of saving souls. Many by their inconsistencies bring the cause into reproach. The outside world loses confidence in Christianity when they see its adherents so little influenced by its precepts.

Shall we not ask the Lord to bring us into the dispensation of usefulness? There is not one but has qualities that would enable him to do good if his heart was fully set upon it. Nowhere are opportunities wanting. Is not one great reason why you are not more useful because you are not more fully saved? You profess holiness; but are you fully saved from self? Do you not sometimes let your own personal, pecuniary interests stand in the way of your doing good? Do you not sometimes yield to a spirit of self-indulgence? If you were more self-denying would you not have better health to work for the Lord? If you were more industrious would you not have more time for study, for prayer, and for active efforts for the salvation of souls? If you had more of a tender spirit of compassion for your fellow-men, could you not reach many who are now inaccessible to you? We can generally influence those in whose welfare we feel a lively interest.

But what is wanted above all things else in order to be useful, is a large measure of life divine. Men unrenewed by grace are spiritually dead. They can not be resurrected by those who are in the same condition. Life only, begets life. If you are spiritually dead you will carry discouragement and death with you

wherever you go. But if you are full of life, you will, under God bring others to life. It is not enough to declare the truth plainly and earnestly. "The life is the light of men." Therefore you must go to them with living words. Your message must be full of life that it may carry conviction to those who hear.

Who, then, will consecrate himself to the Lord to lead a life of usefulness? On every hand, positions for 'doing' good adapted to every capacity are open. Will you enter upon the one before you? Do not hesitate for want of qualifications beyond your reach. It is not a knowledge of dead languages that you need in order to call dead souls to life; but the ability to speak the burning words that can come only from souls all on fire with love divine.

God is ready to do for you all that you need to have done. Insist on having at once the fullness of love, and it shall be yours. He is able to make even you so abound in grace that you may abound in every good work.

TENDENCIES.

It is not enough to overcome sin, we should carefully guard against every thing that tends to sin. Our abhorrence of that which

"Brought death into the world, and all our woe," cannot possibly be too great. It is better to err on the safe side than on the side of danger.

Anything, however innocent in itself that has a tendency to familiarize the mind with that which is sinful, should be conscientiously avoided. The first step in the wrong direction may be attended with no immediate bad results, but it ends in ruin. The first glass of beer or of wine does not make the eye blurred nor the step unsteady, but the baneful influence increases until health is destroyed, hopes

wrecked, friends made wretched, and death by *delerium tremens* ends the tragic scene.

Helping the church by buying a lottery ticket at a festival held by professed Christians; paying a fair price for goods and then accepting a ticket which may win a prize, may appear to be entirely innocent, but it helps to obliterate the distinction between honest business transactions and gambling, and so may be the first step towards temporal and eternal ruin. One indelicate act may result in the loss of virtue, a life of wretchedness and eternal death.

Then look well to the tendency of what you do and what you say. It is not the size of the stream, but its direction, in Minnesota, where we now are writing, which determines whether it reaches the ocean through the warm currents of the Gulf of Mexico or amid the icebergs of Hudson's bay. So it is the tendency of an act, however small in itself, which determines its influence in shaping our destiny.

It appeared to be a needless sacrifice of a young life, for Ruth, the Moabitess, to cleave to her mother-in-law when her prospects were so unpromising, but it was right, and it resulted in her being the maternal ancestor of a long line of mighty kings, and of the Saviour of the world.

In deciding the moral quality of an action, ask yourself the question, What will be the result if it continues to be performed? For the probability that an action of questionable tendency will be repeated is much greater than that it would be committed once. Poison taken in small doses at first, produces an appetite for poison. We should profit from the teachings of experience. We should heed the cautions that God has fastened up all along the pathway of life. *"There is a way that seemeth right unto a man but the end thereof are the ways of death."*—Prov. 14:12.

KEPT.

Get your children converted to God at an early age. There are many reasons why you should. The best neighborhood in the country is a bad place in which to place a pure, uncorrupted child. As a consequence, the children of great saints frequently become great sinners.

In the healthiest locality death reigns. The child on whom you build your hopes may be suddenly called away. It may be with him, salvation now or never.

Many object to the conversion of children, on the ground that they are liable to backslide. But the Lord can keep them. He can give them strength and courage to stand in the midst of the most unfavorable circumstances.

At the St. Charles C. M. we met one of God's saints, a sister who for more than half a century has walked with God and kept herself unspotted from the world. We were greatly interested in her narrative of her experience which we will give as nearly as we can in her own words.

"I was converted when twelve years of age. My parents were kind, strictly moral, but were not religious. I wanted to do right and was greatly troubled because I could not obey my parents. I was fond of play and would run away to play with the neighbors' children.

One day I heard our teacher say that religion would help one to obey one's parents. It came to me that this is what I need. I never had had any religious instruction, and did not know what she meant by religion. So I went to my teacher and asked her what it was that would enable me to obey my parents? She said "religion."

"Where shall I get it?"

"Ask Jesus to give it to you."

"But where shall I find Jesus? Who is he?"

"Why," said she, "he is in heaven, but you must go into the woods and pray to

him to give you a new heart, and he will."

So I took two or three other little girls with me and went into the woods to pray. They soon got tired and gave it up. But I prayed and cried until my heart was all broken down. I had forgotten the name of what I wanted. I told the Lord I wanted what would make me obey my parents. At last my soul was filled with joy and peace. I told my father I had got religion. He said "You do not know what you have got."

I obeyed my parents and was happy. I went to meeting and took an active part, speaking and praying whenever there was an opportunity. My father heard of it and went to meeting. I was greatly blessed in speaking and praying. My father was a good deal affected. When we went home he told me I must never again speak or pray in his presence. I went to the Lord with it. He said at once, "Obey your parents." At the next meeting I sat in my chair with my father before me. I was wonderfully blessed and great tears of joy ran down my face. My father afterwards said, those tears burned like hot lead into his soul. Soon after, he became converted. He lived and died a devoted Christian.

I have been in prosperity and in adversity. Our property was all swept away in the great Chicago fire. My husband has been a prosperous merchant, but now I sometimes take in washing for a living, yet I never was happier in my life than I am now all the while. During all the changes of the fifty-five years that have passed since my conversion, I have never but once, and that for a few hours only, lost the evidence of my acceptance with God. I enjoy the blessing of holiness and know that there is a mansion prepared and all furnished awaiting me in heaven."

Then do not be afraid to have your children set out early in the service of the Lord. Get them thoroughly converted and they will be likely to stand. "*They that seek me early shall find me.*"

BE KIND.

Brother, you are too harsh. Jesus says, "Follow me, and I will make you fishers of men." This is what you are trying to do, but you make poor work of it. You not only fish with a bare hook, without bait—which is bad enough—but you throw it in so violently, and jerk it about so vigorously, that you frighten all the fish away. You catch none yourself; and you hinder more skillful fishers from catching any within the circle of your influence.

If you would do people good, you must treat them kindly. You must feel kind and tender toward them; then your words, your tones, and your whole manner will be kind. Paul was successful. He was no trimmer—no time-server. He was faithful to his hearers. But did he use bitter denunciation against sinners? He says,—*Knowing therefore the terrors of the Lord, we persuade men.* He employed argument and persuasion, but never descended to fierce invective. He gives us a rule to restore the erring: *Brethren, if any of you be overtaken in a fault, ye who are spiritual, restore such an one in the spirit of meekness.* Let not the cold, formal professor undertake this work. Even the spiritual must attempt it only in the *spirit of meekness.*—Harshness will only drive them farther away.

If one who professes religion, and whose life is without reproach, is seeking the Lord, it will do no good for you to ascend the judgment-seat, and publicly declare to such an one, that he has no religion. A word of encouragement would be far more appropriate, and would be likely to do good instead of harm. If souls who have turned their faces Zion-ward, are not getting along as fast as you wish, be careful lest in your eagerness to drive them on, you turn them back. Try leading. We once saw a man endeavoring

to ride an intelligent pony into the lake. It was afraid of the motion of the water, and all his whipping and urging could not make it go in. He dismounted, took the halter, and waded in before it. The docile creature readily followed. So if you lead the way into the waters of salvation, some will be sure to follow. But do not drive.

Do not lead another meeting, or deliver another exhortation, public or private, until you get this spirit of kindness. God can give it to you. He can make you kind, and at the same time uncompromising.

FOLLOW ON.

To "see God," it is not enough to be converted and sanctified. You must "*follow peace with all men, and holiness.*" To acquire a competence by any trade or profession it is not enough that it be mastered. It must be followed. Strict and constant attention must be given to it. So holiness must be followed. The mind must be set upon it. Care must be constantly exercised for its development. Everything must be made to yield to its demands. Nothing must be allowed to supplant it.

One effect of true holiness is to make us deeply interested in various benevolent enterprises. It takes us out of ourselves. It enlists our energies in behalf of interests that have no direct bearing on our personal affairs. We give our time and money for that which brings us neither profit nor reputation. But there is danger in our giving undue prominence to things which are right and commendable.

DRESS.

The Bible proves itself to be from God by its perfect adaptation to the wants and condition of man. Its requirements, even

in matters considered unimportant, can not be neglected without serious injury.

To ridicule the idea that Christianity requires simplicity and plainness of dress, has become quite popular even with preachers belonging to churches which have stringent rules on dress. The consequence is, that, encouraged by the churches the cities have plunged into ruinous extravagance, and the country is rapidly following in the ruinous exhibitions of soul-destroying pride. The bad effects have become so apparent that secular papers are sounding the alarm. The San Francisco Chronicle says :

"The majority of families spend twice as much on dress as they do on real comforts and necessities, simply because their neighbors and the people in their social set do likewise. It is a foolish rivalry, which brings no comfort and no happiness, but it is followed with a spirit worthy of a better cause. It is responsible for the great decline in marriage in our chief cities and the cutting down of the size of American families. On the other hand, it has not a single good feature to recommend it, as it is the fruitful source of pride, insolence, and ruinous extravagance. The money spent on mere luxuries, which perish with the day, would suffice for the comfortable maintenance of a large household in the style of fifty years ago, when the patter of small feet and the sound of children's voices were deemed essential elements of a happy home. Now the society which is founded on wealth and vulgar display has usurped the place of the home, and life in hotel, boarding-house, or flat has taken the place of the simple household existence which gave American life of a generation ago its chief charm. Fortunately this wholesome life still exists in the country and the smaller cities and towns. From these homes come the men who rise to the chief places in the nation, control the great enterprises of the land, lead in all moral and intellectual movements."

CAMP MEETINGS.

Our first camp meeting for this year was held at Hebron, Minn., commencing June 3d. We reached the ground on

Saturday, pitched our tent, and took it down one week from the following Monday. Sometimes the weather was cool; but we were not uncomfortable. We had two heavy rain storms both in the night, but the tent kept us dry. Sunday night there was one of the greatest storms we ever witnessed. The thunder roared as if the whole artillery of heaven were let loose. For hours the night was illuminated by almost continuous sheets of lightning. The rain came down in torrents. Large streams flowed through some of the tents. In some places their storm amounted to a cyclone,—buildings were torn to pieces, their contents scattered, and several lives lost. But the Lord protected us and no special damage was done on the camp ground.

There were about twenty tents on the ground, besides the large tabernacle in which the meetings were held. It was a long distance from any large place, the country is sparsely settled, and in consequence the congregations were comparatively small.

Powerful meetings had been held upon the ground for three successive years just previous, and many of those who had remained unsaved had deliberately rejected the light. Hence, there were not as many conversions as could have been desired, but some found the Lord, and some entered into the rest of perfect love. The Spirit was graciously poured out at times and the people greatly blessed. It was a profitable and successful meeting. Preachers and people had a mind to work, and God worked through them mightily.

At Concord, Ind. we preached three sermons at the opening of the camp meeting. The Lord was there in power. The pilgrims are apparently doing well. We expect that the C. M. will result in great good. Preachers and people have a mind to work, and where this is the case the work will go on in power. God works always with his people.

At Evansville, Wis. C. M., we were permitted to preach the closing sermon. The meeting was a successful one. A goodly number were saved. A spirit of conviction was upon the people. At the last service the altar was filled with seeking souls, most of whom were gloriously saved.

The Evansville Seminary was well represented by teachers and students, who occupied three large tents. The clear, definite testimony of many of the students to their enjoyment of the blessing of holiness and their zeal and love, shows that God is doing a great work through that Seminary. We know of no branch of Christian effort that promises more good for the world than the Christian education of the young.

The St. Charles C. M., where we now are is moving on in glorious power. There are about seven services a day, and the special presence of the Lord is manifested at every one of them. The saints are full of faith and love; the preaching is in the spirit; and frequently the Holy Ghost is poured out in special power upon the people. Every day souls are being converted and sanctified to God.

A new departure has been instituted which promises large results. A service is held an hour each morning for the benefit of preachers and Christian workers.

The attendance is large, there being over seventy tents on the ground. Some are here from great distances.

MINN. AND NORTH IOWA CONFERENCE.

We held a session of this Conference at Hebron, Minn., June 10-14. It was pleasant, spiritual, and harmonious. The work is in a prosperous condition. The preachers are clear in the blessing of holiness, devoted to the work, and growing in gifts as well as in grace. Two preach-

ers joined on trial and seven were admitted into full connection.

Much of the work of this Conference is on the frontier, and it takes a real spirit of sacrifice, such as Christ requires, and the Holy Spirit imparts, for the preachers and their wives to go rejoicing to their appointments. A good work is being accomplished in the bounds of this Conference, and the prospect is promising.

The session of the Conference was largely attended, and preachers and people were full of courage and zeal, and kept the Conference strong in the expectation and determination of having a prosperous year.

LOVE-FEAST.

MRS. PHEBE CUDWORTH.—I am so glad that my trust is in the Lord. I can say truly that the Lord is leading me and doing wonderful things for me. Oh, how precious are thoughts of Him whom my soul loves. All glory to His name! I find it necessary to watch and pray lest the enemy of my soul should take advantage of a waste of time, and when thus engaged I find all sufficient grace. How wonderful that God the Father should condescend to even notice such a worm of the dust as I am, to bless me and to care for me and provide for me in the way he does. When I think what he has done for me I have to cry out, "My God, how great are thy mercies." I will be true to him, by his grace.

MRS. LIBBIE ERTZ.—I love the Lord with all my heart. I am a sinner saved by grace, washed in the blood of the Lamb. I am going through on the uncompromising line for Jesus, and dare be true to God and the religion of the Bible. I am counted a fool for Christ's sake, yet I feel real good over it, and trust in One who is all wise. My face is set as a flint Zionward. Blessed be the name of our God! The Lord is with his people here in Pleasant Valley.