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ENDURE.

BY REV. B. T. ROBERTS.

In every calling in life, endurance enters largely as an element of success. The battle is won by him who can receive, as well as give, hard blows. Many a warrior has gained his laurels by wresting victory from apparent defeat. Some succeed in amassing wealth, who made a failure at the beginning. Others die poor, who, the greater part of their lives, enjoyed prosperity. Many bright boys who bid fair to lead their class, remain superficial scholars all their days; while some who seemed dull at first, become eminent for their learning. It is so in spiritual matters. The advantages of Saul of Tarsus for becoming a saint were not superior to those of Judas Iscariot. The one died in despair by his own hand; the other went to a martyr's grave, triumphantly exclaiming. *"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness."*—2 Tim. iv, 7. A good beginning in the cause of Christ is of great advantage; but it avails nothing to those who fail to hold out as they began. *"But he that shall endure unto the end, the same shall be saved."*—Mat. xxiv, 13.

An important part of our Christian life is made up of endurance. There is much to be suffered, as well as done, if we would wear a victor's crown. Quite as many fail through want of endurance as through neglect of duty. There are as many stragglers in the march, as cowards in the battle. In the sermons we hear, we are exhorted to do; in the lessons we read in the Bible, we are taught to endure. If we would gain Heaven, we must endure,

1. *Temptations.* No one is exempt from temptation. Our Saviour was tempted. Satan assailed Him with the most plausible pretexts, in the most persistent manner. It is folly for us, then, to hope to escape. Let us get all the grace we can; but we need not look for any ripeness of experience that will enable us to lay aside our defensive armor. "The fiery darts of the wicked one" will be hurled at us, and we shall need to take with us always "the shield of faith." Through the avenue of our senses enticements will come well calculated to lead us astray.

Nor is it possible for us to surround ourselves with circumstances so favorable to piety as to secure freedom from temptation. It was in the Garden of Eden that Adam and Eve fell. We cannot construct a Paradise on earth into which Satan may not enter. We

should not—where it is possible to avoid it—go into the way of temptation: nor should we imagine that we can run away from it, and find some seclusion where it cannot come. We should make up our minds never to yield—not even in thought—to temptations to do wrong. “*Resist the devil and he will flee from you.*”—Jas iv, 7. But you cannot run away, or hide away, from him. Stand your ground. Be firm. Never listen to a suggestion to yield. “*Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.*”—Jas. i, 12.

2. *Endure persecutions.* If you live simply an amiable life, letting others go unreprieved to perdition, there will probably be but little said against you. But if you are a follower of Jesus Christ, you will be persecuted. It cannot be otherwise. No amount of heavenly wisdom, no degree of the spirit of self-sacrifice, can shield you from the envenomed shafts of malice. They will be aimed at you, not only from avowed enemies, but from those who should stand side by side with you. Jesus came unto his own and his own received him not.—John i, 12. He has warned his disciples that they must expect similar treatment. *Remember the word that I have said unto you: The servant is not greater than his lord. If they have persecuted me, they will also persecute you.*—Jno. xv, 20. The opposition of sin to holiness is not of that mild nature that will permit them to exist together in peace. If you are truly holy, the spirit of sin will arise against you wherever you go. Do not think it hard. Take it patiently. Make no complaints.

Bear it for Jesus' sake. Do not blame yourself, as if a greater measure of prudence would have screened you. The Apostle declares, *Yea, and all that will live godly in Christ Jesus, shall suffer persecution.*—2 Tim. iii, 12. You may as well accept this as a truth, and set your face to endure persecution, whether it comes from your family, from formal professors, or from the world. The crown is won by endurance. If you give up because of opposition, no matter how fierce, you prove yourself unworthy of eternal life.

3. *Endure chastening.* God requires unlimited, cheerful obedience. The human will is strong. We love to have our own way. The lesson of entire submission to God's will, is a hard one to be learned. Generally, a great deal of discipline is needed to bring about this necessary result. God chastens us for our profit, that we may be partakers of his holiness. Heb. xii, 10. We must endure it in a spirit of submission. We must, at any cost, of privation or of suffering, habitually yield ourselves up to God. He must be the supreme object of our affection. His will must be our law.

4. *Endure afflictions.*—Through faith we may receive many blessings and mercies from our Heavenly Father, but we are nowhere promised immunity from afflictions. They will come in an unlooked for manner, at an unlooked for time. *We must, through much tribulation, enter into the Kingdom of God.* There is nothing in the Bible, so dark, so mysterious, so utterly beyond our comprehension as the afflictive providences of God. Where we cannot understand, we can submit; where we cannot see how to approve, we can adore.

In short, if we would go through to Heaven, we must seek the grace that will enable us to bear, as well as to do. Our motives will be misunderstood, our actions misrepresented, our plans thwarted, and our hopes cut off, until we find that our capacity to endure is tested to the utmost.

We must see God's hand in every thing. It is when we are tempted to think that God has left affairs to drift with the current that discouragement comes in. Never had mortal more to bear than Moses, but he *endured as seeing him who is invisible*.—Heb. xi, 27. A want of endurance is a want of grace. It may be had. We can go through. *Love beareth all things; endureth all things*—1 Cor. xiii, 7. Let us not rest until it is shed abroad in our hearts by the Holy Ghost given unto us.

A CRUEL LAW.—And now observe the cruelty which a license law involves. Ponder its provisions: Liquor shall not be sold to a drunken man. The rum-seller can make as many drunkards as he pleases. The law authorizes him to do this; and when he has effected the dearest thing in the traffic, it bids him halt and turn his attention to another sober man and proceed as fast as he can to render him a drunkard too, and so on indefinitely. The law implies that it is quite harmless to convert sober husbands, fathers and sons into drunkards

—Look into the life and temper of Christ described and illustrated in the Gospel, and search whether you can find anything like it in your own life. Have you anything of his humanity, meekness, and benevolence to men? Anything of his purity and wisdom, his contempt of the world, his patience, his fortitude, his zeal?

THE FIRST STEP.

I believe there are many persons who have real desires for salvation, but know not what steps to take, or where to begin. Their consciences are awakened; their feelings are excited; their understandings are enlightened; they would like to alter and become true Christians. But they do not know what should be their first step.

Reader, if this be the state of your soul, let me offer you some advice. I will show you where to begin. I will tell you what step you ought to take, and may take this very day.

In every journey there must be a first step. There must be a change from sitting still to moving forward. The journeyings of Israel from Egypt to Canaan were long and wearisome. Forty years passed away before they crossed the Jordan. Yet there was some one who moved first when they marched from Rameses to Succoth. When does a man really take his first step in coming out from sin and the world? He does it the day when he first prays with his heart.

In every building the first stone must be laid, and the first blow must be struck. The ark was one hundred and twenty years in building; yet there was a day when Noah laid his axe to the first tree he cut down to form it. The temple of Solomon was a glorious building; but there was a day when the first huge stone was laid at the foot of Mount Moriah. When does the building of the Spirit really begin to appear in a man's heart? It begins, so far as we can judge, when he first pours out his heart to God in prayer.

If you desire salvation, and want to know what to do, I advise you to go this very day to the Lord Jesus Christ, in the first private place you can find, and entreat him in prayer to save your soul.

Tell him you have heard that he receives sinners, and has said, "Him that cometh unto me I will in no wise cast out." Tell him that you are a

poor, vile sinner, and that you come to him on the faith of his own invitation. Tell him you put yourself wholly and entirely in his hands; that you feel vile, and helpless, and hopeless in yourself; and that, except he saves you, you have no hope to be saved at all. Beseech him to deliver you from the guilt, the power, and the consequences of sin. Beseech him to pardon you, and wash you, in his own blood. Beseech him to give you a new heart, and plant the Holy Spirit in your soul. Beseech him to give you grace, and faith, and will, and power to be his disciple and servant from this day for ever. Oh, go this very day, and tell these things to the Lord Jesus Christ, if you are really in earnest about your soul.

Tell him in your own way and your own words. If a doctor came to see you when sick, you could tell him where you felt pain. If your soul feels its disease indeed, you can surely find something to tell Christ.

Doubt not his willingness to save you, because you are a sinner. It is Christ's office to save sinners. He says of himself, "I came not to call the righteous, but sinners to repentance."—Luke v, 32.

Wait not because you feel unworthy. Wait for nothing. Wait for nobody. Waiting comes from the evil one. Just as you are, go to Christ. The worse you are, the more need you have to apply to him. You will never mend yourself by staying away.

Fear not because your prayer is stammering, your words feeble, and your language poor. Jesus can understand you. Just as a mother understands the first babblings of her infant, so does the blessed Saviour understand sinners. He can read a sigh, and see a meaning in a groan.

Despair not because you do not get an answer immediately. While you are speaking, Jesus is listening. If he delays an answer, it is only for wise reasons, and to try if you are in earnest. Pray on, and the answer will

surely come. Though it tarry, wait for it. It will surely come at last.

Oh, reader, if you have any desire to be saved, remember the advice I have given you. Act upon it honestly and heartily, and you shall be saved.

Do not say you know not how to pray. Prayer is the simplest act in all religion. It is simply speaking to God. It needs neither learning, nor wisdom, nor book-knowledge to begin it. It needs nothing but heart and will. The weakest infant can cry when he is hungry. The poorest beggar can hold out his hand for an alms, and does not wait to find fine words. The most ignorant man will find something to say to God, if he has only a mind.

Do not say you have no convenient place to pray in. Any man can find a place private enough, if he is disposed. Our Lord prayed on a mountain; Peter on the house-top; Isaac in the field; Nathaniel under the fig-tree; Jonah in the whale's belly. Any place may become a closet, an oratory, and a Bethel, and be to us the presence of God.

Do not say you have no time. There is plenty of time, if men will only employ it. Time may be short; but time is always long enough for prayer. Daniel had all the affairs of a kingdom on his hands, and yet he prayed three times a day. David was ruler over a mighty nation, and yet he says, "Evening and morning and at noon will I pray."—Psa. lv, 17. When time is really wanted, time can always be found.

Reader, salvation is very near you. Do not lose heaven for want of asking. Go this day, and take the first step.—*Ryle*.

—Observe, reader, slothful servants, who do nothing with respect to the purpose of their being sent into the world; nothing to answer the end of their birth and baptism; who are no way serviceable to the glory of God, or the good of others, will be reckoned with as unprofitable servants.—Mat. xxv. 30.

LIGHT AND LIFE.

BY AUSTIN Q. HAGERMAN.

Abundance of light is necessary to right growth and development. A plant in a dark cellar grows blanched and sickly, because no quickening rays can reach it—kissing it to brightness and making it strong. But the heavy clusters of ripening grapes on the sunny hillside grow plump and purple in the clear, shining light. Not alone for plants is light needed; the human body cannot be kept in perfect health without it. Observation has shown that the sick, kept in heavily shaded rooms, recover with more difficulty than those in bright, sunny apartments.

There is a natural body, and there is a spiritual body. As the natural body must have light, so must the spiritual. The dim recesses of unsunned worldliness are bad for the soul. The heart must keep out of the dark places of sin, shun the secret coverts of unclean deeds, and leave low, selfish devices, and dwell in the open light of truth and justice and purity, else it will wither, sicken and decay. He who does a questionable thing and tries to "keep it dark," hates the light of investigation and discovery. "Men love darkness rather than light, because their deeds are evil." "But he that doeth the truth cometh to the light." And he who loves darkness grows more and more wasted, diseased, and debauched in soul. But he who walks in the light grows stronger and purer; the power and saving health of God's anointed are his. His spiritual body grows more and more into the likeness of the perfect man; he draws nearer to the measure of the fullness of the stature of Christ. He is well, every whit whole. He can walk before the cold, critical eyes of the world without shame or confusion of face, knowing that the light only makes "manifest his deeds that they are wrought in God."

No man can have perfect spiritual health until he fully renounces the evil

and follows the good, until he denies himself and follows Christ, bearing his cross daily. Too many professing Christians live on the north side of the sanctuary, cold, lean, joyless, bloodless children, who seem afraid of the glorious light of God's presence. Others are in a shadowy thicket of brambly cares of the world, where they grow dwarfed, fretted and unhappy. Still others are underneath the death-shade of unused or wrongly-used riches, whose umbrageous splendor, enervating pleasures, or cankering, idolatrous love, make them slim, effeminate, cold, and dead even while they have a name to live. Oh, how much these need the unobstructed, healing beams of the Sun of Righteousness.

Let us love the light and hate the darkness, as becometh the children of the Highest, remembering that Christ Jesus our Lord said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the *light of life*."

—There are men who are not conscious of exerting any influence either for good or evil, and who, measuring themselves by themselves, lay to their soul the flattering unction that their character is good, who nevertheless, like the upas tree, the atmosphere around which is malarious and the shadow of which is death, are moral pestilences in a community, and who are not only shamefully misapplying and misappropriating the powers and talents committed to them, but are standing as decoy lights to lure others to the vortex of present and eternal ruin.

—In old days there were angels who came and took men and led them away from the city of destruction. We see no white winged angels now. But yet men are led away from threatening destruction; a hand is put into theirs which leads them forth toward a calm and bright land, so that they look no more backward; and the hand may be a little hand.

PERFECTION.

BY REV G. H. COMPTON.

While artists and mechanics are seeking perfection in their several avocations; the word "perfect" is, to a great extent, ruled out of religion. God have mercy on us and save us all from lowering the standard! Abraham's piety was perfect before God. If this word "perfect" represents something practical, then it is sublime indeed; but if something beyond our reach, then it is foolishness. There certainly must be a practical meaning of an expression that is so much used in the word of God.

God has always had, in every age of the world, persons that have met his requirements. God has always found men that would please him. "Enoch walked with God and was not, for God took him." But before his translation, he had this testimony that he pleased God. This also was the case with Noah: he pleased God. Abraham, Isaac, and Jacob pleased God. So did Job, Elijah, and Daniel. God narrows down the way and says: "Walk before me and be thou perfect." Thousands fail simply because they try to please men as well as God. It is written, as it were by the finger of God upon our hearts, that God requires a perfect consecration of all our powers to him, a perfect faith; and then if the fruits of this perfect consecration and perfect faith are manifested in the outer life, he looks upon us as perfect men and women, and is not ashamed to call us such.

—Many Christians are like chestnuts—very pleasant nut, but enclosed in very prickly burs, which need various dealings of Nature and her grip of frost before the kernel is disclosed.

—If thou thinkest that thou understandest and knowest much; know also that there be many things more which thou knowest not.

WESLEY ON THE USE OF MONEY.

In his sermon on Jeremiah viii, 22, written in 1789, in which he tries to answer the question, why has Christianity done so little in the world, Mr. Wesley says:

"Who regards those solemn words, 'Lay not up for yourselves treasures upon the earth?' Of the three rules, which are laid down on this head, in the sermon on the mammon of unrighteousness, you may find many that observe the first rule, namely, gain all you can. You may find a few that observe the second, save all you can. But how many have you found, that observe the third rule, give all you can? Have you reason to believe, that five hundred of these are to be found among fifty thousand Methodists? And yet, nothing can be more plain, than that all who observe the first two rules, without the third, will be two-fold more the children of hell than ever they were before.

"O that God would enable me once more, before I go hence and am no more seen, to lift up my voice like a trumpet to those who gain and save all they can, but do not give all they can! Ye are the men—some of the chief men—who continually grieve the Holy Spirit of God; and, in a great measure, stop his gracious influence from descending on our assemblies. Many of your brethren, beloved of God, have not food to eat; they have no raiment to put on; they have not a place where to lay their heads. And why are they thus distressed? Because you impiously, unjustly, and cruelly detain from them what your Master and theirs lodges in your hands, on purpose to supply their wants. In the name of God, what are you doing? Do you neither fear God, nor regard man? Why do you not deal your bread to the hungry? And cover the naked with garments? Have you laid out in your own costly apparel what would have answered both these in-

tentions? Did God command you to do it? Does he commend you for so doing? Did he entrust you with his—not your—goods for this end? And does he now say, ‘servant of God, well done?’ You well know he does not. This idle expense has no approbation either from God or your own conscience. But, you say, ‘You can afford it?’ O be ashamed to take such miserable nonsense into your mouths. Never more utter such stupid cant, such palpable absurdity! Can any steward afford to be an arrant knave? to waste his lord’s goods? Can any servant afford to lay out his master’s money, and otherwise than his master appoints him? So far from it, that whoever does this ought to be excluded from a Christian society.

“I am distressed. I know not what to do. I see what I might have done once. I might have said peremptorily and expressly, ‘Here I am: I and my Bible. I will not, I dare not vary from this book, either in great things or small. I have no power to dispense with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on this ground? Join me on this, or not at all.’ With regard to dress in particular, I might have been as firm (and I now see it would have been far better) as either the people called Quakers or the Moravian brethren. I might have said, ‘This is our manner of dress, which we know is both Scriptural and rational. If you join with us, you are to dress as we do; but you need not join us unless you please.’ But alas! the time is now past. And what I can do now, I cannot tell. The Methodists grow more and more self-indulgent, because they grow rich. Although many of them are still deplorably poor (tell it not in Gath; publish it not in the streets of Askelon!) yet many others, in the space of twenty, thirty, or forty years, are twenty, thirty, yea, a hundred times richer, than they were when they first entered society. And it is an observation which admits of few ex-

ceptions, that nine in ten of these decreased in grace, in the same proportion as they increased in wealth. Indeed, according to the natural tendency of riches, we cannot expect it to be otherwise.

“But how astonishing a thing is this! Does it not seem (and yet this cannot be) that true, Scriptural Christianity has a tendency, in process of time, to undermine and destroy itself? For wherever it spreads, it must cause diligence and frugality, which, in the natural course of things, beget riches; riches naturally beget pride, love of the world, and every temper that is destructive to Christianity. Now, if there be no way to prevent this, Christianity is inconsistent with itself, and, of consequence, cannot stand—cannot long continue among any people; since, wherever it generally prevails, it saps its own foundation.

“But, allowing that diligence and frugality must produce riches, is there no means to hinder riches destroying the religion of those that possess them?

“I can see only one possible way; find out another who can. Do you gain all you can? Then you must, in the nature of things, grow rich. Then if you have any desire to escape the damnation of hell, give all you can; otherwise I can have no more hope of your salvation, than for that of Judas Iscariot.

“I call God to record on my soul, that I advise no more than I practice. I do, blessed be God, gain, and save, and give all I can. And so I trust in God I shall do while the breath of God is in my nostrils. But what then? I count all things but loss, for the excellency of the knowledge of Jesus my Lord!

—Good Mr. Rogers, the martyr, on the morning he was burnt, put on his clothes very carelessly, cheerfully saying that “it mattered little how they were put on, seeing they were so soon to be put off forever.” Such should be our attachment to all worldly things.

STARTLING FACTS.

There are, by the last census, 33,991,142 native-born citizens in this country, and 5,567,229 foreigners. Of these, 3,003,674 are Irish and Germans; and although constituting only about one-eleventh of the population, yet more than one-half of the entire liquor business of the country is in their hands. Of the 53,211 wine and liquor dealers in this country, 27,312 are Irish and Germans, the other 25,899, (1,423 less than one-half,) are in the hands of Americans and of foreigners of other nationalities. Careful observers will have noticed the fact that it is the very lowest and most ignorant and depraved of these foreigners that are engaged in this nefarious business. There are noble men and women who come to us from Germany and Ireland, who are not in the liquor business, and are as much opposed to it as any American. But still the fact remains that a majority of liquor dealers are from those two countries.

It seems strange that such a small number of foreigners, joining with a still smaller number of our own people, can govern a country like ours with a rod of iron. But we must remember that many of them are lawless, and secure power by foul and underhand means.* Not a few have served in our county jails, and State's prisons, and others break the laws every day of their lives.

The Reform Club of Philadelphia, have gathered some curious and startling facts in this connection. They give the nationality of those engaged in the liquor traffic of that city:

Chinamen, 2; Jews, 2; Italians, 18; Spaniards, 140; Welsh, 160; Americans, 205; Africans, 265; French, 285; Scotch, 497; English, 568; Germans, 2,179; Irish, 3,041; nationality not known, 672; making a total of 8,034.

Of the 8,034 places where liquor is sold, 3,782 are houses of ill-fame, 2,460 of these being kept by females, and

1,322 by men. Of this number, 3,696 are females; Americans, 1; Africans, 3; Spanish, 3; Welsh, 4; English, 10; Scotch, 10; French, 13; German, 1,104; Irish, 2,548.

Of the 8,034 liquor sellers, 2,004 have been in different State's prisons for longer or shorter terms; 1,646 in the county prisons; 1,769 in different station-houses, making a total of 6,418; leaving a balance only of 1,616 who have been exempt from arrest.

If these statements are exact, as we believe they are, it is a dark picture; and yet these are the men who control politics, and dictate to statesmen, and divide the spoils of office.

For every liquor dealer in this country on an average there is a death from rum; 53,211 dealers, 53,211 victims every year go down to drunkards' graves. So that the man who has been in the business ten years may be supposed to be guilty of ten murders.

And yet the Finance Board and United States Centennial Commission concede to them the right to carry on their nefarious traffic on the grounds of the great Exposition.—*Christian Woman*.

—In every sin there is a dark and almost infinite vista. It is like an opening into a mysterious cavern. Imagination dreads dangers and evils, serpents hidden in the cave, pestilential, poisonous atmosphere, concealed dungeons or pitfalls. It is like the entrance into a dense wood; we hesitate whether we should venture; we dread the attack of fierce wild beasts or cruel men, and yet men are so little afraid of entering into sin, though they know not what it leads to, fancying they can retrace their steps at any moment.

—Gospel ministers should not be too hasty and eager to wipe off every aspersions that is cast on them falsely for Christ's sake. Dirt on the character (if unjustly thrown), like dirt on the clothes, should be let alone for a while till it dries, and then it will rub off easily.

FRUITION OF HOPE.

BY MRS. J. K. PHILIPS.

"Every man that hath this hope in him, purifieth himself even as he is pure."—1 John iii, 3.

Says Webster: "Hope is a desire of some good, with some expectation of obtaining the good desired." The above passage might then read: "Every man that hath this expectation in him," etc. The hope here spoken of, is the desire and expectation that "when he shall appear, we shall be like him." The result of having such a hope is heart purity. If the desire to "see him as he is," be earnest; the effort towards purification will be correspondingly in earnest. We *must* be pure in heart if we would see God and live.

The work of purification must be accomplished now, in this life. There is no election. If we desire to be like him, and to see him as he is, we *must* purify ourselves. If we honestly possess this desire, we *will* purify ourselves. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Our hearts are temples of God. He calls upon us to purify our hearts. Such is the deceitfulness and wickedness of the human heart, that if left alone in our efforts after purity, we might well despair. The Lord tells us, however, by the mouth of the holy prophet, that "he will sprinkle clean water upon us, and cleanse us from all our filthiness, and from all our idols, and will give us a new heart and a new spirit." "There is opened in the house of David a fountain for sin and all uncleanness. In that fountain we may wash and be pure. Though our sins be of crimson dye, he will make them white as wool."

What healing, cleansing power there is in the Son of God. If, with faith in him we but touch the hem of his garment, we shall be made whole. We must possess the faith which works by love and purifies the heart. The world

must be forsaken. All the allurements of the flesh must cease to have any power over us. We must have our hearts freed from the last vestige of inbred sin; all our passions and appetites and desires must be subordinated to his will. We must be able to say without any reservation, "Thy will, not mine, be done." Love to God must pervade our whole being. Is it under such conditions as these we ask God to give us his Spirit, and to make us pure? If the heart be pure, the actions will be likewise. Oh, brother—oh, sister, do we possess this hope, that when he shall appear, we shall be like him? If we do, we shall be found "perfecting holiness in the fear of the Lord." We shall be found purifying ourselves and looking earnestly forward to the time when "we shall see him as he is." Oh, that the professed children of God might possess this hope; then the "strength of Zion would come, the glory of the Lord having risen upon her." Glory to God! He wills that we may possess this hope; that we may be pure; that we may see him as he is.

Let us gladly yield ourselves to the leadings of his Spirit, for only "the pure in heart shall see God." May he lead us, guide us, and direct us in the way everlasting. Amen.

—Do not think of one falsity as harmless and another as slight, and another as unintended. Cast them all aside. They may be slight and accidental, but they are an ugly soot from the smoke of the pit, for all that; and it is better that our hearts should be swept clean of them, without over care as to which is the largest and blackest.

—Many words do not satisfy the soul; but a good life comforteth the mind, and a pure conscience giveth great assurance in the sight of God.

—How the rich are deceived: Getting money, spending it, living in luxury, and dying in horror and despair.

TO A POPULAR PREACHER.

[CONCLUDED.]

BY REV. E. P. M.

"Can two walk together except they be agreed?"

DEAR BROTHER: 6. You treat with slight disfavor the general conformity of church members to the maxims and customs of business and society; bow very low to "business men," and think it highly impertinent to criticise the dress of ladies, and a mark of low breeding or envy—hold that we should live and dress "about as the rest do," and not be "singular."

I condemn the common "course of the world," and hold that it is as improper to speak of "the Christian world," as of the Christian flesh or the Christian devil. I observe that your wife and daughters lead the fashions of society, and that fashion reporters in the sanctuary fix their eyes on them first of all.

I observe also with sorrow, that your sons are proposing money-making as "the chief end of man."

I am not a favorite with the rich and gay world, which is full of the "lust of the flesh, the lust of the eyes, and the pride of life."

I hold, indeed, that our first and chief aim should be to get the heart right with God, and depend upon this to regulate the life. I am no legalist. I preach the instant pardon and free grace of the Gospel. "But how shall they that have died unto sin, with Christ, live any longer therein?" What reason have those who live after the course of the world, to suppose that they are New Testament Christians? I hold that the joint idolatry of gold and fashion is prevailing with unprecedented sway in the world and in the church, and that those who "cannot be singular," cannot be saved. Rom. xii, 2; 1 Tim. vi, 9, 10, 17, 18, 19; Jas. ii; Isa. iii, 16-26.

7. Your preaching seems to me, dear brother, to dwindle often into secularities, trifles, and entertainments.

You advertise; preach on the current sensations—politics, war, the panic, the Centennial, the death of public men, who, if your creed is true, are gone to eternal perdition—or if you come to your wits' end, the bouquet on your pulpit will serve for a text or a motto.

I hold that our messages are to be taken from God's holy word; that its fundamental doctrines should be boldly and repeatedly emphasized; that we are solemnly charged with a life and death message, every time we enter that awful place—the pulpit; that secular ends and entertainments are foreign to the sanctuary; that great men who live and die in sin should be let alone; that the questions of the day are usually questions of a day, while our themes are for all time and eternity. 1 Cor. ii, 1-5; 2 Tim. iv, 1, 2.

8. In theory you hold to the separateness of Church and State, but you favor political action in religious bodies, ask special favors of the government, and expect the speedy conversion of the nation.

I hold practically to this separateness, because God's word teaches that during these Gentile times, the nations will not be converted; but they are symbolized by wild beasts and a doomed image; that since we cannot convert them or directly control them, all civil alliances are injurious to the church. If I believed that they were rapidly being converted, however, I should favor such alliances. See Dan. ii, 36-45; John xviii, 36.

9. You stake the truth of God on its prevalence; graduate rewards chiefly by success; and hold the church responsible for the conversion of the world.

I hold that God never stakes his truth on its prevalence in this dispensation; that the reward is for the faithful rather than successful servant; and that the great commission does not hold the church responsible for the conversion of any person; that true success is "doing your duty," and that the success which you predict in the

world's conversion before his appearing, would be the positive refutation of the New Testament. Rom. iii, 3; Luke xviii, 8; Acts xv, 14.

10. You look with complacency upon the general course of events around you. I think that almost everything is different from what it should be. You resolve to "always look on the sunny side." You say that the truth of God bathes everything in morning light. I deny it, and affirm that it presents both the brightest and the blackest picture of the world's future ever conceived. You despise "long faces," and believe that Christians should be jolly. I hold that the awful condition of the world may well sometimes "mar" the face of the Christian, like that of "the man of sorrows."

You believe in multiplied religious celebrations, music and flowers in profusion—a perpetual jubilee. I think that the time has not come for these things; that we do not "reign as kings yet, but are in a state of humiliation and widowhood; that we should celebrate and boast less, and pray and work more. I will not cheer on the world's frolic to perdition by church fairs and entertainments. I believe in raising money for the Lord only in the simple manner which he has prescribed, and I condemn all "crooked" ways.

I condemn all "glorying in men," and all receiving "honor from men;" would reject a "D. D." as the Apostles rejected the degree of gods at Lycaonia; will take an honest vacation when health or life fails, when Satan is bound, or when he can be persuaded to take one.

11. You are a kind of universal optimist; believe in all kinds of progress; delight to harangue the people upon "the glorious era of progress," and "the glorious march of liberal ideas around the world," which heralds "the good time coming." You believe that the world is rapidly improving—largely by its own resources of natural development, and you mean to be "up

with the times." You rejoice to invite the world to come and behold "this Great Babylon which we have built."

I regard our civilization as "of the earth, earthy," and have no confidence in it; hold that the masses now are deluded as in the times of Noah, and the decay of the Roman Empire, and that this delusion is one element of ruin.

I admit that we have achieved a splendid material and intellectual civilization, but that it is an age of gold rather than a golden age. Art gilds the fascinations of earth, and faith fades before them. "The spirit of the times" is not the spirit of Christ.

The whole prophetic portion of the New Testament, my dear brother, utterly contradicts your faith and hope, as diligent and prayerful study should show you. Since Cain built a city, world-improving by natural means has been a failure. As old Cato could not reform the world, so our modern Cato's, male and female, cannot. Our worldly-wise politicians have no power to arrest the in-coming tide of social, commercial and civic corruption. The sway of Heaven alone can save us. The personal return of the Son of David and of God is the pole-star of the churches' hope.

The elect of God have before been as the few grape gleanings after the vintage is done, and it may be so again.

12. Finally, you regard superstition and tyranny as our greatest peril; while I, in the light of Scripture, history and observation, fear unbelief and lawlessness most. I see the bonds of "the faith once delivered unto the saints," and of the ethics once practiced by the saints, loosening on every hand. "Puritanism" is increasingly a term of contempt. "Freedom and liberty" are the watchwords. Business and pleasure are yoked together to override the decalogue. "The mystery of iniquity" is the mystery of "lawlessness," "anomias." This spirit, planted in the hot-bed of our high, free civilization, may speedily develop

the last great anti-Christ. We cast out the devil of superstition in the sixteenth century; but it has returned with seven other devils of rationalism worse than the first.

I hold that the church, as a visible body, has lost its witness-bearing power, and needs reformation from unbelief and worldliness now as much as from Popery in the time of Luther. Without this reformation or regeneration of the church, we can make but little progress against the world.

An earnest, and a faithful believer, is scarcely received by the shallow and formal professors of our churches. His utterances are often treated with contempt, or as the utterances of an unknown tongue. 2 Tim. iii, 1-5 etc. 2 Pet. iii, 3-4; 2 Thess. ii, 7.

Now, brother, you cannot call me dyspeptic or a disappointed and soured man. You credit me with culture, application and success in the ministry. You know I could choose pleasing error rather than wholesome truth, send away glad congregations, please the world and make for myself a name and a place. But this would be treason against God and no charity to the world. A most diligent and devout study of God's word has separated me from the world, and a part of the visible church. I meet the crowds. You seem to drift with them. Most men are the product of surrounding forces, and perhaps few will continue to maintain the tremendous faith of universal immortality and partial salvation; but it is a sad day for the church when her ministers only half believe the truths which they are sworn to preach.

These differences, dear brother, many of them are radical and essential. "Can two walk together, except they be agreed?" Whether the two classes in the churches which we represent can remain long together, or whether one shall "go forth without the camp," is a question of profound importance.

—Friends are poor helps in the dying hour. Give me Jesus.

THINK.

Reader do you ever think? You have a soul as well as a body. You must die one day. After death comes the judgment. Do you ever think?

Want of thought is one simple reason why thousands lose their souls forever. They will not consider. They will not look forward. They will not reflect on their latter end, and the certain consequences of their present ways. And at last they find they are damned for want of thinking.

Believe me, this world is not a world in which we can do well without thinking. Least of all can we do well in the matter of our souls. "Don't think," whispers Satan: he knows that an unconverted heart is like a dishonest tradesman's books, it will not bear close inspection. "Consider your ways," says the word of God—stop and think—consider and be wise.

Well says the Spanish proverb, "Hurry comes of the devil." Just as men sometimes marry in haste, and repent at leisure, so they make mistakes about their souls in a minute, and then suffer for it for years. Just as a bad servant does wrong, and then says, "I never gave it a thought," so men run into sin, and then say "I did not think about it—it did not look like sin." Not look like sin! What would you have?

Sin will not come to you saying, "I am sin:" it would do little harm if it did. Sin always seems "good and pleasant and desirable," at the time of commission. O, get wisdom, get discretion. Remember the words of Solomon: "Ponder the paths of thy feet, and let thy ways be established." Prov. iv, 26. It is a wise saying of Lord Bacon, "Do nothing rashly. Stay a little, that you may make an end the sooner." Oh, learn to be thoughtful. Learn to consider what you are doing, and whither you are going. Take time for calm reflection. Commune with your own heart, and be still. Remember my caution. *Do not be lost merely for want of thought.*—Ryle.

FLETCHER'S RELIGION.

BY HANNAH PELTON.

A holy life is never lost. An influence is launched out in the world, wooing the estranged soul to its true fountain of happiness—its God.

When Mr. Fletcher was able to converse, his favorite subject was, "The promise of the Father, the gift of the Holy Ghost," including that rich, peculiar blessing, of the union with the Father and the Son, mentioned in the prayer of our Lord, which is recorded in the seventeenth chapter of St. John. Many were the sparks of living fire, which occasionally darted forth on this beloved theme. "We must not be content," said he, "to be only cleansed from sin; we must be filled with the Spirit." One asking him, what was to be experienced in the full accomplishment of the promise. "Oh!" said he, "what shall I say? All the sweetness of the drawings of the Father; all the love of the Son; all the rich effusions of peace and joy in the Holy Ghost, more than can be expressed, are comprehended here! To attain it, the Spirit maketh intercession in the soul, like a God wrestling with a God."

"In the beginning," said he, "of my spiritual course, I heard the voice of God, in an articulate, but inexpressibly awful sound, go through my soul in those words: 'If any man will be my disciple, let him deny himself.' " Might it not here be asked, Do not multitudes make shipwreck of faith, and become drowned in the world, simply because they will not deny self, as God may require? At another time he says, "I was favored like Moses, with a supernatural discovery of the glory of God, in an ineffable converse with him, face to face, so whether I was in the body, or out of the body, I cannot tell."

The blessed state of his soul continually manifested itself by its overflowing goodness to all that came in his way; and yet his spirit was so

deeply impressed with these words: "Not as though I had already attained," that the vehemence of his desire for a fuller manifestation of God, seemed sometimes to border upon unhappiness. But his ardent soul only felt the full impression of those words of the Apostle: "Forgetting the things that are behind, and reaching forth unto those that are before; I press toward the mark, for the prize of the high calling of God in Christ Jesus."

A friend, who called on him, was asked what he thought of Mr. Fletcher. He said, "I went to see a man that had one foot in the grave; but I found a man that had one foot in heaven."

To a friend he wrote thus: "I am forbid preaching; but blessed be God, I am not forbid by my Heavenly Physician, to pray, believe, and love." This is a sweet work, which heals, strengthens, and delights. Oh, be hearty in the cause of religion; be either hot or cold. It is a fearful thing to be lukewarm, and thereby fall into the hands of the living God! Be humbly zealous for your own salvation and for God's glory; and forget not to care for each other's salvation. The case of wicked Cain is very common; the practice of many, says with that wretch, "Am I my brother's keeper?" Oh, pray God to keep you by his mighty power, through faith unto salvation; keep yourselves in the love of God, and keep one another, by example, reproof, exhortation, encouragement, social prayer, and a faithful use of all the means of grace. Mr. Fletcher missed no opportunity of instructing servants and children, suiting his discourse, in a manner peculiar to himself, to their capacity or business. Thus he advised the cook, to stir up the fire of Divine love in his heart, that it might burn up all the rubbish therein, and raise a flame of holy affection; to which, with the greatest cordiality, he would subjoin a short prayer. Thus, to the house maid, he said: "I entreat you to sweep every corner of your heart, that it may be fit to receive your heavenly

guest." When one or another, occasionally mentioned any unkind thing, which had been said of him or his writings, if the person who had said it was named, he would stop the speaker immediately, and offer up the most fervent prayer for the person of whom he spoke.

To a friend, he thus writes: "Pray, what news of the glory? Does the glory of the Lord fill the temple—your house, your heart? Ye shall receive the gift of the Holy Ghost; for the promise is unto you; if others despise it, still let us believe and hope. Nothing enlarges the heart, and awakens the soul, more than believing, loving expectation. Let us wait together, until we are all endued with power from on high."

To the guests invited to his marriage, he said: "We invite you to our wedding; but the Holy Ghost here invites you to the marriage of the Lamb. Make yourself ready by being filled with the Spirit."

He would often say, "It is my business in all events, to hang upon the Lord, with a sure trust and confidence, that he will order all things in the best time and manner."

Indeed, it would be nothing to be a believer, nay, in truth, there would be no room for faith, if everything was seen here. But against hope, to believe in hope, to have a full confidence in that unseen power, which so mightily supports us in all our dangers and difficulties, this is the believing which is acceptable to God.

Not less eminent than his faith was his humility. And this humility was so rooted in him, as to be moved by no affront. He never willingly suffered any unkindness shown to him to be mentioned again; and if it was, he generally answered: "Oh, let it drop; we will offer it in silence to the Lord." And, indeed, the best way of bearing crosses is, to consecrate all in silence to God. "From this root of humility sprung such a patience, as I wish I could either describe or imitate," says Mrs. Fletcher. Whatever he be-

lieved to be the will of God, he resolutely performed, though it were to pluck out a right eye, to lay his Isaac on the altar. He frequently said, he never was happier than when he had given away the last penny he had in his house. Such was his generosity and charity towards the poor and destitute. He had a peculiar sensibility of spirit. Hardly a night passed over, but some part of it was spent in groans for the souls and bodies committed to his care. It is stated that, more or less, he at all times, and in all places, enjoyed communion with God. In order to do this, he was slow of speech, and had the greatest government of his words. Indeed, he both acted, and spoke, and thought, as under the eye of God. In speaking of "full assurance of faith," he says: "Be not discouraged on account of thousands who stop short of it; it is our own fault if we do not attain." It is said of Mr. Fletcher, that "he never mentioned the faults of an absent person, unless absolute duty required it, and then he spoke with the utmost tenderness, extenuating, rather than aggravating. In character, he was blameless and harmless, a son of God, without rebuke, in the midst of a crooked and perverse generation, shining among them as a light in the world."

There is one more talent—his courtesy; it was pure and genuine, with so inexpressible a mixture of humility, love, and respect.

"Grace was in all his steps, heaven in his eye,
In all his gestures sanctity and love."

In his last illness, he expressed himself thus: "I am filled—most sweetly filled! God is love. God is love! love! love! Oh! for that gust of praise! I want to sound!"

We may be such as he was. Let us then endeavor to follow him as he followed Christ.—*J. Wesley's*, "Life of Fletcher."

—A good conscience is able to bear very much, and is very cheerful in adversities.

BUILDING ON THE ROCK.

BY O. E. PRATT.

We are all builders—builders for time and builders for eternity. It matters not what is our station in life, whether high or low, rich or poor, young or old, wise or ignorant, we are nevertheless the architects of our present and future destinies.

Every brick mason well knows that if a single brick at the foundation be *inclined*, that that error unchecked will develop itself throughout the entire height of the wall, thus rendering it unsafe.

So, if we as spiritual builders err in the formation of character, suffer errors to creep in, those errors, unchecked by Divine grace, will grow and develop themselves throughout our entire spiritual structure, and the higher the structure is thus insecurely reared, the greater will be its fall. The Lord help us all to build to the gospel line and plummet.

In the city of R., a few years since, two elegant churches were erected, the one upon a brick and the other upon a stone foundation, and though both to-day are to all appearances equally as secure as magnificent, yet, while the foundation of the latter firmly stands, that of the former is crumbling back to dust, thus rendering it comparatively of little worth.

So with our spiritual structure—however grand and imposing it may be to man's outward view, yet unless founded upon the rock, it will prove but vain and unavailing. And to build high upon *such* a foundation will only cause the fall to be the greater.

"*Build upon the rock.*" Such is the Divine command, yet many there are who attempt to build some other way. There is a class of "foolish" builders who content themselves with building not *on* the rock but simply *near* the rock, and though this may at times in a measure shield the structure from wind and wave, yet sooner or later a

storm and surge *will* arise that will sweep the proud edifice from its insecure foundation to desolation and ruin.

There is another class of builders who attempt to compromise the matter by building partly on the rock and partly on the sand; but to build on such a foundation is equivalent to building wholly on the sand, as the first wave that sweeps along is sure to wash away that part of the foundation composed of sand, leaving the God-and-mammon-structure to totter and fall.

Dear pilgrims, how stands your foundation to-day? Be not content simply to build *on* the rock, but see to it that you dig down deep, having the entire foundation of your spiritual structure thoroughly cemented *to the rock!* Then, though the storms and waves of adversity roll high, and the combined powers of earth and hell assail, you shall stand as stands the sun amid the flying clouds of heaven, calm and serene, firm and unmoved, abiding forever. Do not forget the rock that was cleft for you. Build securely there. Then through this life, as through a never ending eternity, your song still shall be—

"Rock of ages! cleft for me;
Let me hide myself in thee."

—"I have returned hither," wrote Foster to a friend a few days after the departure of his much loved wife, "but have an utter repugnance to say, returned home. That name is applicable no longer." Dear Christian friend, that is exactly how we should feel and speak. This world that killed our Beloved is no home for his much loved bride. We must be pilgrims and strangers here, until he come to take us to his Father's house.

—If two angels were sent from heaven to execute a divine command, one to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employment.

TRIBULATION.

BY O. M. OWEN.

The word "tribulation" is from the Latin *tribulum*, which was a threshing machine used by the Romans to separate the corn from the husks. "Tribulation" was primarily the act of this separation. Now, the word signifies sorrow, distress, trials, which are used indirectly by our kind Father, as a means of separating from us everything of a chaff nature. Had it not been for these things or trials, some of us would never have found the Saviour. They have been the instruments in the hands of God, of leading us to the cleansing blood. There is no direct purifying power in troubles and afflictions, but these are often the guides a merciful God sends to lead us to the blood of the everlasting covenant which has power to cleanse and keep us clean. Tribulations so far from necessarily driving us from God, may be used as a means of grace. Two vessels under the same breeze are going in opposite directions, one from the port and the other towards it, why is this? They have their sails set differently. Afflictions will not drive us from the port if we have our sails set right. We can, if we will, take advantage of every adverse breeze and make it drive us toward Heaven. Paul says tribulation shall not separate us from the love of Christ. The devil has not a threshing machine powerful enough to injure us. If we cleave to Christ, every blow will only thresh out more chaff from the soul. Jesus said, "In the world ye shall have tribulation, but in me ye shall have peace." The saint has the decided advantage over the worldling. The former has tribulation and peace with it; the latter has tribulation and misery with it. The one gets into the furnace with grace to triumph; the other has to fight the flames alone. Threshing loosens the chaff from the wheat; the grace of God blows it away. If one blow of the threshing machine is not sufficient to

bring us down where we belong, God will let another blow come. If one grindstone is not coarse enough to grind us down, God will put us on a coarser one to grind off the rust and dirt, that we may be fitted to enter that building which is to go up without the sound of a hammer. Be not discouraged at a little tribulation. It is through much tribulation that we must enter into the kingdom of God. Paul reached that state of experience when he gloried in tribulations also; and we must do the same. We are not to glory in the fact that tribulation comes; but in the fact that when it does come God gives us grace to triumph. Paul did not glory in the fact that he got into prison; but that when he was there, the God who could turn a prison into a palace, was with him. We are not to glory because we get into the furnace; but because, when we do get there, "the form of the fourth" is with us.

There is a beautiful flower which gives forth very little fragrance till after sundown, and then it pours its perfumes on the air. The grace of our God is a beautiful flower during the sunshine of prosperity; but its sweetest fragrance is not emitted till after sundown, and the night of adversity comes on. The beauty and power of salvation are not fully seen till it is tested, till it is brought under fire, till after dark, when one wave of trouble quickly succeeds another. You may be basking in the clear sunshine of prosperity now; it will be sundown bye and bye, and then you will need the grace of God. You will then want not the dead, lifeless, artificial flowers from the milliner shop, but the living, ever green plant of grace from the paradise of God. St. John, whom didst thou see in the city of the New Jerusalem? "Those which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

—Who art thou that fearest a mortal man? To-day he is, and to-morrow he is not seen.

EXPERIENCE.

BY J. MARK HARRISON.

I was born in the village of Sherington, Oxfordshire, England, in the year 1851. About that time my parents experienced religion and became members of the Primitive Methodist Church; and as soon as I became old enough, I accompanied them to the meetings and attended the Sabbath-school. From the earliest days of childhood I was the subject of religious impressions, and being of a serious and reserved disposition, I was saved from many of the evils of bad company. But I was a sinner and needed a Saviour. When eleven years old I well remember God's Spirit strove with me; and I longed to become a Christian and start for heaven with one of my sisters who at that time gave her heart to God. But I kept my convictions concealed and opened my mind to no one, and in a short time I became indifferent. A few months after this, in the summer of 1863, my sister, above mentioned, fell a prey to that fatal disease, consumption, and in a few weeks passed away to glory. My mother had been suffering from the same disease for a long time, and in less than a month after my sister's death, the messenger came and summoned her away and she left to be forever with the Lord. I promised to meet these loved ones in heaven, but did not set out on the journey then. In the fall of 1864, God visited the little church and Sabbath-school with a gracious rain, and my heart was softened by the influences of the Spirit. As my Sabbath-school teacher was scattering the seed one Sabbath morning, some fell into a tender place in my heart and began to grow. I did not resist, but began to seek the Lord; but several days passed before I found him to my heart's delight. I prayed and groaned under my heavy load of sin all day while at work in the field, and when the evening came I hastened eagerly to the prayer-meeting,

but had not the courage to open my mouth and ask for what I so much desired. And thus night after night I carried home my burden, until I was afraid I should sink through into hell. Finally I summoned courage enough to pray in the prayer-meeting, and in an instant the glorious light came and the load was gone. I went home happy that night. I never knew how the distance was traveled; I suppose I walked though I seemed to fly, my heart was so light.

I was at this time thirteen years of age; I know I was freely and fully justified, and my heart was changed and filled with love to my Saviour. For a considerable time I lived a whole-hearted, happy Christian, but I made a mistake, or rather I sinned, in neglecting private prayer. Then I became a half-hearted Christian; and went into the world to fill up the vacuum in my soul, but the two kinds of joy and pleasure would not flow so mingled, and I finally became a miserable Christian, or rather a formal professor, to whom the cross became irksome and the means of grace odious.

When seventeen years of age I left home and did not any longer keep up the profession of religion. I did not run into the deepest depths of sin; I did not swear or drink; I was a total abstainer from both of these vices. Neither did I run with the multitude to do evil; but alas! I wandered far from God. I attended church every Sabbath and often felt I was not answering the end for which God sent me into the world. When I heard a young preacher, I felt condemned and envied him and his position, for I knew well even then that God wanted me to spend my life in preaching the Gospel and calling sinners to repentance. O, that I had never gone astray! But I cannot recall those hours misspent or bring back those wasted years.

I never speak of my first religious experience as related above, unless the Lord wants me to do it for the sake of others, and this is why I refer to it now.

I desire to praise the Lord for all he has ever done for me, and though he may have blotted the days of my first love from the book of his remembrance, I thank him for the experience that is now dead, and the lessons it has taught me.

In the spring of 1873, my youngest brother and myself, with some other young men, resolved to emigrate to Canada, with a view of making our fortunes. The evening before we left home our friends met for prayer at the little P. M. chapel, and many earnest petitions were offered on our behalf, and they asked until they received "the evidence of things not seen." We left next morning, and on May 2d, embarked at Liverpool for Canada, careless and unconcerned as to our spiritual safety. But the Lord watched over us. We landed safely at Quebec; and he has since saved those young men for whom those earnest prayers were offered. In December of the same year I attended the Primitive Methodist Church at Woodstock, Ontario; a Rev. Mr. Clapham preached; the subject of discourse was the four leprous men at the gate of Samaria--2 Kings vii, 3, 4. The Spirit made the word quick and powerful; I was deeply convicted of my lost condition, and like those lepers felt there was only one chance of life, and that was the mercy of God. I went forward to the altar and without any reserve, gave up myself as a prisoner, but he made me his child. Praise his name! The recollection of that hour even now inspires and sends forth from my soul an involuntary hallelujah! I received the witness of the spirit of adoption soon after, and found myself once more at the fountain drinking the waters of salvation. They had the same taste as when I first drank of them in the days of my boyhood, and had lost none of their sweetness.

It was not long however, before I discovered that I lacked holiness of heart, and I felt I needed more of the abiding Spirit to keep me from sinning

and falling back into the world. I wanted, not merely a deeper work of grace, but a complete and entire sanctification. I believed in the doctrine of holiness, having been brought up a Methodist, and now I wanted to prove it by experience. I began to seek it at times very earnestly, then rested for a while, believing I should get the blessing some time in the future; thus I would climb a little way up, and then slip down again, sometimes falling into condemnation. There was not a single person in the place that professed to enjoy perfect love, so I struggled on alone. Every scrap of reading-matter on the subject I eagerly devoured, and the experience of such men as Abbott, Fletcher, Wesley, Carvosso, Bramwell and others, would often drive me into the closet; but I could neither read nor pray myself into the land of rest. One night I left the house, determined to pray until I got what I wanted, if it should take all night. When I reached the place of retirement it was suggested to my mind that I expected it as a reward for praying, so I went home almost discouraged--almost, but not quite. I often got blessed during this struggle for liberty, but did not make much real progress, my feet so often slipped. I made two grand mistakes in seeking--I often said, "now Lord," yet was content to wait, and I did not in reality, "give myself away." The Lord at last sent me help and guidance; Sister Brown, from Michigan, with her husband and family, came and settled at Woodstock. Being a possessor of the blessing of holiness, she urged us on to its attainment. A meeting was appointed for those who were determined to seek entire sanctification. I seemed to take faith when I heard of it, and I said I will have it, for the time is come and I will wait no longer. I did not receive the witness at the meeting but it came next day.

This was last November. I had tried for two years to reach the attainment of holiness, but in vain. I trusted for two days, consecrating my all, "and

glory came thrilling my soul." I attended class-meeting the next evening after the meeting for holiness, and as soon as I entered, the witness of the Spirit came like a direct ray of light into my soul, and for the first time in my Christian experience, I shouted "glory be to God!" This blessing loosed my tongue and I kept on praising God for my liberty. Then came the cross of confession. Under some circumstances it would have been no cross, but in the Wesleyan Methodist Church, with which I was then connected, were two hundred members and not one professing holiness, and Satan suggested that I had better say I was greatly blessed and not go quite so far as to say I was sanctified wholly; but I determined to go the whole length of my line, and plant my foot on the farthest point of my possessions, and declare my freedom. Accordingly the next Sabbath morning, there being a love feast, I told them what the Lord had done for me, and urged others to go up and possess the good land. Since then I have been enabled to say that the blood cleanseth from all sin, and by the help of God I hold on to an inheritance in the land of perfect love, and keep my title clear to mansions in the skies. Through Sister Brown I learned something of Free Methodism. Until last November, I was not aware of the existence of such a people, and as soon as the characteristics of the Free Methodists were made known to me, I said "I am one with them," and as soon as arrangements could be made, I came over from Canada and joined them. I found them to be real, genuine Primitive Methodists. For the cause of Christ I would spend and be spent, and then go singing and shouting home.

—The most convincing argument, and most infallible demonstration, that the Scriptures are indeed the word of God, is to feel their enlivening, enlightening, and transforming power in our hearts.

HIDDEN THINGS OF DARKNESS.

BY REV. L. B. DENNIS.

The second coming of our Lord Jesus Christ, is an event of no ordinary magnitude. While it will be joyful to the good, it will be a terrible scene to the unprepared.

"Unto them that look for him shall he appear the second time without sin unto salvation."—Heb. ix, 29. But to those whose works are the "Hidden things of darkness," Christ will come "With his mighty angels, in flaming fire, taking vengeance."—2 Thes. i, 7, 8. But the Apostle says: "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."—1 Cor. iv, 5. Yea, more! Then all deceptions will be uncovered, and the fruits of darkness will be manifest.

There are many ungodly men, and many unconverted members of the church, who would desire the coming of Christ, if his second mission was as his first. But when they think of his bringing to light the "hidden things of darkness," and making manifest the counsels of the hearts, then there are efforts of evasion—a vain hoping that God is very merciful. Gladly would they conceal their midnight deeds of darkness, their repeated, covered crimes. There is evidently a manifest unwillingness, that "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire."—1 Cor. iii, 13.

How astonishingly strange it is, when God has been so good, made our duties so easy, our moral requirements so reasonable, that any one would be unwilling to do right! and take bitter for sweet, evil for good, darkness for light, or hell for heaven. "Because their deeds were evil."—John iii, 19. How many such experience daily, hour by hour, and almost every minute, the

significant expression of the Apostle. "A certain, fearful looking-for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x, 27. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God."—2 Thes. i, 7, 8. Then will the "hidden things of darkness;" yea, and "the hidden things of dishonesty," the "walking in craftiness," and all "handling the word of God deceitfully," be at an end, "by manifestation of the truth," "to every man's conscience in the sight of God." It is an easy matter to hide our sins, or cover our crimes from mortal eyes. "But there is a God in heaven that revealeth secrets." Dan. ii, 28. He that loveth darkness more than he does light, God may permit strong delusions to be his portion; for Satan works "With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."—2 Thes. ii, 10.

If men prefer darkness to light, God permits them to have their deliberate choice. The Egyptians preferred darkness, and it was given them till they could feel it. So it will be with every free moral agent. Provision has been made for the salvation of all, as "God hath from the beginning chosen you—all—to salvation through sanctification of the Spirit and belief of the truth."—2 Thes. ii, 13.

The surroundings of Christ's second coming will be of unusual interest. All will be interested in Christ's next coming to earth. "The Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations."—Mat. xxv, 31-32. Hence, the good, the true, the pure, and the holy, will patiently, but anxiously wait "Until the Lord come," and "bring to light the hidden things of darkness."

—If thou wilt be perfect, sell all.

JOY OF ASSURANCE.

BY T. P. JARNAGAN.

Joy is one fruit of the Spirit. There is nothing in religion to make us sorrowful—all the fruits of the Spirit are sweet.—Gal. v, 22, 23. If we profess religion and have no joy, there is something wrong. "Shall the son of a king go mourning all his days? If anything ought to make us happy, bright, and joyous all the while, certainly to know that our "calling and election" is made sure; to have God's Holy Spirit witness with ours that we are his children, made heirs of God, and joint heirs with Christ, "to an inheritance incorruptible, and undefiled, and that fadeth not away," ought to make us the most happy creatures in the universe of God. Just to think that our Father, in his infinite love, gave his Son (our elder brother), to die for our sins, to reconcile us to himself, and takes us poor, lost rebels, degraded by sin—takes us from the filth and mire of this world, and from our own corruptions—forgives all our past offences, gives us the witness, and washes and cleanses our hearts by the blood of his own Son; moulds us into his image, and makes us meet for heaven, ought to so overwhelm us with the sense of his love as to melt our hearts into one continual stream of gratitude and praise. Besides, He is not afar off. Oh, no! He and his Son dwell in the hearts of his children—"a well of water, springing up into everlasting life!" Glory to God! He dwells in his people! Bless his dear name! Unbelief looks to the lo here's and lo there's for Christ; but the child of God says: "His kingdom is in my heart—a fountain of righteousness, peace, and joy in the Holy Ghost." The child of God knows something of the Holy Ghost; he is his constant Companion and Comforter, as Jesus said he should abide with us "even unto the end of the world." He guides the new born son of heaven into all

truth—"rightly dividing the word." "The Spirit and the word agree;" and he keeps the child's eye 'on the chart of God, that it may not waver, nor stumble. He leads him to pray often, to "hold fast the form of sound words," and to keep the words of the Lord hid in his heart, that he may be able with his sword to "quench all the fiery darts of the wicked." And when that wicked one comes, he finds nothing there; for God leads his children in a clean way. He forgives their sins, cleanses their hearts, takes away all appetite for sin, outside show, and the glory and pomp of this world. He makes them meek, lowly, and humble. Christ is their model. They love to drink in of his nature. He is their "all and in all," their "Prophet, Priest, and King." They love his company. It is joyous and glorious. Oh to be alone with Christ! Yes, to go as it were with him to the Mount of Olives and hear his sermon. Oh! the soul loves to be with Christ. He never tires of us. Praise his name! Earthly friends may prove unfaithful, scoff and scorn us, but "Thou art not like them untrue." God has "chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him."—James ii, 5. He suffers not the sparrows to fall to the ground without his knowledge, and how much more shall he take care of you, O ye of little faith?"

"Soul, then know thy full salvation;
Rise o'er sin, and fear, and care:
Joy to find in every station
Something still to do or bear;
Think what Spirit dwells within thee;
Think what Father's smiles are thine;
Think that Jesus died to win thee;
Child of heaven, canst thou repine?"

"Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Ghost."—Rom. xv, 13. Amen.

—If God has chosen your way, depend upon it, it is the best that could be chosen; it may be rough, but it is right; it may be tedious, but it is safe.

THE CHRISTIAN FAMILY.

BY PROF. CLARK JONES.

Our idea of a Christian family is such that we hardly expect to see it practically, fully realized. Yet, there are some points so essential to such a society that we invite the prayerful attention of our readers to a few:

1. *Cleanliness.* Though this may exist without grace, yet it is an essential condition to a Christian family. Mr. Wesley says: "cleanliness is next to godliness." Paul says "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii, 1. This cleanliness may refer 1st, to our persons, as these are the temples of the Holy Spirit.—2 Cor. iii, 16, 17 and vi, 19. Now we ought not to ask God to make his abode with us, unless we do what we can to cleanse the temple and thus prepare the way for his coming. 2. Our households may be intended. St. Paul, in his letter to Titus, speaks of teaching young women "to be discreet, chaste, keepers at home."—Ti. ii, 5. The pilgrims expect their pastors to visit them at least once in three months, and they sometimes feel hurt if a minister fails to do his duty in this regard. We admit the duty of visiting from house to house, and it should be a delight to do so among the pilgrims; but is this always the case? Does the fault always consist in the cold-heartedness of the pastor? Let us look at this question a moment. The discipline not only makes it the pastor's duty to visit, but also "to recommend everywhere decency and cleanliness."—Dis. p. 67.

Are our good people just as willing to have duty performed in this regard as in the other? It is sometimes a cross to visit certain families, not because they have not elegantly furnished parlors, and tables laden with rich viands, but simply because *Christian cleanliness* is wanting. Plain food is

always palatable when nature is in need of nourishment, and this is all a *genuine* Christian asks at the home of the rich or poor. But nature does revolt from that which is not adapted to satisfy its wants, and we hardly think grace should be required to reverse this God given law. Physiology teaches us not to take food into the stomach when not craved; and the digestive organs recoil from food where the rules of cleanliness are not observed. Every department of a Christian household should be the picture of neatness, that grace may abound.

St. Paul exhorts us to present our bodies an "acceptable" sacrifice to God.—Rom. xii, 1. But under the Mosaic dispensation it was necessary that the sacrifice be selected from the clean beasts in order to be received; so our bodies and our families and houses should be first cleansed and then offered to God. The Saviour certainly *recommended* cleanliness. "But thou, when thou fastest, anoint thine head, and wash thy face," i.e. present a wholesome appearance before the Lord and the people.—Mat. vi, 17. It was a custom among the Jews to wash often before eating, as seen in Mark vii, 3, 4. The only difficulty with these Pharisees seems to have been that they depended upon these externals; not that they were wrong in themselves, as Jesus plainly shows in an address to them upon another occasion. Luke xi, 43.

2. *Government.* No family can be worthy of imitation without Christian discipline. This grace seems to have been the condition upon which the Almighty promised such great blessings to Abraham. And the Lord said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations in the earth shall be blessed in him? For I know him, that he will command his children, and his household after him; and they shall keep the way of the Lord, to do justice and judgment; that the Lord

may bring upon Abraham that which he hath spoken of him."—Gen. xviii, 17-19. We should notice that the Lord promised to make Abraham a "mighty nation" and bless all nations in him, "for" or because he knew he would "command" his children and household. This we see was Abraham's work, not Sarah's, nor that of a servant. So we maintain that the reins of government in every Christian family should be in the hands of the father in preference to any one else, as by virtue of God's law, and the laws of our land, he is the patriarch of the family; and yet this authority must be used and not abused. Every Christian father is responsible to God for the conduct of his entire household, children, servants, and hired help; and if he lacks wisdom, he may ask of the Lord and obtain what he needs. We are certain there is no need of children being lawless and ungainly; and if they are such, the responsibility rests upon the father as seen in the case of Eli. "For I have told him that I will judge his house for ever for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not."—2 Sam. iii, 13. No father need say that his children have bad dispositions and hence they cannot be governed. We have had such under our care for a time, and have been surprised to see the change effected in a few months by simple firmness and kindness. Children should never be allowed to stop and parley and question when spoken to. An army would soon be demoralized if the soldiers were wont to wait for the reason of every order given by the commanding general. The command is "Children obey your parents in the Lord: for this is right."—Eph. vi, 1. No other reason is needed. Again, there should be no pets in the family. I have often heard my father say he knew no difference in his children. It was Rebekah and not Isaac that made Jacob the favorite. So children should not govern one another, as each child possesses equal

rights by birth. Such is the case at least in our land. They should not be suffered to fret and scold nor reply peevishly to any, especially to their parents. The future destiny of the child depends upon this training. "Train up a child in the way he should go, and when he is old, he will not depart from it."—Prov. xxii, 6. This government should spring from a heart that sympathizes with the trials incident to fallen nature. The parent's heart should glow with fervent affection; and tears of compassion should frequently flow down the cheeks, while earnest prayer ascends to the throne of grace as the soul and body, with all their capabilities, are placed upon the altar as a sacrifice to God. O that there were more such feelings as were experienced by Abraham as he journeyed along, holding the knife in one hand and Isaac's tender hand in the other! Had we such examples of fidelity to God on the part of parents, and such meek submission on the part of children; then would we see more Isaacs and Wesleys in the world.

3. *Order.* This is a very important point in a Christian home. "Let all things be done decently, and in order."—1 Cor. xiv, 40. The mother of the Wesleys was very scrupulous about this matter, and as a consequence, her sons were so also; and hence arose Methodism. All this was the result of one mother's untiring efforts in this direction. How many souls have been saved as a consequence, eternity alone can tell. Every child should have some task to perform daily, and a particular time in which to do it. "To every thing there is a season, and a time to every purpose under the sun."—Eccl. iii, 1.

4. *Observance of Sabbath.* Our hearts are pained as we go from place to place and see this day so desecrated, even among good people. Children are allowed to run around on the Sabbath, receive company, and visit, play and sport, just as though it had never been said "Remember the Sabbath day to

keep it holy."—Ex. xx, 8. Why not correct children for Sabbath breaking as well as for using profane and obscene language? Did not the lightning flash, the thunder roar, the smoke ascend, and the mountain quake, as well in token of the severity of the law against Sabbath breaking, as against swearing? Admit that it is written: Because of swearing the land mourneth," have we not as strong proof of God's displeasure against Sabbath breaking, as seen in the case of the man who gathered sticks on the Sabbath day? See Num. xv, 32-36. Nehemiah complained bitterly of Judah because of desecration of the Sabbath.—Neh. xiii, 15-22. So God has promised great blessings to such as keep his day holy.—Isa. lviii, 13, 14. What avail our family altars, our fervent prayer for our children, our entreaties to repent, so long as God's piercing eye sees this Divine command is trampled upon with impunity? If we remember correctly, it was said of the sainted bishop Hamline, that he would not allow his own grand children to come into his lot on the Sabbath, even though they lived on an adjoining lot. O for more who have such reverence for God's law! "O how love I thy law; it is my meditation all the day."—Psa. cxix, 97.

—The sum of a Christian life is simply the aggregate of the influence exerted for Christ and His church. All the work included in that fleeting period which is called to-day, and which is all the time we shall ever have, is summed up in holy living; and holy living is that which Paul describes when he says: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

—Labor but now a little, and thou shalt find great rest, yea, perpetual joy to thy soul.

TO THE OVERCOMERS.

BY NEWMAN CHAMBERLAIN.

"He that overcometh shall not be hurt of the second death."

Religion is a personal matter. We can have all we live for. God tells us in his word to bring all our tithes into the storehouse, that he may open the windows of Heaven and pour us out a blessing that there shall not be room enough to receive it. I thank God that there have always been a few names in Sardis that have not defiled their garments, who are to walk with God in white, for they are worthy.

The time is that we must say with Joshua, "As for me and my house, we will serve the Lord." The path of the just is as a shining light, shining more and more unto the perfect day; while the path of the wicked is as darkness, for they know not at what they stumble. "He that forsaketh not all that he hath cannot be my disciple." Religion is that pearl of great price, which few possess. The growth of the holy soul up into God is well described by the Apostle in 2 Cor. iii, 18: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory," that is, from one resemblance of Divine glory to another. What could the Lord set before us more than he has to induce us to keep his commandments that we may have right to the tree of life, and enter in through the gates into the city? I have often admired three great mysteries and mercies—God revealed in the flesh; God revealed in the word; and God revealed in the soul. This last is the mystery of godliness, which I cannot fathom. It is this that the Apostle says transcends the sight of our eyes, the capacity of our ears, and all the faculties of our souls, too. "Eye hath not seen, nor the ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—2 Cor. ii, 9.

We can see a little of it by the eye of faith, and read about it in the Bible.

"But what must it be to be there."

Oh, glory to God! That soul that truly lives upon God, does taste more than it can tell. Yet it can tell this, that this is the most noble, excellent, glorious life in the world. We can put the utmost confidence in the promises of God. There is only one thing that is impossible with God, that is—he cannot, lie. "Cursed is the man that trusteth in man, and maketh flesh his arm. Blessed is the man that trusteth in the Lord, and whose hope the Lord is." The Apostle says, "We have this treasure in earthen vessels."

Religion, though it be compared to water, is no standing water; but "a well of water springing up." I praise God for a religion that we can feel. True religion is a holy fire kindled in the soul from Heaven. Praise the Lord for the holy fire.

Now, brethren, I would say to you all, "Come on, cast off every weight; take no thought for your life." It is God that makes rich, and it is God that makes poor. Above all, take the shield of faith. "The just shall live by faith." "According to your faith so be it unto you." I am in God, and God in me. The iron in the fire, and the fire in the iron. This great God is my God forever and ever, even unto death. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me. Thy rod and thy staff they comfort me.

—When flowers are full of heaven-descended dews, they always hang their heads; but men hold theirs the higher the more of the world they receive, getting proud as they get full.

—The full assurance of faith, always attended with the full assurance of hope, never fails to be productive of perfect love, even the love that casteth out fear.

VICTORY OVER DEATH.

BY H. F. HILL, JR.

How sad, and yet how interesting it is to visit the burial places of the dead, and behold the memorials of those who once walked the earth with all the flush of life. No more does the ring of their voices greet the ear. No longer do their eyes sparkle with intelligence. No more does their smile gladden the hearts of their fellow creatures, or their frowns or evil deeds add to their sorrows. No more do their fingers toil in the vocations of life, or their feet mingle in its circles; all is hushed in the grave. What a woeful ending to the tragedy of life! O grave! how many dear companions have parted at thy threshold! How thou hast torn them asunder with thy ruthless hand! How many times hast thou wrung bitter sorrow from loving hearts! O how many precious burdens have been committed to thy bosom, more precious than all the gold of earth! How many ambitions have been quenched in thee! How many hopes have been buried up in thee! How many treasures of the affections have been garnered in thy vaults! Surely thou dost swallow up all the glory of earth.

Our pity overcomes our scorn for the lowest of men, when we behold them given over to the grave. O what a thing is sin, that it should bring such calamity upon men. What though the spirit of the dead still live! What though the righteous are in a state of blessedness with God! Is it not still sad to lay their poor bodies in the grave!—bodies through which the soul has shone so many times; bodies which we have handled, and caressed, and cared for, and loved. Is it not sad to see them mouldered back to dust? Be it far from us to call back the sainted dead to the world of suffering. To depart and be with Christ is far better, and yet we cannot but mourn over the poor, lost frame.

How long, O grave! wilt thou thus continue to triumph over the bodies of

God's saints? How long wilt thou continue to gnash thy teeth on such precious prey? How long wilt thou continue to demolish these beauteous temples of the living God? I trust not long. The Almighty hath declared, "I will redeem them from the power of the grave. O grave! I will be thy destruction." The very dust of God's saints is precious in his sight. He does not forget them in the cold ground. O grave, thou shalt not reign forever; thou shalt give up thy dead, though thou hast hid them in the depths of the sea. God will rend thy bowels and cause thee to disgorge that which thou hast devoured. God will send an earthquake into thy bosom, and then where will thy victory be? He will shake his jewels from thy grasp in the day that he cometh to make them up; and then where will thy victory be? "Awake and sing, ye that dwell in the dust; for thy dew is as the dew of the herbs, and the earth shall cast out the dead." Oh! what a day that will be when Christ shall come with all his saints, and give them their glorified bodies.* How their immortal bodies will shine as they leap forth from the grave, in the image of their blessed Lord, no more to be bent with disease or racked with pain. O how their hearts will bound with rapture, and their faces light up with glory as they gaze upon the face of him that hath loved them and redeemed them with his precious blood, while the splendors of eternity begin to break upon them. Then shall death be "swallowed up in victory."

And O grave, thou shalt also give up thy wicked dead; thou shalt not even be permitted to triumph over them; but they shall all be delivered over to an even more terrible abiding-place, where alas! they shall find rest, no more forever! Then thou wilt open thy ponderous and marble jaws no more.

O may we be so unspeakably happy as to be among that blessed and holy company that have part in the first resurrection, on whom the second death has no power.

EDITORIAL.

BE PERFECT.

Many a man qualified for his business fails for want of capital to carry it on as he thinks it should be conducted. If now a man of great wealth should step in and say "I am A. T. Stewart—I will be your friend. Carry on your business right, and draw on me for all the funds you need. All the return I will ever ask, will be such as you will feel perfectly able to make from time to time." Would not such relief be gladly accepted? Would not one thus relieved be to blame if he failed to carry on his business in a satisfactory manner? But to each of his friends God says, as he said to Abram: *I am the Almighty God; walk before me, and be thou perfect.*—Gen. xvii. i.

Notice that the ground of the perfection required is found; not in Abram, but in God. He does not tell him what great and rare qualities he has by nature, and on these base the requirement. God does not say, "You have manifested great faith in me on several occasions; you have shown a spirit of obedience; when obedience implied great sacrifice; and now, by constant watchfulness and a proper training of all your spiritual faculties, you may develop into a symmetrical, consistent character." There is nothing of this kind. God states what He himself is, and, by reason of His own perfections he commands Abram to *Walk before me, and be thou perfect.*

The statement is, *I am the Almighty God.* As if he had said, "I possess all power. My strength is equal to any emergency. I cannot be overcome." But this is not all. The word translated Almighty is, in the Hebrew, *Shadai*, from *shadah*—"I diffuse," "I pour out." So that the statement implies, not only that God has all power, but that he will pour upon us all the grace our dispositions and our circumstances can possibly demand. He is the Sun. The light is free, and we may open our eyes and take in all we need. He is a shield. No matter how

formidable may be the weapon hurled, it cannot reach us. He is as ready to bestow the needed help as He is boundless in His resources.

You will also observe that the first part of the command is, "*Walk before me.*" This is to have attention at the very outset. We must set the Lord before us at the beginning. To us He must be, wherever we are, a God near at hand. We must realize His presence. If God is to us afar off, it is in vain that we aim at excellency of character or conduct. Failure will mark our every step that is taken at a distance from God. We must feel assured that we have a *very present help in time of need*, or we shall be discouraged at making any strenuous efforts to attain perfection of the Christian character. Here is where we fail so often. We have friends; but they are far away. We have a God; but there is not time to seek out a closet and go to Him in formal prayer. All this must be changed or we shall continue to resolve and break our resolution. Our religious life will be as unsatisfactory as ever. God must be more to us. He must be all we need. We must take him as our Friend, our Counsellor, and our Provider. We must look for Him—not in Heaven above—not in houses of worship; but in our hearts. We must be assured that He is with us when we work, and when we talk, when we lie down and when we rise up.

With such a sense of God's presence, the command, *Be thou perfect*, will not look like an impossible requirement or even a hard one. We shall aim to obey it. There will be down-right sincerity in all that we do, and in all that we say. The desire to please God will be paramount to all other desires.

There will be harmony in our character and consistency in our conduct. We shall not strain at a gnat and swallow a camel. We shall have a faith that trusts God for temporal mercies as well as spiritual blessings. Our love will go out to all our fellow beings. It will not be limited to those who think as we do, or who endorse us in our methods. We shall have

these marks of perfection that we *love our enemies*, and that we govern our tongues.

Be ye therefore perfect, even as your Father which is in Heaven is perfect.—Mat. v, 48. †

YOUR PROPERTY.

You say you are entirely consecrated to God; but does this consecration cover your property? Are your money, your lands, your stock, your goods, your books, your all, fully given to God? Do you really make over the ownership of all you possess to your Divine Master? If not, your consecration amounts to nothing. It is wanting in that which is essential. It is fatally deficient. It fails to recognize the claims of the Lord. It does not come up to the devotion of their early disciples. *Neither said any of them that ought of the things which he possessed was his own.*—Acts iv, 32. Consecration to this extent always secures the blessing of God. The heart thus emptied of self is filled with the Spirit.

If your property is given to God, you will use it to His glory. Instead of seeing how much you can spend upon yourself, you will study to get along with as little as possible that you may do good to others. You will not gratify your tastes and your appetites to the full extent that the means in your possession will allow. If a cheaper suit will keep you warm you will buy it that you may clothe one who otherwise would suffer. If a plainer meal will enable you to feed one who otherwise would go hungry, you will give it the preference. You will not only deny yourself that you may give, but you will deny yourself of the glory of giving. Many who profess to follow Jesus bestow their money—not where it may do most good—but where it will secure to themselves the greatest amount of praise. If the cause is popular it has their support. They will give thousands to build a splendid church from which the poor are excluded, and preaching supported which fails to insist upon the conditions of salvation which Christ lays down. But for a free church,

in which the poor have a right to worship, and in which the Gospel is preached in its purity, they have—words of encouragement. You should take as much care in investing money for God as you do for yourself. Do not give where it will minister to pride. In giving, as in other matters: *Mind not high things but condescend to men of low estate.*

If you are wholly consecrated to God, you should make an honest effort to have your property do good when you are gone. What consistency is there in commending your soul to God, and leaving your property to those who, having no special claim upon you, will use it in opposing the cause of God. John Standish was a brand plucked from the burning. He was far gone in sin and twice nearly lost his life through the use of strong drink. By the miraculous grace of God he was saved. He was kept for many years, lived a happy life, was prospered greatly, and died in the faith. But in his will he forgot God. His companion was gone before him—he had no children; and distant relatives who cared nothing for him or for the principles he loved, divided the property among them. You doubtless have known cases implying the same principles.

If you are a child of God, serve him with your property. Do not hold on to it when God makes a call; if you do, the devil will get it in all probability, and you will suffer an eternal loss. Use your property while you are living, as God directs. Use it where it will do good and not where it will minister to pride and extravagance. Make your will. Ask God honestly what disposition he would have you make of the property He has entrusted to your hands. He will direct you if you ask aright. Do not put it off until you become subject to the control of others; or as many have done, till death comes and cuts off the opportunity. Make such disposition of your property that when you are dead, you may still speak in behalf of the pure principles of the Gospel of Christ. Let your works follow you.

CHILI SEMINARY.

The object of this school is to promote among the youth, deep piety, sterling principles and sound education. Thus far its success has exceeded our most sanguine expectations. The next term is to commence September 5th. If you have children to send away to school, you cannot do better than to send them here. The terms are as low as they can be to meet current expenses. The board and tuition for the school year amounts to about one hundred and fifty dollars.

In building the addition we were obliged, in order that the building might not receive damage, to push it on further towards completion than we had means to pay for. We have given for materials had, and work done, Bank notes to the amount in all, of about twelve hundred dollars. *These have to be met—the most of them—in August, September and October.* If you have subscribed, do not fail to send on your subscription as soon as possible. Put yourself to a little inconvenience to save us from a great deal of trouble.

If you have not subscribed, see if you cannot help us in this time of extremity. This is God's work, and we ask the children of God to help it on according to their ability. Do not put it off. Act promptly and act as God would have you.

NEW SUBSCRIBERS.—Some are being sent us for which our friends have our hearty thanks. We need more and should have them. Will you not make an effort to send us at least one new subscriber to commence with the July number? Or donate it to a friend. Those who give it away can have it sent, postage paid, to any address you please, in this country for one dollar and ten cents.

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CORRESPONDENCE.

SPURIOUS CONVERSIONS.

I was recently called by a noted D. D. to fill his pulpit while he was rusticated among the green hills and trout brooks of Vermont, that he might recover his health after the hard labors of a sham revival campaign, in which some sixty to eighty professed to be saved, and united with the various churches.

I was entertained by a prominent lady, who was one of the hopeful converts. In my simplicity I spoke to her of her happy change from death to life, and from the power of Satan to God, but she appeared to be filled with wonder at my words, and

unable to comprehend my meaning, when I spoke of conviction for sin, repentance, and faith in Christ; of the witness of the Spirit, and of the joys of a new born soul.

I found she knew nothing of these, and yet she was one of the most prominent of the converts. When I proposed prayers with her and her household, she was greatly annoyed, and told me I could pray if I would like to do so. I found this a specimen of the fruits of a great revival, which was heralded through the land, by the papers. I could but exclaim: converted to the church, but not converted to God! Lured into a false hope by enticing words of man's wisdom, but still in the bonds of sin and Satan, and being led on to endless death. Thus vast multitudes are crying peace and safety when sudden destruction cometh upon them. But, I ask, are not the professed ministers of Christ responsible for the deception and consequent loss of these souls, whom they have neglected to warn of their danger?

S.

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DYING TESTIMONY.

SISTER EMMA SOUTHWORTH, daughter of Rev. Wm. and L. F. Southworth, was born in Laurens, Otsego County, N. Y., May 3d, 1851, and fell asleep in Jesus at her father's residence in Syracuse, N. Y., May 28th, 1876.

From a child, her disposition was remarkably amiable; so much so, that her parents affirm (what can be said of few children) that they never had occasion to correct her. And yet she early felt the need of a new heart, which she sought and found when in her seventh year. At that early age she gave a clear, religious testimony—of her own accord—in love feast, and at her own request, was admitted to the Lord's table. Though her zeal abated, as she advanced in life, and for a time she ceased to profess religion, her outward deportment was unexceptionable. In November, 1876, she was clearly saved, and united with the Free Methodist Church, of which she was a consistent, devoted, and useful member, until removed to the church above.

About one year ago, at the Bain bridge Camp Meeting, she entered into the rest of perfect love, which she retained to the last. Her protracted illness was endured with perfect patience. During a religious conversation, she said to the writer a little before her departure, "I could not afford to part with a single pain I endure." Her countenance always seemed radiant with a heavenly smile. She will be greatly missed, not only in the bereaved family circle, but by her young associates, by whom she was much esteemed, both for her intelligence and Christian virtues. The following were her last words to the family assembled at her bed-side, and will best describe her conquest over the last enemy:

"Tell the young people that I find Jesus all in life, sickness, and death, that I have recommended him to be. Tell them that I desire to live only that I might labor for their salvation. Tell the brethren and sisters that, as they desired me to live to be useful, and I cannot be with them to labor here, God having ordered otherwise, they must do all the more for the salvation of souls." To her pa, she said: "I want you and ma, and all of you, to do all you can to get precious souls saved. I shall be with you, though you cannot see me. It won't be long before you will all be with me, where we can see each other. You must not feel bad when I am gone, for I shall be so much better off, for all is bright and clear." When asked if she was going to the grave, she at once raised her arm and pointed toward heaven, to show where she was going, and then said: "I shall soon drink of the crystal stream." Then after saying, "I have seen Reuben, Eddie and Sarah" (two brothers and a sister who had passed on before), she said: "but I see Jesus, the most glorious of all." Addressing her ma, she said: "Do you want to send any word to the loved ones?" "Tell them we are on the way," said her mother; to which she responded, "We'll be waiting and watching for you." She requested them to sing "Jesus, lover of my soul," and "Shall we know each other there?" After which she said

"Love cannot be quenched by dying; it grows the stronger. I see them waiting for me. I must say *good-bye*! for the chariot is coming!"

The following lines were suggested on receiving her dying testimony from the pen of her father, preparatory to her funeral service:

Good-bye, for the chariot is coming for me,
Its rapid approach, in the distance I see;
All packed for the journey, I view with delight,
Its wheels roll in fire, from the regions of light;
The loved ones are coming, their sister to greet,
While the smile of the Lord makes my escort complete.

Weep not for your Emma; it's better for me
To depart, and at once with my Saviour to be;
His grace all-sufficient in death's swelling flood,
Will bear me at once to the bosom of God;
It was sweet once to live, it is sweeter to die,
The chariot is coming, so I bid you good-bye.

Good-bye for a moment—for time's rapid flight
Will soon bear you all to those mansions of light;
We'll watch your arrival and welcome you home,
With heavenly anthems whenever you come;
Strike for souls while you stay, gather sheaves for
the sky;
The chariot has come; so at present, GOOD-BYE!

Fulton, N. Y.

E. OWEN.

LOVE FEAST.

CHARLES H. HUDSON.—I was born in Auburn, N. Y., September 18th, 1855. I was a wild boy. In December, 1875, I took up telegraphing. I received word that an office was waiting me in Tonawanda, and I must start immediately. My mother packed my satchel while I was getting ready. On opening my satchel the evening of my arrival, what should I find but a little pocket Bible of father's that I had many times carried to Sunday school. O how I felt. It brought tears to my eyes. For the first time in years I knelt in prayer to God to make me a child of his. My office was then in Brother Rose's store. The Free Methodists had a revival, commencing watch-night. Brother Rose asked me many times to go. Although I wanted religion, yet the idea of getting it in a Free Methodist Church rather kept me back, as my people are all Presbyterians, and I was down on such religion, calling it nothing but excitement. On the evening of January 31st, I made up my mind that I would go and see what there was in it. I determined not to give up until a fair

trial. During the preaching, the Lord sent conviction to my heart, and at the invitation of sinners to the "mercy seat," I started. I prayed as never before, and the Lord heard my prayer. All praise to his holy name. My sins were all washed away. I felt greatly blessed and very happy. I thought all had been done; but in about three weeks, I felt the need of a pure, clean heart. I struggled hard, and got it. All glory to the Lamb of God! How the Lord has opened my eyes. At the General Quarterly Meeting held here, May 4-7, I was baptized with water and with the Holy Ghost. O glory to God! I am still in the good old way, and by the help of my precious Saviour, I am going on. May the Lord be with us all. Amen.

EMMA BLOSS.—I feel like telling the readers of THE EARNEST CHRISTIAN that Jesus saves me. I know that my Redeemer liveth. I have the presence of my Saviour daily. My hope is an anchor to the soul, sure and steadfast. I find God's ways to be the way of pleasantness, and his paths are paths of peace. Jesus was knocking for a long time at my heart before I opened it to welcome him in. I thought to give him a place. I now see it was a very small corner in my heart. But I found Jesus must have the whole heart before he would enter in. When I could say: Lord, I yield all to thee, give me a new heart; take away this sinful heart of mine and make me just what thou wouldst have me, then it was that he saved me. Glory to God! This morning I can look up and say: Yes, Father, I will be an obedient child, will follow thee at all times and in all places; glad to do thy will. O, it pays to do the will of God, to walk in the way the Bible teaches, the old, old way. I pray that the Lord will raise up a church in this city that will lead sinners to the cross—not around it. The churches here seem given up to all kinds of worldliness! nothing to hear of a theatrical entertainment in the M. E. "parlor," or of the members of the church giving "masquerade" parties at their homes. Brothers and sisters, there are

souls in this city that are passing down to perdition fast as time can take them for the want of teachers to teach them the way to the Lamb of God, that taketh away the sin of the world. There are far too many blind leaders of the blind. I ask an interest in the prayers of God's children that I may be true to the Master.

Scranton, Pa.

S. S. GOODYEAR.—The Lord saved me from the distillery business some eighteen years ago. I gave my name to the Free Methodist Church as a probationer, at the Clide camp meeting, about six years ago. Since that time, I have passed through many sore afflictions; among which has been the death of a son of the age of twenty-two years. Glory to God; he is safe in the arms of Jesus. One year ago, I fell off from a land-roller between my horses. The horses jumped and ran away. The roller ran over me, bruising me terribly. Friends being near, picked me up and carried me into the house and laid me down. I fainted away three times. When I came to the third time, I was shouting glory! It was then and there that I saw what religion was good for. I passed through the summer months with much pain and suffering; but Jesus was with me all the time. Bless his name forever! About the first of November last I joined the Free Methodist Church, at Ithaca, in full connection. I really thought that it was God's will that I should do it. The next week I had a building set on fire and burned to the ground by an enemy—a lad of about eleven years of age, whose father is an expelled member of the M. E. Church. I do thank God for a free and full salvation. The past is all covered by the blood of Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption. I expect to be one of the innumerable company which John saw, which "came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb." Glory to God.

Cayuga, Co., N. Y.

J. F. SMART.—After I was justified I commenced seeking for a pure heart. I sought for it some time and obtained it. God convicted me that it was not right to use tobacco. One day, while going to dinner, I promised the Lord, if it was contrary to his will for me to use it, to take away the taste of it, and I would never use it any more. After dinner, I started to my work, and found my hand on my plug of tobacco, when something said to me, "If you take that out, you will lose your religion." Praise the Lord, I did not do it. The appetite, taste, and desire have been gone from that day to this. Bless his name! Horse-racing, card-playing, drinking whisky, all gone with the desire for any of these things. This is what holiness does. I am full all the while of the wine of the kingdom. I have a disposition to "rejoice ever more, pray without ceasing, and in everything give thanks, for this is the will of God in Christ Jesus concerning me." I am taught of Jesus daily. The blood of Christ cleanses from all sin and saves to the uttermost. I am all the Lord's—soul and body, time, talent, voice, reputation, and property; all I have is to be used to the glory of God. I am going through with Jesus, cost what it may. I am running for a crown—living for eternal life. I have no weights on. It pays to serve Jesus. I get my pay as I go along. O glory! I love the narrow way more than ever. It is more than my meat and drink to do my Master's will. I have a good time following and serving Jesus. Hallelujah! I am saved by grace. Where sin abounded, grace doth much more abound. Pilgrims, pray for me, that Jesus may keep me all the while.

Linden, Kas.

J. IRELAND.—I wish to say to all, that I love the Lord, and am this day in complete consecration to God, to do all for Him. My rest is sweet in Jesus; and in Him, and to Him, I live. Glory be to God for ever. He is to me a complete satisfaction. By his grace, I am on this route to the end. Praise the Lord.

MRS. MARY M. YOUNG.—I never realized more fully what it means to follow Jesus every where, than I do to-day. It is God's will that our entire being should be centered in him. We are to walk in the light as God lets it shine upon our hearts. My mind goes back to a little of my own experience a few months since. One night around the family altar, I was consecrating myself anew to God, and O how he blessed me with his Spirit's power! I thought my idols were all given up long before this; but the Holy Spirit revealed to me that there was a little place in my heart that he did not occupy. However small it might look to others, it seemed great as the light shone upon my heart. I did not know, until the Lord showed it unto me what a love I had for the portraits of loved ones, and it was not without a struggle that the idol was torn from my heart. I mention this to show how it is possible that a very small thing can occupy the place that Jesus wants to fill. One thing after another has to be given up as God lets the light shine upon our hearts. Perhaps with another it is some article of dress, or music. God wants the whole heart. All must be centered in God. Then, as we become partakers of Christ's nature, being made perfect in love, how this love that fills every avenue of the soul will reach out to all mankind, desiring the salvation of all. May God baptize all his dear children with a spirit of perfect obedience to all his requirements, and with Divine wisdom and power.

M. A. POOR.—I feel that when deprived of the society of the pilgrims, and of going to our meetings, that Jesus is more than ever a satisfying portion. I bless him for grace to stand straight before the enemy without compromising. I feel weak of myself; but Jesus has all the strength that I need, and I can use it. Bless his name! I ask the prayers of the pilgrims that I may be enabled to hold up the standard, and to live as one professing godliness.

Youlon, Ill.

PETER STINEMAN.—My testimony this moment is, that the blood of Jesus Christ cleanses me from all sin, and that it is glorious to be the Lord's. I realize the value of being a child of the Most High more and more every day. Praise the Lord for ever, O my soul! and forget not what he has done for thee. It is my delight to speak for Jesus. The time has been that it was a cross; but, praise God! since my heart is cleansed from all inbred sin, it is my delight—yes, it is my feast to speak of the goodness of my blessed Redeemer, and to hear how other pilgrims are getting along by the grace of God. I will praise his holy name for ever in time and in eternity. O glory! The Father is so good, I cannot stop praising his holy name. O that all the world might taste, and see, and feel his mighty power to save, is my prayer. O glory to God I must say again he is so wonderfully good. Praise him!—praise him! is what my heart says. Amen.

REV. H. J. VAN AUKEN.—I am following the pillar of fire, and it leads me through sunshine and tempest, o'er rocky places, and beside still waters; but, 'mid the surging billows of trials, or the balmy breezes of Beulah, I ever recognize the voice of the Shepherd, and know that

"Still 'tis God's hand that leadeth me,"

And resolve to "cling to the cross till I die."

J. E. KENNEDY.—The Flint Camp Meeting was a glorious success. I never attended a better one. About twenty reported they had received the blessing of holiness. God is wonderfully equipping the saints with power, and the ungodly tremble in their presence. Never was my faith stronger and my heart purer. Glory to the Lamb that was slain, but lives again! Praise his name forever!

E. OSBORN.—I want to tell the pilgrims that are working hard for heaven and to escape the pollutions of the world, that I love the narrow way. Glory to God and the Lamb for ever. Amen.