

# THE EARNEST CHRISTIAN AND GOLDEN RULE.

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## A GREAT PRAYER-MEETING.

BY REV. B. T. ROBERTS.

"And said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."—Rev. vi, 16.

Prayer is the language of dependence. Man was made to pray. Supplication to his Maker befits him in the highest degree. Many of God's mercies are bestowed on man only on the condition that he asks for them.

"Prayer is appointed to convey  
The blessings God designs to give."

It is the channel *He* has cut out for the living waters to flow in. All who will not come to them and drink, must remain forever dry. What would become of the world without prayer? For Tupper truly saith:

"The salt preserveth the sea, and the saints uphold the earth;

Their prayers are the thousand pillars that prop the canopy of nature;

Verily, an hour without prayer, from some terrestrial mind,

Were a curse in the calendar of time, a spot of the blackness of darkness.

Perchance the terrible day, when the world must sink into ruins,

Will be one unwhitened by prayer.

Prayer is the golden key that openeth the storehouse of God's blessings.

Prayer is the magic sound that saith to Fate, So be it.

Prayer is the slender nerve that moveth the muscles of Omnipotence.

Prayer is one of the first duties taught by natural religion. The masses in all ages and in all countries pray. This so-called Christian land, forms, perhaps, the greatest exception. In Mohammedan countries, the people

generally pray. They have for each day, five stated hours for prayer. The first hour is five in the morning. Dr. Olin, while at Cairo, says: "To this hour the whole city was still. Not a footstep or a word was heard in the street; the teeming population being still buried in sleep. In the midst of this deep silence, the loud call to devotion falls upon the ear. It is repeated from mosque to mosque throughout the city. There are three hundred of these in Cairo, and so many loud, shrill voices from the high minarets are joined in chanting the words which are appointed for this service. The effect is thrilling and solemn in a high degree. The multitudes who hasten to the house of prayer in answer to this moving invitation, appear solemn and devout. I have often been forcibly struck with the fidelity and courage with which these people perform these religious duties. When the hour of prayer arrives, the peasant stops his oxen, or lays aside the implements of his labor. If circumstances permit, he performs the prescribed ablutions, and turning his face towards the holy city, bows his head to the earth and repeats the appointed words with the utmost seriousness. I have observed the same thing among the boatmen on the Nile. They kneel on the deck, or in the hold, or on the shore, as their employments

allow. Tradesmen and merchants kneel in their shops, in full view of the street, and no one seems to have the least wish to conceal his devotions, or omit them because unable to withdraw from the public eye."

The heathen pray. To their imaginary deities, they prostrate themselves in earnest adoration, and offer to them the worship due to the Supreme Being. Do you say that in most cases it is a matter of mere form and habit? Be it so. Nature, through these forms, announces to all her children that they should pay adoration and prayer to the great Creator.

In Christian lands, multitudes are living in the neglect of prayer. Many come down to the grave without an honest, earnest cry to the Almighty for the grace that saves. But few, even in the Christian church, in the higher and better sense of the term, pray. "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."—1 Jno. iii, 21, 22.

The first meeting of which we have any account, held after the ascension of Christ, was a prayer-meeting. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."—Acts i, 14. From that time to the present, prayer-meetings have occupied a prominent place in the arrangements adopted by the church for promoting the piety of its members and the conversion of the world. They are the pulse of the church, and indicate with unerring accu-

racy the amount of vitality enjoyed.

The text describes a great prayer-meeting that is to be held.

### 1. *The numbers that shall be engaged.*

A sublime spectacle is afforded by a great multitude engaged at the same time in the same action. A battle-field—a camp meeting. In this great prayer-meeting, millions shall be present. There has never yet been such a gathering on earth.

### 2. *Their character.*

(1) Their social position. All grades. God never designed that aristocracy should be introduced into his church. This is an unmistakable evidence of the corruption of much of the Christianity of the day. Many feel too important to pray. *Both kings and slaves are at this.* "And the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men, and every bond man, and every free man, hid themselves in the dens and the rocks of the mountains."—Rev. vi, 15.

(2) Their moral condition. The pious are generally at prayer-meeting; at this, sinners only present—such as never prayed before—blasphemers, licentious, oppressors, covetous, corruptors of others, liars, proud, dishonest, ungodly. All classes of sinners are to be present.

### 3. *The occasion.*

What has brought them together? Uncommon interest, to bring out so many. Not gratitude for mercies; this feeling they stifled years ago.

It is not love for the souls of their fellow-men; they neglected their own.

Not penitence. The Holy Spirit, which alone begets true penitence, weary of striving, has withdrawn.

There is left no place for repentance.

Terror has assembled them. God has many times, by the finger of his power, alarmed a guilty world. He did by the flood. The destruction of the cities of the plain, was a warning. So are earthquakes, pestilence, and famine. These are but parts of his ways of vengeance. These took place under the dispensation of mercy. But now this dispensation has closed. The angel of mercy has cast his last look upon a devoted world. Mercy's door has closed.

God, the Son, revisits the earth; but not to save. He comes in power.

"What means that ruinous war? Why fail These tottering feet? Earth to its centre feels The Godhead's power, and trembling at his touch, Through all its pillars, and in every pore, Hurls to the ground, with one convulsive heave, Precipitating domes, and towns, and towers, The work of ages. Crushed beneath the weight Of general devastation, millions find One common grave; the house that should protect, Entombs its master; and the faithless plain, If there he flies for help, with sudden yawn Starts from beneath him."

#### 4. Their feelings.

Fear is predominant. They once ridiculed this emotion. They laughed at the threatenings of the Almighty. The wit of ages was laid under contribution to sharpen the shafts aimed at those, who, moved by godly fear, fled for refuge, to lay hold of the hope set before them in the Gospel. But now the hour has come for the giants in sin to tremble. Their castles and their armies cannot now protect them. The intelligence on which they prided themselves, cannot now deliver them from awful forebodings.

(1) A prominent cause of the fear is a consciousness of guilt. An echo within responds to the voice of justice without. If "the wicked flee when no man pursueth," how much more when the retributions of Infinite Justice are

about to lay hold of them! How is memory quickened! Conscience is alive now. Armed with the lash of the furies, she now pursues the doomed sinner. Actions once gloried in, are now seen in their true light, as transgressions calling for the vengeance of the Almighty. Vices no longer appear virtues, because applauded by partakers of the crime. The tinsel robes that covered the vices of a life, are stripped off. Excuses are swept away.

(2) The threatened penalty is now about to be executed. The blow delayed so long, has been gathering force by the delay. Divine law now appears clothed in its own majesty. It is seen to override every other. It is the *Lex legum*, law of laws. It admits no farther delay. No technicalities can stay the execution of its stern demands.

(3) Offered mercy was slighted. A great price was paid for their ransom. The Lamb of God suffered and died to take away the sins of the world. He sent his servants to inform them of what He had done in their behalf. The conditions on which they could profit by this redemption were plain and within the reach of all. These ministers of Jesus warned them faithfully of the ruin they would bring upon themselves if they rejected the proffered grace.

The strivings of the Holy Ghost they often felt and resisted. They still persisted in sin.

(4) They now justly fear the wrath of the Lamb. By continued and aggravated transgressions, they have converted their best friend into an enemy. They despised his mercy and trampled on his authority. They set at defiance his power. And now, having taken his great authority, and having



upon his vesture and upon his thigh a name written, "KING OF KINGS AND LORD OF LORDS," and attended by all the warriors of heaven, He comes to subdue by his authority those who would not yield to his mercy and to punish them with everlasting destruction, from the presence of God, and the glory of his power.

#### 5. *Their prayer.*

It is not the prayer of penitence. They would not repent when they could. Now there is no place for repentance. This is denied them. They have no disposition to become better.

Their prayer is not supplication for others. Christians often pray, being burdened for others.

It is the language of despair. They have no hope in God. The prayer is for concealment. Vain prayer! The rocks and mountains obey the voice of him that sitteth upon the throne. They refuse to afford shelter to the discomfited enemies of God. Oh! how dark their despair! when the lightnings of God's righteous anger compass them about, and his sword of justice is drawn, never again to be sheathed, till the last rebel spirit is driven from the realms of light to wander in outer darkness, where is weeping and wailing, and gnashing of teeth. The boldest quail in terror, and the most sanguine can find no ground for hope.

You, who are now neglecting prayer and living in sin, you are hastening on to that hour when blank despair and utter consternation shall take possession of your unsanctified soul. You are the dupes of the arch-deceiver. You are following a light that

"Leads to bewilder, and dazzles to blind."

You have now a day of probation.

A brief respite from the fearful penalty you have incurred.

The Son of God now sits upon the mediatorial throne. He offers to become your Friend. Will you accept Christ?

But if you resist his endeavors to save you, suddenly to you "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth, also, and the works that are therein, shall be burned up." In vain then will be your prayer for concealment.

"Now, only now, against that hour  
You may a place provide  
Beyond the grave, beyond the power  
Of hell, your spirits hide."

BEHOLD NOW IS THE ACCEPTED TIME; BEHOLD NOW IS THE DAY OF SALVATION.

—The man that is not yet perfectly dead to himself, is quickly tempted and overcome in small and trifling things.

—Jeremiah had many sore trials, but he had many blessings. So it will always be with believers. They live in a world where all is opposed to them, but they will get great things from God.

—Would you be God's, yield your will to him; the will is the ruler of man. But you say, I have no feeling. Keep the will on God's side, and the feelings will certainly follow in the train of the will.

—God has no pleasure in the death of the sinner, but would rather he would turn and live. God loves to forgive the true penitent, and to restore the joy of salvation to the soul that cries for it.

—"No confinement can deprive God's people of his presence. Out of prison came Paul's sweetest epistles; out of a prison the 'Pilgrim's Progress,' that made Bunyan immortal."



## THE HOLY GHOST.

As the giving of the law on Mount Sinai was the most glorious manifestation of physical grandeur, so the gift of the Holy Ghost was the most glorious display of spiritual grandeur. As the giving of the law was the ushering in of the dispensation of Christ, so this mighty out-pouring of the Spirit was the ushering in of the dispensation of the Holy Ghost. As at the giving of the law the masses were assembled around Mount Sinai, so in the giving of the Spirit the masses were assembled around Mount Zion—the church of the living God.

This day had been foretold by the prophet Joel. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel ii, 28-29. This promise belongs to all flesh. The Mosaic dispensation was confined to the Jewish nation and their proselytes, but this out-pouring is for all flesh, or for all nations under the sun. Glorious day on which we have entered! The Mosaic dispensation confined the priesthood to the house Aaron, and the temple service to the males of the tribe of Levi. But this dispensation is for both sexes, for there is neither male nor female, but we are all one in Christ Jesus; we are a royal priesthood, a chosen generation, an holy nation, a peculiar people.

The young men being strong should see visions. They can bear the shock of a vision. "Your sons and your daughters shall prophesy . . . and upon my servants and upon my hand-maidens will I pour out my Spirit and they shall prophesy." That is upon those who are in a state of servitude, as well as upon the sons and daughters. Now to prophesy in the New Testament sense is not so much to foretell future events, as it is to speak under the

impulse of the Holy Ghost, to follow His teachings and communicate His messages; and this shall be done first, by their sons and their daughters, by those of both sexes who belong to their own families; not that all their sons and daughters would do this, but some of both. So that we may learn that God would have our daughters as well as our sons speak as the Holy Ghost shall lead them. Second, The servants and handmaids of our families shall feel the same blessed fire, and speak under the same heavenly impulse; no sex, state, condition shall be exempt. Glory be to God!

God says, "They shall prophesy." Who will stand up and say "they shall not?" Now it is manifest that we are living in the last days, for God is fulfilling this promise, and the daughters and the hand-maids are going forth to declare God's message in a most public and decided manner; and that body of men, lay or ministerial that would stop this order of things will find themselves fighting against God. They might as well stop the waves of the sea. They are not aware of the signs of the times in which they live.

The word prophesy in its original meaning signifies predicting future events, but in the Old and New Testament it is used with the same import as preaching. Thus in Neh. vi, 7, it is said, "Thou hast appointed prophets to preach." And Paul calls any one a prophet who speaks to men to edification, and exhortation and comfort.—1 Cor. xiv, 3. "But he that prophesieth speaketh unto men to edification and exhortation and comfort."

Now in this sense our sons and daughters shall prophesy in the last days. As the Holy Ghost is poured upon these they shall be so filled with the Spirit, that they cannot hold their peace. In the days of Wesley who could stop such women from preaching as Sarah Ryan, and Mrs. Fletcher? In our day who shall stop Mrs. Palmer or Miss Smiley? It cannot be done. The Holy Ghost is poured out, and they shall prophesy, and multitudes shall

follow them. Now when Peter was called upon to preach that memorable sermon, on the day of Pentecost, he pointed to this wonderful prophesy and said, "This is that which was spoken of by the prophet Joel." This is the fulfillment of that prophesy.

Let us notice this wonderful outpouring of the Spirit at the Pentecost.

I. "Suddenly there was a sound from heaven as of a rushing mighty wind."

1. It came suddenly. After long waiting they were suddenly baptised. So it is now. God often keeps us waiting to try our faith and patience; but if we are patient and believing, he will come and bless us suddenly. 2. It came as a sound from heaven. This was to arrest their attention, and strike upon the outward senses. "It was a sound from heaven—not a gust of wind that struck upon the side of the house; it was from heaven, it came down upon them without shape or step, or movement to account for it—a sound as if a mighty wind was rushing, not along the ground, but straight from on high, like showers in a dead calm." This sound was heavenly in its origin and heavenly in its import. 3. It came as a rushing mighty wind, indicating that the Spirit would be mighty in its influence among men, and would sweep down barriers on every hand. 4. Here we have the Holy Spirit set forth under the emblem of wind. Jesus had said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth." The Holy Ghost is to the soul of the Christian, what the wind is to the body—an indispensable requisite to life.

II. There were cloven tongues as of fire. Here the Holy Spirit is set forth under the emblem of fire. "John indeed baptised with water, but ye shall be baptised with the Holy Ghost," "and of fire," it was promised in another place. This was the fiery baptism. 1. It may be well to notice the mode—"It was shed forth;" if it had been by immersion, they would have

been plunged into fire. 2. The fire came not as shapeless flame, but in the shape of cloven tongues. "It sat upon each of them." "On each brow glowed a sheet of flame parted into many tongues;" and by this baptism they were able to speak to the people in their own tongues wherein they were born. This was indeed a mighty miracle, and may not be repeated. We may remark that the gift of the Holy Ghost in our day has a mighty influence upon the powers of speech. How many timid women by this baptism are able to-day "to testify the Gospel of the grace of God." 3. Fire is a very proper emblem of the Spirit; for this holy fire is to the spiritual world, what the material fire is to the natural world. There are many precious metals, gold, silver, iron, and others, that are of little use to the world, till they are put into the fire. First to melt them. They must be subdued, and nothing but fire will do this. Just so it is with wicked men. They must be subdued by the fire of the Holy Ghost. They may have many excellent qualities, but till they are melted by the Spirit's power, they are of little good to the world, and, alas! that so many are a great curse. 2d. The fire is equally necessary to refine the precious metals, yea, all metals. They must be purified by fire. So it is with the corrupt nature of man. It must be purified by the fire of the Holy Ghost; nothing else can do it. Education and refinement are good in their places, but they can never purify the moral nature. They may serve as a cloak to hide some of the hideous deformities of that nature, but they cannot purify it. 3d. Fire has a mighty impulsion in the natural and the spiritual world. By this power our commerce and manufacturing are carried on in great part, and all this facilitates the comforts of human life.

Thank God there is a mighty propelling power in the Holy Ghost, and by this all the enterprises to save the world are carried on. The fire impels the heart of the missionary to leave his

home, and dearest earthly friends, and go anywhere to save blood-bought souls from hell. Would to God we had more of this power! 4th. This fire has wonderful inspiration in it. It inspires our prayers and enables us to "lift up holy hands (and to pray in the Holy Ghost,) without wrath or doubting." Yea, it is the source of all true devotion. Alas! how formal the service of many, yea, of all, without this inspiration. 5th. We must now notice that the wind and the fire, were but emblems of the Holy Ghost, for we read, "They were all filled with the Holy Ghost."

This mighty baptism pervaded the whole soul. It illuminated the understanding, giving perfect peace to the conscience, perfect love to the heart, perfect submission to the will, and perfect purity to the imagination. They were now the temples of the Holy Ghost, in which the heavenly glory dwelt and shone. Their bodies were thus sanctified to God. The various members thereof were placed under the control of the fully sanctified soul, and were thereby brought into sweet subjection to the will of God, and only used for his glory. This was a great victory, and is as much needed now as it was then. This was indeed full salvation, for they were filled with the Spirit, every part and every power was pervaded by the Holy Ghost. Then they were all filled—the whole of the one hundred and twenty. How blessed it was to belong to a church where all its members were filled with the Holy Ghost! No wonder they had power! In too many of our churches it takes one half of the membership to keep the other half alive—and then many die on their hands, and have to be given up. Now at that rate when is the world to be converted? Never; no, never. But let all God's people be fully saved once, how soon they can save the world!—*The Gift of the Holy Ghost.*

—Truth, not eloquence, is to be sought for in Holy Scripture.

## BE KIND TO THE LIVING.

We live in a world where nothing is sure. To-day our friends are about us in the freshness and bloom of health and spirits; to-morrow we bend in anguish over their still forms; and it is well if no bitter regrets mingle with the tears we shed upon their white faces. Oh, life is insecure, and the brightest and most promising of all our treasures may, perhaps, soonest droop and fade. And when one dies how anxious we are to do him homage. We speak of his virtues, we excuse his faults, and spread the mantle of charity over his vices, which, while he lived, we had no patience with. If we only had, we might have won him to a better life. Had we exercised towards him a little of the forbearance and kindness with which we now speak of him, he had had fewer faults. How often his heart ached and cried out for human sympathy—for our sympathy—we may never know; and if we could, it is too late to undo the past, too late to soothe and benefit him. We may not take up the broken threads of life that is gone, and weave them into a web of hope and joy; but towards those who are still left to us, who have ears to hear, and hearts to throb with pain and grief, we may be generous and just, forgiving, loving and kind.

Do not wait till the faithful, devoted wife, who has tried so hard to make your home pleasant and comfortable, is dead, to show her kindness. No funeral pomp, no costly monument with loving words inscribed thereon, will make up for the past neglect. Could the fond kisses that are now imprinted on her cold lips, and the murmured words of endearment that fall unheeded upon her ear, have been her's while living, there would have been no woman in this wide world fonder or happier than she.

Do not wait till the hands of the tired, patient mother are folded over the heart that has so often thrilled with joy or beaten wildly with pain on your account, to do her honor. By the



memory of all the loving offices which she has performed for you, from infancy all the way up to manhood, or womanhood, keep your love for her deep and ardent, dutifully respect and reverence her, repay with interest the tender love and care that she has lavished upon you, and strive to make her last days restful, happy, and peaceful.

Be especially kind to the little ones. The world will deal harshly enough with them; it is a rough world at the best. Surround them with an atmosphere of love, and instil into their hearts noble feelings and principles while you may; for, sooner than you think, other and less holy influences will be brought to bear upon them.

Be kind to the sad, the sorrowful, the unfortunate, the erring, and the fallen. Kindly words and kindly acts cannot hurt them, and may do them a world of good.—*Presbyterian Journal*.

GIVING.—God expects us to make offerings to him; we should remember to whom we are giving, and give largely, freely, cheerfully. He gives to us that we may have to give back to him. We can well afford to entrust him with our choicest treasure. No bank makes such dividends as the bank of heaven. It knows no hard times, can honor all drafts, for its resources are boundless. God gave Asa great spoils from his enemies, and he did well to give back largely. How poor is the person who has no treasure laid up in heaven! How many cheat themselves, when withholding from God, or his poor, or his cause. "The liberal soul shall be made fat." "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." How true is all this, but, alas, what multitudes know nothing of the luxury of giving!

—How exceeding great are the precious promises of God, and how blessed to belong to a people who have such promises given unto them.

## DOOR OF SALVATION.

The *Christian Instructor and Western United Presbyterian*, gives part of an address delivered recently in London, by the Earl of Kintore, on the above topic:

There are those who are aroused to a sense of their sin, and are anxious for salvation, but yet who want to take salvation upon their own terms, and to patch up and make perfect what God has declared complete. From first to last God alone must be recognized in the work of salvation; all our own puny efforts are as nothing at all, in so far as our title to a saved state and heaven is concerned. There are many anxious about their souls, who are indulging a laudable anxiety to be saved. But what will be the end of your seeking to obtain this simply in your own strength? What is the result in most cases? For the moment such seekers go to church or chapel—they listen to the word of God with increased interest, they assimilate the principle of this or that preacher with fresh vigor, but the upshot of it all is deadness, emptiness and decline. These are they who are seeking to enter the sheepfold, not by the door, but to climb up some other way.

What would you think of me were I to attempt to enter this beautiful hall by climbing up the roof and dashing in one of those window-panes, when the door stood ready and open for me? Would you not call me foolish—mad? Would you not cry, "There is the door! see it!" And yet I ask, is not that the case with many anxious souls here? There is the open door of salvation; but no, they want to work for salvation. But it is not required of us to work to the cross, but it is required to work from it. Not until we are within the sheepfold is it our privilege to "go in and out and find pasture." Not until then can we be of any service to others. Not that I wish to decry a decent life, a life of morality; but that is only for time; what is its use in eternity?

There are a great many people who are happy in a kind of spiritual Berwick-upon-Tweed. The peculiarity of this town lies in the fact that it is on the borders, neither in England nor in Scotland. I pity the nationality of its inhabitants, and I pity the nationality of those who are content to live in this spiritual borderland. They give neither to God, nor to the devil, nor to themselves; their allegiance sometimes going with the Lord's children, sometimes walking with the devil's kindred; and when the Sabbath comes around, just because it is "the thing," trotting into church or chapel to render an outward display, because it is respectable to appear religious. From the bottom of my heart I pity them.

Something convinces us at the outset that Jesus is the door. Have you ever thought of the force of that little word "I?" "I am the door." Take God's word and apply it to yourself. Can you say, "I am the door?" Far from it. There is nothing so contemptible as an egotistical man. The constant reiteration of the pronoun "I" makes his conversation disjointed and disagreeable. Is there such a man who would dare say he is the door? If there were, and he was allowed to proclaim it, though we did not contradict him, it would not be long before he would contradict himself. Apply that text to any one but Jesus, and you will find the same result.

Jesus, then, is the door. What is our relation to him? By nature we are outside the door, ruined, lost, condemned, wanderers in the wilderness. By grace we pass through the door—are then no more condemned—no longer slaves, no longer expecting the punishment, but are ransomed, free, as those who have passed from death unto life by reason of the atonement of Jesus—the gift of God for our sakes. God has no quarrel with sinners. God is the essence of the sinner's friend, and Jesus is the exhibition of that essence. God loves us, but he hates sin, and therefore he allowed Jesus to be deserted upon the cross, which

caused him to put forth that bitter cry, "My God, my God, why hast thou forsaken me?" in order that He might know what it was to be forsaken by God, and occupy the sinner's position, who has separated himself from God, that he might take us by the hand and lead us to where His Father and our Father is seated in glory everlasting. Jesus is the door, and, firstly, he is a door of hope. We don't preach a closed door; we do not come to you and say there is no chance for you; but we do say this, that only by faith, and by the operation of the Spirit—and you may ask for and obtain that Spirit, if you take Christ at his word,—there is nothing to prevent you from being saved before you leave this hall. It is not, "I will be the door," but "I am;" therefore, sinner, we proclaim to you a door of hope open for you, ready to receive you—a loving Jesus, with outstretched arms of everlasting love. He is a door of security. It is said that every man's house is his castle." A man within doors is safe, and I hope we shall never cease to respect a man at home, and whether he be poor or rich, let the same privilege be accorded him. Jesus is the door of security. Within his arms you are safe, and once within them you can welcome others to the same resting place; but not until you are safe inside the door, can you beckon poor souls to the door of right, to the door of hope, to the door of everlasting joy. "I am the door, by me if any man enter in he shall be saved."

—As there is a provision in the material world for every need of man's animal nature, so there is ample provision made in Christ for every need of his spiritual nature. Are you thirsty? There are springs of clear water gushing from every hill-side. Are you hungering and thirsting after righteousness? Christ says, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

## REVIVAL DAYS.

BY MRS. EMILY S. MOORE.

Revival days! how sweet they are. How refreshing to feel the Holy Spirit's influence, coming down upon souls hungry for God's salvation. How reviving to see backsliders returning to their Father's house, and taking up their march anew for the kingdom of glory. How interesting to hear those who are unsaved pleading for mercy and seeking after God. How blest is the place where a great congregation meets to pray and to testify, and sing together the soul inspiring songs of Zion, to mingle their sympathies, their tears and supplications in one united effort for the revival of God's work. How glorious is the place where, in answer to prayer, God's Holy Spirit is poured out, and his seal is set upon many hearts who covenant together to go through to the celestial city, while wave after wave of glory spreads over the people, and they feel that God is there to answer prayer, rescue the lost, and bring the wanderers home.

What a privilege to lay aside the cares of life for a time, and mingle with God's people in an engagement in his glorious work here on earth, in building up his kingdom, and bringing souls home to God.

It was the privilege of the writer to be where God's Spirit was poured out, and his work revived, a year ago, among a people who once were noted for their impiety, neglect of religious privileges, and extreme wickedness. But God came and revived his work in that wicked place; and where once curses and profanity were heard, prayer and praise now went up; where intemperance and Sabbath-breaking, card-playing, and all manner of sin was practised, there God's service was now set up; and hardened hearts were made soft by God's grace; stubborn wills yielded to his power to be saved by grace, and truth sundered the chains of error—light broke in amid the darkness, and the power of God was re-

vealed to save and to bless in a wonderful manner, and burdened souls were from sin set free.

The present year also brings with it the reviving influence of the Holy Spirit in another direction. Night after night God's people met to pray for his work to be revived in the salvation of souls. At length prayer was answered, and deep conviction rested upon the people. Backsliders, who had long stayed from their Father's house, and resisted the Holy Spirit, now came forward and sought God's favor by confessing their sins, and by earnest pleading for mercy, their burdened souls were set at liberty, and they were made to rejoice in God's forgiving love.

How sacred was the place where earnest prayer went up, and testimony after testimony was given of God's power to save, mingled with songs from saints who rejoiced and praised God for this favored time, while showers of blessings, and waves of glory, came teeming down, and such a hallowed influence sweetly rested, from time to time on the congregation, that we were led to exclaim, "Truly this is the house of God, and the gate of heaven."

Would that these glorious revival scenes might be multiplied and spread abroad, until revival should meet revival, and the earth be overspread with the knowledge and power of God, and the earth thereby become deluged with his praise, and filled with his glory.

—“Great peace have they that love thy law and nothing shall offend them.”

—It is not darkness the Christian goes to at death, for God is light. It is not lonely, for Christ is with him. It is not an unknown country, for Jesus is there, and there the vast company of the just made perfect who shall be one with us in the fellowship and blessedness of heaven forever!—  
Charles Kingsley.



## EXPERIENCE.

AMELIA ALBRIGHT.

I have been so much benefited by reading the experiences of God's dear children, that I feel like giving my own for the encouragement of some one, who may be fainting and discouraged by the way. Although the Lord has done so much for me, I cannot begin to tell it all.

The Lord blessed me with a Christian mother, who early taught me that, if I would have the favor of God, I must be born again. I knew very little of real conviction of sin until the year 1868, when my mother united with the Free Methodist society at Philadelphia. I met with those who really had the life of God in the soul, and the Spirit of God strove with me, but I resisted.

A cousin died suddenly at our home, and then such fear took hold of me, that I could not retire at night without asking the Lord to spare me until morning; still I would not give him my heart.

During the month of February, 1872, there was a quarterly meeting; I was under conviction; and having a strong desire to attend the meeting, I told the Lord, if he would open the way for me to go, I would begin to seek him that very night. I had made the promise, scarcely realizing what I was doing; and when, quite unexpectedly, God did open the way, I thought, what shall I do? What have I done? I realized that the promise was not made to man, but God. I did not dare to trifle with Him. I went to meeting, and was the first to go to the altar.

The love of dress had been a stumbling block in my way, and several asked me if I was willing to give it up. I had said that I would never be a Free Methodist. But I knew before I started what God required of me. I knew he would not accept of me unless I gave him all my heart; and when I left my seat to go to the

altar, the struggle was over. In spirit I had said to the world, Farewell!

Praise God! "I sought the Lord and he heard me." He pardoned my sins and gave me his love in my heart. But, alas! I did not retain it long. So much had been said against believing without complying with the conditions, that I went to the other extreme, and tried to merit the favor of God by works. I had a great deal of light, and when I saw where I might be more like Jesus, instead of going right to him with my failures and getting them "under the blood," I yielded to discouragement, and would mourn for days, and sometimes weeks, over what might have been made right in an instant, by simply looking to Jesus. Sometimes the Lord would hide himself from my sight for a time, and instead of walking by faith, I was in trouble again. After four months of serving the Lord (in a moment of temptation), I cast away my confidence, and turned my back upon the Lord. I went back to the world; but it was not so easy for me to live in sin again. I had tasted that the Lord was gracious, and my experience was—

"What peaceful hours I once enjoyed—  
How sweet their memory still;  
But they have left an aching void  
This world can never fill."

For months I stayed away from the house of God, until the latter part of the year, when I again found my way to the hall where meetings were held. Again the Lord in mercy saved me; but the same results followed. I had not yet learned to walk by faith. Thus it continued; sometimes I was serving the Lord with all the light I had—for nothing less would satisfy me—as I was out in the world serving Satan with equal zeal. But, blessed be God, I was not left to myself; the Lord saw and pitied me in my wanderings, and still called after me.

A dear friend—one of God's "little ones"—who had started for the kingdom with me, and was then enjoying much of God, wrote to me to come back to God. Her pleadings were not

in vain. My heart yearned for home; but we were then living at a distance from those whom I believed were really saved, and in the bitterness of my heart, I told her I thought it was an easy matter for her to serve God with everything to help her, and that if she wanted to help me by her prayers, she must pray that I might get under different influences; for I was then in the midst of worldly associations.

In October of the same year, my way was opened to come to Philadelphia, where I have been ever since. I now had the help that I asked for; and it was not long before I gave myself again to the Lord, having well counted the cost, and determined to follow him through life. It is nearly four years since then, and that determination grows stronger every day. The world has lost all its attractions; and while I know that I must take heed lest I fall, I am making "no provision for the flesh," having no expectation of returning to that country whence I came.

While I have been kept from looking back, for a long time my experience was very vacillating; but I praise God for his dealings with my soul, and that he saves me this morning.

I sought and professed the blessing of holiness a number of times; but never got past doubting it until the 27th of last November. After nearly two weeks of the deepest conviction for the blessing, I became heartily sick of myself. While in the class-room, without any feeling but that of my need, and a strong faith that God was able and willing to give me the desire of my heart, I plunged into the purple flood, and came out "every whit whole." I enjoyed the blessing until last spring, and then, from lack of faith, cast away my confidence. I claimed it again; but with much fearfulness, lest I should make a profession of that which I did not enjoy.

On July 9th, I gave every doubt to the Lord, and asked him to satisfy me. I had read a great deal on the subject,

and had received a great deal of advice; but now I resolved that I would tell no one of my feeling, but take it to the Lord. I fully believed that he would do just what I asked, and he did. Blessed be his name! I have been sorely tempted since then; but the enemy has failed to rob me of my faith. I am on the Rock.

Some might say, "You will lose it as you did before." Well, I know I must be watchful and prayerful; but during the last six weeks God has shown me, that I had been depending on my works, and not on Christ, for my salvation; and what God, by his Spirit, tells me, I know is so, and I have given up trusting in my works, feelings, circumstances, or anything but Jesus, and no matter what the temptation is, I have a refuge that will not fail me; and every day, yes, oftener still, I renew my consecration, that if I have failed in any instance, I may get "under the blood." Oh, glory to God!

I do believe that God has his own in all denominations; but I want to say that I consider it a privilege to be called a Free Methodist. I do praise God this morning that I ever met them. I feel that I owe them a debt of gratitude that I never can pay, for their patience and tenderness with me in the past. I have very little to say of what I have done for God; but an eternity will be well spent in telling what God has done for me. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

—There is blessedness in persevering in prayer—of hoping against hope—of the petition growing in urgency, from the "Let me alone"—from Jesus answering us "never a word," (Ex. 17 11,) is a clear demonstration that prayer has been foreordained of God as a link in the chain of his providential dispensation; the rise and fall of Moses' hand, by permission and appointment of God, told on the mind of him who ordereth all things.

## MR. MURPHY'S EXPERIENCE.

At a recent temperance meeting in New York Mr Murphy said:

I am here to tell you how God has saved me. I am here to testify to you that the way of the transgressor is hard. When a man is hurt by intoxicating drink, his friends drop off; he grows bitter; he indulges more freely in drink; he is ruined. I never could tell you all I have suffered. I was in a prison in Portland three months, while my family was nearly destitute. I was almost hopeless. My two oldest boys came to me. They gave up their school at Portland, and did errands for charitable merchants to buy bread for their mother. In this way they kept starvation from the home. To me they brought little gifts, which they took out of their meagre supply at home. The time came when they did not come because they had nothing more to give me. One night a letter came to me from my wife, telling me that she was starving; that there was not a morsel of bread in the house. I can never tell you how I suffered that night, nor how much relief I felt in telling God of all my troubles. I read the fourteenth chapter of John, and as I stood in that dark room, I felt somewhat of the power of God within me. Mr. Perry, my stern-visaged jailor, appeared at the door. I lost control of myself. How could I ask help of him? I sat on my bed, and shielded my face with the open Bible, that he might not see the scalding tears that blinded me. He did not pass by,

"Don't be discouraged," he said, "there are better times for you."

"Read this letter," I said, "that came to me just now; I wish you would make an appeal for my starving family."

"I will see you released this very day!" he replied.

That afternoon I was once more a free man. As I passed along Exchange-place, some one ran up to me from behind, a pair of arms was thrown about my neck—it was my eldest boy.

"This way, Father; our house is only a few doors off." When I told him I was coming home to stay, he darted off at a run. Soon I came to the little house—my home. I should not have known it, so bare was it of furniture, so desolate. My wife was standing at the door.

"Mother," I said, "God help me, I shall never taste another drop or sell it."

She knelt down and asked God's help that I might keep my vow. I have kept it, and God helping me, I will keep it!

Mr. Murphy then told how his wife died three weeks after he was discharged, and, ere the recital was finished, the speaker and his vast audience were in tears. In his closing appeal, Mr. Murphy said: "There is power enough in this church to take the foundation stones from every brewery in the city, to put out the fires in every distillery, to shut up every grog shop. No sect divides us. Standing together, with the fear of God to help us, we shall see the angel hidden in the heart of the drunkard, and by sympathy and love bring the lost men out, redeemed."

—Nothing human can turn away divine judgments. Sincere repentance, hearty confession, and turning away from all sin, are the only possible means of averting punishment.

—Has Christ the highest room in thy heart and affections, so that though thou canst not love him as thou wouldst, yet nothing else is loved so much?

—If our Father permits a trial to come, it must be because that trial is the sweetest and best thing that could happen to us, and we must accept it with thanks from His dear hand. The trial itself may be hard to flesh and blood, and I do not mean that we can like or enjoy the suffering of it. But we can and must have the will of God in the trial; for His will is always sweet, whether it be in joy or in sorrow. —H. W. S.



## MAKING A DIFFERENCE.

BY MRS. THIRZA S. HUTTON.

"And of some have compassion, making a difference."—Jude 22.

The Bible is a wonderful book. It is full of treasure for God's children; full of mystery to the worldly wise; a mine of wealth—rich with prophecies, promises and blessings for Christians; and, alas! full of threatenings for those who will not believe the truth.

The more I understand the word of God, the more wonderful it seems to me, and the more I love and adore the Author of it—so great and yet so small—so wise, and still so condescending. I have thought many times of these words of inspiration, and I have received help and strength from them. God is compassionate; he understands hearts, while his children too often judge from appearances.

We learn from these words that, in laboring with souls, we are not always led alike if we are led by the Spirit of God. It is impossible to find two leaves of a tree, or two blades of grass exactly alike; and it is just as impossible to find two people exactly alike. What would be a source of stumbling to one in seeking the Lord, perhaps would not be thought of by another. Therefore we are compelled to acknowledge the necessity of divine wisdom in helping souls to Christ. I well remember when the light of the Spirit shone on me in regard to this, and I saw that often, instead of being a help to seeking souls, I had perhaps hindered and confused them by my want of wisdom. Then I began to cry to God for wisdom, and felt that he heard and answered. Bless his name!

I have sometimes seen Christians crowd around seeking souls, and instead of crying to God for help, they would immediately begin talking to the seeker, until an evident lack of the Spirit would be felt by all, and the poor soul would leave the altar unblest, and perhaps discouraged, when

a little more talking to God and a little more faith in him, would have brought the blessing down. If we could read the hearts of our fellow-men, then would we be always qualified to tell them just their trouble; but as God alone can read our hearts, we must let him take the lead.

And then, we do not always have the compassion for souls that we ought to have. "And of some have compassion, making a difference." We shall not make the difference as taught in these words, unless we have the God-given compassion. Not a personal sympathy that makes the way broad for some, and narrow for others; but a love that feels the sorrows and heart struggles of the seeking soul, and that lets God save as he will, whether it be in our way or not. Oh, the blessedness and glory of letting God take the lead!

—The people of God are convinced of the *absolute necessity, the full sufficiency, and perfect excellency of Jesus Christ*, as a man in famine is convinced of the necessity of food; or a man that has heard or read his sentence of condemnation, of the absolute necessity of pardon; or a man that lies in prison for debt, of his need of surety to discharge it. Now the sinner feels an insupportable burden upon him, and sees there is none but Christ can take it off: he perceives the law proclaims him a rebel, and none but Christ can make his peace; he is a man pursued by a lion, that must perish if he find not a present sanctuary: he is brought to this dilemma; either he must have Christ to justify him, or be eternally condemned—have Christ to save him or burn forever in hell—have Christ to bring him to God, or be shut out of his presence everlastingly! And no wonder if he cry as the martyr, "None but Christ—none but Christ!" Not gold, but bread will satisfy the hungry; nor will anything but pardon comfort the convicted.—*Richard Baxter.*

## BEHOLD THE CONTRAST.

BY RHODA CLAPSADDLE.

In the word of God heaven is represented as being a place of eternal felicity. John the Revelator, has told us, "God shall wipe away all tears from their eyes, and there shall be no sorrow there, for the former things are passed away."

In this world we are compassed about on every side with sorrow and affliction. Affliction is that which does violence to our feelings, causing us to weep and mourn.

As we pass through the crowded streets, or congregate upon the Sabbath, we see the badge of mourning on every hand, and countenances sad.

For a moment turn your eye of faith upward, and among the untold millions you see no tearful eye, no sorrowful countenances, no badges of mourning. "The former things have passed away."

In this world, many hunger and thirst; but in the heavenly country, they neither hunger nor thirst. In this world we often suffer with cold and heat; but in the heavenly country the "sun shall not smite upon them." In this world we often meet strangers; but in the heavenly country we shall know as we are known.

Many are terrified at the thought of death; but it seems to me, I shall hail it with delight, knowing that it has come to burst open these prison doors, and let my redeemed spirit soar away to God who gave it.

In this world Jesus was numbered with transgressors—nailed to the cross, and crowned with thorns! But, oh! behold the contrast. In the heavenly world he sits upon the "great white throne;" while "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" are saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

In this world God's children are often cast into prison. Some are in peril by sea and by land; they are in affliction and tribulation, and are saying:

"Through tribulation deep,  
The way to glory is."

But behold the contrast! "Therefore they are before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them."

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

FARMER DOWNS.—Farmer Downs kept buying farms till his last sickness. Then he had to stop, for his time had come. The hard-working, close saving, debt paying, debt-collecting, land-buying old man sent for his lawyer, and told him to "draw his will." It was a long document, for there was much to devise. Item after item was put down. The home place to the wife; this to one child; that to another. At last he paused with a sigh of relief that his unwelcome task was done.

The best farm—that lying between two beautiful rivers—he had not mentioned. He had owned it long, and it was his pride. It had never failed him. It did not overflow, and it withstood all droughts. Presently the lawyer asked:

"Squire Downs, what are you going to do with the farm in the fork?"

The sick man started, looked at his lawyer, closed his eyes a moment, looked at his lawyer again, and said (here follows literal history—this is not filling in, as part of this article may be, it is what a dying farmer in Georgia really did say)—"*I thought I would keep that for myself.*" And he presently died, and never put it down in his will.—*Sunday Magazine.*

—True quietness of heart is gotten by resisting passion, not by obeying them.

## HUMILITY.

St. Austin well observes that poverty of spirit is nothing else but humility. The truly humble knowing themselves to be nothing of themselves but sin and misery; to have nothing, as being at best but manifold receivers of the grace of God; to be able to do nothing, having no power of themselves even to think a good thought, and to deserve nothing but shame and contempt, misery and punishment. And they are willing, yea, desirous, that all others should think of them as they do of themselves.

M. de Renty being well convinced that this is the foundation of all virtue, and it was the proper virtue of Jesus Christ, whom he had proposed to himself as his pattern in all things, embraced it with his affection, gave himself up to it with all his force, and practised it in its utmost latitude.

He had so low an opinion of himself, as it would be a difficult thing to express. The greatness of God, whenever he considered it, humbled him to an immeasurable depth. "A mote," said he, "in the sun is very little, but I am far less in the presence of God; I am nothing." But correcting himself, he added, "Alas, I am too much; I am a sinner, an anathema, through my crimes." To the same person he wrote, "Methinks I break myself in pieces before God: that I am spoken of, that I have so much as a name, is a strange thing!" I have seen him very often (says one that knew him well) humble himself as it were, to the centre of the earth, while he spoke to me of God, saying: "It was not for such a one as he to speak of Him, but that he ought rather to contain himself in silence."

Nor was there anything which did not serve to increase his humility. He abased himself much in the consideration of the weakness of our nature, of which, as he expressed it, "It is important that a man have experience, that he may neither forget himself, nor the place he ought to hold: that no

flesh may glory in the sight of God: that being abased and rendered as a thing that is not at all, Jesus Christ may be in him, the life of grace and holiness, waiting for the time of our redemption."

But much was he humbled by the consideration of his past sins. In one of his letters to his Director, he writes thus: "My faults are as one great heap, which I feel in myself, obstructing the light from God. I am strangely remiss and ungrateful; I find much in myself to confound and humble me." In another—"I am sensible of my fault, in mentioning that I had placed a servant in such a family. I had a motion within me, not to have spoken it; and yet it escaped from me; of which I am exceeding sensible. I should have been more faithful to the Spirit of God." And in another—"I am as blind (or rather more) in seeing my faults, as in other things. Only, in general, I have a deep sense of my misery: and I can say, I am not ignorant of my unworthiness, and the deplorable corruption sin hath wrought in me. But lately I mentioned the faults of a certain person to another that knew of them before, to make him understand that he was in a better condition. But my conscience reproached me, that I might have done this without: and I confess I meddled too much in that affair. In sum, I am a straggler from God, and a ground overrun with thorns."

He drew yet further matter of humiliation from his rank and condition, and the secular advantages which it gave him. He not only despised, but was ashamed of them: often groaning before the majesty of God, and saying, "I am in the lowest condition, according to the spirit of Jesus Christ, and have great confusion to see myself in that state." Hence it was, that he solemnly renounced his nobility, and gave it unto the hands of our Lord; that he did not love even for any one to call him Monsieur; and that he wholly declined the title of Marquis, (which was proper to his house,) and



suffered only that of Baron de Renty.

Even the gifts and graces of God made him more humble; thus producing their true effect, which is both to abase and elevate the soul; raise it to God, and abase it to itself. In whatever good was done he assumed no share at all, but referred it all to God, the true source. And so in the management of all those talents, he had always his hands clean without touching what appertained to God. Nor would he, therefore, that any should consider him in what he said or did, but regard God alone therein. And to one who much desired a visit from him, he wrote thus: "I cannot bear the account you make of my visits and society. Let us look much upon God; let us bind ourselves strictly to Jesus Christ, that we may learn of him fully to renounce ourselves. O my God, when will it be that we shall eye ourselves no more, when we shall speak no more of ourselves, and when all vanity shall be destroyed?"

A GUILTY CONSCIENCE.—"Adam and his wife hid themselves from the presence of the Lord God." These latter words are spoken, not to persuade us that men can hide themselves from God, but that Adam and those that are his by nature will seek to do it, because they do not know him aright. These words therefore further show us what a bitter thing sin is to the soul; it is only for hiding-work, sometimes under its fig-leaves, sometimes among the trees of the garden. O what a shaking, starting, timorous, evil conscience is a sinful, guilty conscience: especially when it is but a little awakened, it could run its head into every hole, first by one fancy, then by another; for the power and goodness of a man's own righteousness cannot withstand or answer the demands of the justice of God and his holy law.—*Bunyan*.

—Peace in a sinful course is one of the greatest of curses.

## SPEAK EVIL OF NO MAN.

"Having, in my youth, notions of severe piety," says a celebrated Persian writer, "I used to rise in the night to watch and pray, and read the Koran. One night, as I was thus engaged, my father awoke. 'Behold,' said I to him, 'thy other children are lost in irreligious slumber, while I alone wake to praise God.' 'Son of my soul,' he answered, 'It is better to sleep than to wake to remark the faults of thy brethren!'"

One of the dangers of any supposed progress in the Christian life, is that of censuring the ways of our brethren, especially when we have been misunderstood and opposed by them. Yet, he who said, "Steal not!" said also, by the same voice of authority, "Speak evil of no man!" That is, to say hurtful things of another unnecessarily, or when not required for the service of our Lord.

The prophet Isaiah had known his scarlet sins made "white as snow," and the "red like crimson" made "as wool." Yet when he came into the awful presence of the Lord upon His throne, and heard the voice of the seraphims crying, "Holy, holy, holy is the Lord of hosts," he so felt his remaining and hitherto unseen evil, that he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." But he did not continue under or in this confessed evil, for the seraphim took a coal from the altar of sacrifice and laid it upon Isaiah's lips with the words, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." It was then that, with cleansed lips, he could offer to bear the message of the Lord, "Here am I, send me."—See 1 John i, 9.

There is, perhaps, no sin so wrought through the lives of Christians, and often so hidden from themselves as not even to alarm their consciences, as speaking evil of their brethren. It glides insensibly into the hourly intercourse of life; it entwines itself into

our most sacred friendship; it pours its poison into the holy sanctuary of a Christian home, and is forgotten from its almost unconscious universality. Where the believer has come to the point of entire consecration and trust, he is not thereby made complete, but merely endowed with increased sensitiveness of conscience, and the power of faith for victory over discerned sin. Serious evils, as yet beyond the range of his knowledge, may still hide themselves, and old habits may yet throw their shadow forward into the brighter sunshine which has dawned upon his life. The accustomed evil is, it may be, so wrought into the warp and woof of his being, that it requires more light to thoroughly expose its true character:—

"For habits linger in the soul;  
More grace, O Lord! more grace;  
More sweetness from Thy loving heart,  
More sunshine from Thy face!"

I would, therefore, that I might write over the doors of every social gathering, in every apartment for family meetings, within every place of Christian convocation, above every pulpit, at the heading of every religious periodical, and in the heart of every Christian,—

"SPEAK EVIL OF NO MAN!"

Let such a horror of the sin fall on you as you now feel for drunkenness; put it among the impossible things to which you reckon yourself dead. If the old habit breaks through again, acknowledge it as a most direct disobedience of the expressed will of God; confess it with your face in the very dust, and forsake it as you forsake lying. Remember that the whole moral law is contained in these two precepts, "Love the Lord," and "Love thy neighbor," and that speaking evil of your neighbor is a most flagrant and unmistakable disobedience to one of these precepts. Speaking evil of your neighbor is only a less sin than speaking evil of the Lord, and is, in fact, done against Himself.

The word translated "blaspheme," or to speak evil, is used in the Script-

ures six times for speaking evil of our fellow-men. "Evil thoughts" and "evil speaking" are classed by our blessed Lord along with murders, adulteries, and thefts. He who speaks evil of his brother wrongfully, is literally and scripturally guilty of blasphemy. Satan is "the accuser of the brethren," and from his so acting, is called "*diabolus*," mostly translated "devil," and, when applied to men, "slanderer" and "false accuser."—1 Tim. iii, 11; 2 Tim. iii, 3, and Titus ii, 3. False accusation is "*diabolical*."

But do not stop with keeping your mouth as with a bridle. Out of the old or natural heart come evil speakings; and if you find yourself prone to this sin, there is something wrong in the fountain which sends forth these bitter waters along with the sweet. Let the light of God into this dark hole of corruption. Do not shrink from the exposure. It is far more foul and loathsome than you think. The complete uncovering of the inward root of bitterness is needful for its correction. It is the work of Christ to sweeten the fountain at its source, and to change the sap at its very root—to create a clean heart, and to put His own law within it; so that the outflow shall henceforth be love, joy, peace, long-suffering, gentleness, goodness, faith. Meditate on each of these fruits separately. I pray you, my reader, and realize to what extent you are lacking in them. As you do so, do not despair of their becoming yours through grace. Rather yield yourself to God as one "alive from the dead," henceforth to "walk in the Spirit," and accept the decisive declaration of emancipation from the power of sin,—“and ye shall not fulfill the lusts of the flesh.”

The sense of a spiritual need is God's first gift toward having it supplied. The way of supply is through a promise of God's word; the means are through faith, "the victory which overcometh the world;" the time is now; the method is to take a text of Scripture, to face it as a distinct promise made to ourselves, and to prove it by believing it steadfast-

ly, till that which is true in God becomes also true in our own experience: "Thy Word have I hid in mine heart, that I might not sin against Thee."

When God commands us to "Love one another fervently," He indicates the means in the words, "Seeing ye have purified your souls in obeying the truth through the spirit." The precept, "As the truth is in Jesus," is "that ye put on the new man, which after God is created in righteousness and true holiness." And "the love of God shed abroad in our hearts by the Holy Ghost,"—is what is meant by "through the Spirit." In these two thoughts of putting on Christ, and receiving "the love of God" by the special work of the Spirit, we have the means for the realizing the otherwise hopeless "unfeigned love of the brethren." This will not only make us to "speak evil of no man," but so to "dwell in love" and in God, as to abhor evil speaking as we hate lying, stealing, and drunkenness. To those who have learned, as to the principle, what it is to "put on the new man," we need now speak only of its application to a duty, to which their consciences have not yet been fully aroused,—of the absolute avoidance of speaking evil, and of the cleansing of the source from which it proceeds. It is a comfort here that we do not have to depend upon the failing natural emotions of our own hearts, but rather upon the reception "through the Holy Ghost" of "the love of God" into the being.

This "love of God" is not merely the quickening of our own poor moral emotions, but the eternal, unchangeable character of Him who is declared to be "Love" itself, placed within us; the love of Him who sits eternal in the heavens, and who looks down with unaltered and undimmed love upon the myriads of his rebellious creatures; the love of Him who prayed for His murderers, and whose first act in resurrection was to pardon those who had just "taken, and by wicked hands crucified and slain Him;" it is, in fact, God, who is Love, Himself in the heart tak-

ing the place of self. Because it is divine, it is not strange that this love of God, put into even human hearts, "suffereth long and is kind, envieth not, is not easily provoked, thinketh no evil, beareth all things, hopeth all things, endureth all things, and never faileth." Knowledge, apart from love, puffeth up, as wind in a balloon; but divine love, like granite, can "endure" any pressure, and never faileth. Faith and hope fade before the opened vision of heaven; but love is the greatest, for it is the character of God, and the eternal element of the redeemed.

My reader, if this is your need,—if it is the gift of God, if it is to be received by faith, keep it before you day and night; seek it early and late; let it be your last thought as you lay your head upon your pillow; your cry to God in the night watches, and your waking petition, that God will shed abroad His own love in your heart by the Holy Ghost, so that the love wherewith the Father loved Christ may be in you.—Rom. v, 5, and John xvii, 26. If you be not yet conscious of it, despair not, but seek in the searching light of God for whatever in yourself hinders its reception. Do not rest until it is received—until you realize an abhorrence, even of needlessly thinking evil of any one, much more of expressing unkind judgments in words.

Above all, I would most solemnly warn my reader against speaking evil, or even slightlying, of those who are called of God to preach His Gospel, even though they may not, as yet recognize, or even may oppose, truths dear to you. They are in a peculiar sense God's messengers, and, as you value God's message, beware of saying one word to lessen its power in the hearts of those around you, in whose minds the Gospel and its preacher are largely identified. A slighting allusion to a personal peculiarity or defect will often close the hearer's mind to the message. Even if the herald of the Gospel fail in his practical life, speak of it to no man but to God. Intercede



for him, and you will find your mouth closed towards others.

A Christian lady, whose husband was as yet unconverted, as she left the church, made a critical remark upon the preacher. As her eye met her husband's face she saw that he was in tears. She had placed an obstacle to obstruct the entrance of the Gospel into her husband's unregenerate heart. Never again, my reader, risk doing the same thing. If the devil tempt you to it, overcome the attack by praying for the preacher. Be silent, and intercede where you cannot praise. Your own shortcomings may well exhaust all your powers of criticism, and a cry for more light may discover to you depths of evil, unsuspected as yet, which may well consume all your powers of criticism. Have abundance of charity for the failings of others, but none for your own.—*R. Pearsall Smith.*

—What can the world profit thee without Christ?

—“What is ministerial success? Crowded churches—full aisles—attentive congregations—the approval of the religious world—much impression produced? Elijah thought so; and when he found out his mistake and discovered that the applause of Carmel subsided into hideous stillness, his heart well nigh broke with disappointment. Ministerial success lies in altered lives and obedient, humble hearts: unseen work recognized in the Judgment Day! —*Robertson.*

—The patient man hath a great and wholesome purgatory, who though he receives injuries, yet grieveth more for the malice of another, than for his own wrong; who prayeth willingly for his adversaries (Luke xxiii, 34), and from his heart forgiveth their offences; he delayeth not to ask forgiveness of whomsoever he hath offended; he is sooner moved to compassion than to anger; he often offereth a holy violence to himself, and laboreth to bring the body wholly into subjection to the spirit.—*A' Kempis.*

## THE LOVE OF CHRIST.

Here is the Apostle, a man who was born free, a man who, beyond all others, enjoyed the greatest spiritual liberty, glorying that he is under constraint. He was under constraint because a great force held him under its power. “The love of Christ constraineth us.” I suppose “constraineth us” is about the best rendering of the passage that could be given; but it might be translated “restraineth.” The love of Christ restrains true believers from self seeking, and forbids them to pursue any object but the highest. Whether they were beside themselves or sober, the early saints yielded to divine restraint, even as a good ship answers to her helm or as a horse obeys the rein. They were not without a restraining force to prevent the slightest subjection to impure motives. The love of Christ controlled them and held them under its power. But the word “restrained” only expresses a part of the sense, for it means that he was “coerced or pressed,” and so impelled forward as one carried along by pressure. All around him the love of Christ pressed upon him as the water in a river presses upon a swimmer and bears him onward with its stream. Bengel, who is a great authority, reads it, “Keeps us employed;” for we are led to diligence, urged to zeal, maintained in perseverance and carried forward and onward by the love of Jesus Christ. The Apostles labored much, but all their labor sprang from the impulse of the love of Jesus Christ. One eminent expositor reads the word, “containeth us,” as though it signified that the Lord's servants were kept together and held as a band under a banner or standard; and he very appropriately refers to the words of the Church in the Song, “His banner over me was love.” As soldiers are held together by rallying to the standard, so are the saints kept to the work and service of their Lord by the love of Christ, which constrains them to endure all things for the elect's sake and for the glory of God, and like an

ensign is uplifted high as the centre and loadstone of all their energies. In our Lord's love we have the best motive for loyalty, the best reason for energy, and the best argument for perseverance.

The word may also signify "compressed," and then it would mean that all their energies were pressed into one channel and made to move by the love of Christ. Can I put restraint and constraint, and all the rest, into one by grouping them in a figure? I think I can. When a flood is spread over an expanse of meadow land and stands in shallow pools, men restrain it by damming it up, and they constrain it to keep to one channel by banking it in. Thus compressed it becomes a stream, moves with force in one direction. See how it quickens its pace, see what strength it gathers; it turns yonder wheel of the mill, makes a sheep wash, leaps as a waterfall, runs laughing through a village as a brook wherein the cattle stand in the summer's sun. Growing all the while, it develops into a river bearing boats and little ships; and this done, it still increases, and stays not till it flows with mighty flood into the great sea. The love of Christ had pressed Paul's energies into one force, turned them into one channel, and then driven them forward with a wonderful force, till he and his fellows had become a mighty power for good, ever active and energetic. "The love of Christ," saith he, "constraineth us."

All great lives have been under the constraint of some mastering principle. A man who is everything by turns and nothing long, is a nobody; a man who wastes life on whims and fancies, pleasures and pleasures, never achieves anything: he flits over the surface of life and leaves no more trace upon his age than a bird upon the sky; but a man, even for mischief, becomes great when he becomes concentrated. What made the young prince of Macedon, Alexander the Great, but the absorption of his whole mind in the desire for conquest? The man was never happy when he was at ease and in peace.

His best days were spent on the battlefield or on the march. He could never have been the conqueror of the world, if the insatiable greed of conquest had not constrained him. Hence came your Cæsars and your Napoleons—they are whole men in their ambition, subject to the lust of dominion. When you carry this thought into a better and holier sphere the same fact is clear. Howard could never have been the great philanthropist, if he had not been strangely under the witchery of love to prisoners. He was more happy in a hospital or in a prison, than he would have been in Court or on the sofa of the drawing-room. The man could not help visiting the jails; he was a captive to his sympathy for men in bondage, and so he spent his life in seeking their good. Look at such a man as Whitefield or his compeer Wesley. Those men had but one thought, and that was to win souls to Christ; their whole being ran into the one river-bed of zeal for God, and made them full and strong as the rushing Rhone. They could no more cease to preach, than the sun could cease shining or reverse his course in the heavens.

Now, this kind of constraint implies no compulsion, and involves no bondage. It is the highest order of freedom; for when a man does exactly what he likes to do, if he wants to express the enthusiastic joy and delight, with which he follows his pursuit, he generally uses language similar to that of my text. "Why," saith he, "I am engrossed by my favorite study; it quite entrals me; I cannot resist its charms, it holds me beneath its spell." Is the man any the less free? If a man gives himself up to a science, or to some other object of pursuit, though he is perfectly free to leave it whenever he likes, he will commonly declare that he cannot leave it; it has such a hold upon him, that he must addict himself to it. You must not think, therefore, that when we speak of being under constraint from the love of Christ, we mean by it that we have ceased to exercise our wills, or to be voluntary

agents in our service. Far from it; we own that we are never so free as when we are under the bonds to Christ.

We have seen that Paul had a great force holding him; we advance a step further, and note that the constraining force was the love of Christ. He does not speak of his love for Christ—that was a great power, too, though secondary to the first; but he is content to mention the greater, for it includes the less: “The love of Christ constraineth us,” that is, Christ’s love to us is the master force. And oh, brethren, this is a power to which it is joy to submit; this is a force worthy to command the greatest minds. “The love of Christ.” Who shall measure this omnipotent force? That love, according to our text, is strongest when seen in his dying for men. Mark the context, “because we thus judge, that if one died for all.” The peculiar display of the love of Christ, which had supreme sway over Paul, was the love revealed in his substitutionary death. *Think of it a moment.* Christ the ever blessed, to whom no pain, nor suffering, nor shame could come, loved men. Oh, singularity of love! Loving poor fallen men, he took their nature and became a man. Marvelous condescension!

Now, we can take another step, and say, that the love of Christ operates upon us by begetting in us love to him. Brethren beloved, I know you love our Lord Jesus Christ, for all his people love him. “We loved him because he first loved us.” But what shall I say? There are scarcely any themes, upon which I feel less able to speak than these two—the love of Christ to us and our love to him, because, somehow, love wanteth a tongue elsewhere than in the mouth. This tongue is in the head, and it can therefore tell out your thoughts; but we need a tongue in the heart to tell out our emotions, which have now to borrow utterance from the brain’s defective orator. There is a long space between the cool brain, and the blaz-

ing heart, and matters cool on the road to the tongue, so that the burning heart grows weary of chill words. But oh, we love Jesus; brothers and sisters, we truly love him. His name is sweet as the honeycomb, and his word is precious as the gold of Ophir. His person is very dear to us—from his head to his foot he is altogether lovely. When we get near him and see him at the last, methinks we shall swoon away with excess of joy at the sight of him, and I, for one, ask no heaven beyond a sight of him and a sense of his love. I do not doubt that we shall enjoy all the harmonies, and all the honors, and all the fellowships of heaven; but if they were all blotted out, I do not know that they would make any considerable difference to us, if we but see our Lord upon his throne, and have his own prayer fulfilled: “Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.” He is happiness to us, yea, he is all in all. Do you not feel that the sweetest sermons you ever hear, are those which are fullest of him? We are glad to be in the place of assembly when Jesus is within; for whether on Tabor with two or three, or in the congregation of the faithful, when Jesus is present it is good to be there. This joyful feeling when you hear about Jesus, shows that you love his person; and your endeavors to spread the Gospel, show that you love his cause. The love of Christ to you, has moved you to desire the coming of his kingdom, and you feel that you could give your life to extend the borders of his dominions, for he is a glorious King, and all the world should know it. Oh, that we could see all the nations bowing before his sceptre of peace! We love him so much that, till the whole earth smiles in the light of his throne, we can never rest.—*The Complete Preacher.*

—It is great wisdom and perfection to esteem nothing of ourselves, and to think always well and highly of others.



## FAITH WORK.\*

In that part of the city of Boston known as Boston Highlands, there stands in the Grove Hall estate a large edifice, bearing on the wall, above the main entrance, the inscription, "Have faith in God." This building is "The Home for Consumptives," designed for the relief of those consumptive persons who have neither the money to procure the attendance and care so greatly needed, nor a home in which they may take refuge, as well as for those incurable ones, against whom the public hospitals are closed, except they have funds to pay for their care. It is a Christian institution, founded and maintained by answers to prayer. At first the only enterprise, it is now the parent of a number of similar Christian enterprises, founded by Dr. Charles Cullis, a Christian physician of Boston, who was led by God's providences to devote not merely a seventh or a tenth, but all of his income to the cause of Christ.

At first he bestowed his gifts on the right hand and on the left, to public and private charities, to the poor and needy, wherever found; but seeing that a large portion of the gifts were consumed in keeping an expensive agency in operation, and thus never reached those for whom the gifts were made, he was not satisfied that such a large percentage of money given, should be used in keeping the disbursing channels open; hence he was led to look for some especial work on which his gifts and care might be directly concentrated, that thus they might not be frittered away.

To every man his work. He was led to his work in this way: "One day, whilst the daily cry of my soul to God was for the two-fold boon, a pure heart, and a special work, a stranger called upon me in behalf of a poor man in consumption, who had no home and had been refused admission into the public

hospital because he was incurable. It gave me a pang deep and keen, to be compelled, as I was, to send the stranger away without being able to point him to a home for the poor, homeless, hopeless one. Instantly, however, a voice within said, as plainly as words could speak, 'There! that is your work.' My soul replied, 'Yes, Lord, that is my work.'—"Faith Work," pp. 25, 26.

From this time Dr. Cullis ceased to pray for assurance as to the nature of his work, but began to pray for direction as to the proper method of entering upon and conducting it. For two years he thus continued to pray, before a beginning was made. The ordinary method of soliciting subscriptions and entrusting the work to a board of managers, was rejected, as it involved an expensive collecting and administering agency, which would consume funds needed by the poor. Another plan was to call upon friends of whose confidence and co-operation he was sure, for funds, and so do without a board of managers. This too was rejected, since it would of necessity take all his time to beg, and people would soon be weary of solicitation; moreover, instead of providing an unwasting channel for his earnings, it would cut off his income altogether, since so much time would be taken for solicitation that none would be left for the practice of his profession, on which his income wholly depended. When now the schemes of man were evidently of no avail and abandoned, God opened the eyes of his servant to the principle of faith as applied to the Lord's own work. If God would supply the money in answer to prayer, none would be used in collecting; so too, if helpers were sent by the Lord, the expense would be little beyond what was necessary for food.

The principle and nature of his work was thus made manifest; but not until two years had passed, was Dr. Cullis enabled to make a start. From the time that God showed him his work, Dr. Cullis began to pray for

\* "Faith Work under Dr. Cullis, in Boston," by Rev. W. E. Boardman.

means and faith to enter upon his work. He says, "The Lord had fairly put upon me the yoke of discipleship in the school of prayer, as well as of faith, and I began to be a learner of this great secret of power in his kingdom." Daily prayer for funds was answered by accessions of faith and desire rather than of funds. God was leading his servant daily into a close communion with himself, that he might at last have power to prevail in prayer.

August 3d, 1864, Dr. Cullis was led to purchase a house for the beginning of his work. The purchase was made, the owner being secured by mortgage. On the 27th of September it was dedicated to its use, and thrown open to patients. Previously to the dedication, voluntary and unsolicited gifts came in, sufficient to furnish the house. The gifts for the first four weeks, comprised chairs, carpets, curtains, flour, extension tables, cot beds, pillows, glassware, mattresses, contribution boxes, floors painted, etc.

Three days after the dedication, the first patient came. Three days later the second one, and soon the house was full.

How were they supplied with daily bread, these poor ones?

By gifts given in answer to the prayers of God's servant. Within ten days came a donation from across the sea. Henceforward gifts came in, donations of money, bedding, fuel, provisions, offers of service from God's children. Yet there were times of trial, when the surplus of one day made up for the lack of other days. At times there was no surplus, when bread must be had—workmen paid, then God always provided some means of relief; never once was his servant forsaken. The following extracts from his journal, attest these statements: "July 21. This noon I found myself short of money, and knowing I should need some for the work this afternoon, I asked the Lord either to send me a donation, or to put it into the hearts of some people who owed me, to call and pay their bills. Before tea, four bills

were paid, and a donation of four dollars given to the work. Thus the Lord gave me more than I needed for the anticipated expenses of the day. 'To his name be the praise!'"

Meantime the work enlarged upon his hands. The number of applicants for admission exceeded the accommodation, so it seemed proper that the work should be enlarged by another building. God gave faith to pray for large gifts. Funds were procured and the way opened in answer to prayer, to purchase another building, a little less than ten months after the first purchase was made. Of course this made the daily needs greater, and the expenses were too great for one man's earnings; but with the increased need, came greater faith, and the faith was honored in this manner: "Sept. 28. A day long to be remembered. How shall I render sufficient thanks to my heavenly Father for the great blessings he has this day bestowed upon me? This forenoon two ladies called and informed me that a friend had authorized them to furnish the new house with everything needed, at his expense. They declined to give his name. But the name of God is always known. His be the praise, and may his blessing rest upon the kind friend! This is a great help, and another proof that God hears and answers prayer. For several weeks I have been asking for means to furnish the house, and the Lord in his goodness, instead of sending the money to purchase all these things, put it into the heart of this friend to do it all, with the exception of the articles previously mentioned, thus saving me much trouble and care. What a faithful Promiser."

In all there was given during the first year, five thousand, nine hundred and sixteen dollars, twenty-eight cents in cash. The expenses equaled the receipts exactly, leaving the treasury empty. The Dr. writes: "But there is the neverfailing bank on which to draw, where the drafts are never dishonored. The work was commenced with only a little over three hundred

dollars in money, but with strong faith in God's promises, and never has the promise failed. Not a day since the work was dedicated to the Lord, has he failed to send his daily gift of some kind." This was the beginning of a work which, in fourteen years, has grown to embrace, besides the Consumptive Home, which removed from its first location, now occupies a large, finely shaded and airy site of eleven acres, known as Grove Hall, a Children's Home, for those children whose parents are occupants of the homes, or have passed thence to another world.

A Deaconesses Home, for those helpers, who devote themselves to the care of the sick, or to teaching, or to the management of the various households—Grove Hall Chapel, where Dr. Cullis holds services every Sunday—Willard Tract Repository, where are published besides many Christian books, *The Times of Refreshing*, a monthly paper for Christians; *Loving Words*, a monthly paper for children; *The Word of Life*, a monthly paper for the people—the Faith Training College, for Christian workers, is another institution which has grown up by prayer, under the same mind, a school not of theology alone, but of experience and faith; and now there is to be started soon, a Cancer Home.

These works attest the spirit of the originator. Love to Christ is the impelling motive and theme of his life. This love is so manifest throughout these institutions, that few have passed thence without giving tokens of their conversion to faith in Christ. All are received; Jew, Papist, Infidel, African, Asiatic or American, male or female, only so that they are poor, helpless, and in need of a home and care. All are received in Christ's name, their bodies tenderly cared for by loving and devoted hands, and their souls pointed to Christ. Gloom and sadness are not found in these sick wards, where the consumptives' cough is most frequent; but joy in Christ, the Saviour of men. Is not this a glorious monument to the Christian faith?

All who are engaged as helpers, either to nurse or to teach, or to take charge of domestic matters, all are true soldiers of Christ. This work is of God. Conducted on such principles that God owns and blesses it. One woman is moved to give a gold chain, memento of a dear husband, cherished for years; others bring jewels, to be sold for the home; thank-offerings for answers to prayer, for the recovery of brothers and sisters, five hundred dollars in one instance, memorials of various kinds, a box of gold and silver belonging to a dear one in heaven, a gold piece, kept years as a token, etc.

The right thing came at the right moment. Gifts of fuel when the stock of coal was low, a steam pump from the manufacturers, at a time when the boiler-room was flooded, without solicitation; two cows, in answer to Dr. Cullis' prayer in the spring for cows, that the patients and children might have pure milk; workers, too, came and offered their services to this work of the Lord.

The great glory of the work is, that souls are continually brought to Christ. "It certainly does give glory to God to be able to state truthfully that through eight years of the past, he has graciously provided a home for his own suffering ones, numbering in all, eight hundred and seventy-two, without money and without price; and a home also to the children of these poor sufferers, numbering in all, forty-five, upon the same easy terms; and has given assistants and deaconesses to care for both the consumptives and the children, all for Jesus; and has given money and houses and lands, as they have been required, from first to last, in answer to prayer, without solicitation from those through whom he has bestowed the gifts, amounting in cash and cash values, to well nigh half a million of dollars. And he has given the heart and money to found a Tract Repository and three monthly papers; and to publish and scatter broadcast, many millions of pages of the purest Gospel truth; and to enter upon the work of



establishing a Deaconesses' House, and a home for the sufferers from the terrible disease, cancer. Yet, is there not an additional brightness of glory to God over all this in the fact that besides the many who have been blessed and saved and strengthened in their faith outside the Consumptives Home, abroad throughout the land by means of the Reports and other publications, the seal of the Spirit has been set upon the work by the conversion of all save one of the eight hundred and seventy-two! (Faith Work, pp. 286-7.

This is God's work. This too, in the nineteenth century. The day of God's faithfulness to his promises is not past, surely.

Finally, we make a further extract from the chapter of facts in "Faith Works."

1. "All means for the work have been freely given.

2. "Not a dollar has been solicited from any but the Lord.

3. "No debts have been incurred for current expenses."

10. "All is secured to the work in case of the death of Dr. Cullis, conveyed in trust to a legal corporate body, consisting of seven substantial citizens.

"The most perfect liberty is secured to Dr. Cullis in the work, in sole dependence upon the Lord for guidance, during his life-time, by a life lease of all the property, given back to him by the Trustees."

The work has no endowment or pecuniary support or patronage. The sole dependence for all expense is upon gifts from God in answer to prayer.

Reader, "HAVE FAITH IN GOD."

—It is no hard matter to despise human comfort, when we have diviné.

—It is much and very much for man to be able to want both human and divine comfort; and, for God's honor, to be willing cheerfully to endure banishment of heart; and to seek himself in nothing, nor to regard his own merit.

## TOBACCO.

I was saved from it. Not simply from its use, but also from the desire to use it—the craving for it. When I made my consecration, giving everything, in a very definite and specific way, to the Lord, the question was suggested to my mind, as to whose everything was which I now surrendered. The answer was readily given. It all belongs to the Lord. Then that all searching question came, "Will the Lord let you take five and ten cents of his money per week, and buy tobacco with it?" Oh! how this question searched me! It penetrated every part of my moral being. I paused but for a moment, when my soul responded with great emphasis, "No! he will not." I saw at once that my money was his, and that he would not let me use it in a practice so fully and clearly at war with the laws of health, and the spirit of decency. Then what must I do? Well, I remember that "that the deeds of the body" were to be mortified; "uncleanness," also, was to be mortified; that I had to "put off the old man with his deeds," that I was to be fully "crucified with Christ," and that henceforth I was to "walk in the Spirit," and thus avoid "fulfilling the lusts of the flesh." I at once gave this uncleanness and this deed of "the old man" to the Lord. I put it down to be consumed. I concluded this when I reckoned myself dead unto sin, (for it had become very sinful to me) and found myself awakened and quickened into a life that was free from this former craving. I was "alive unto God through Jesus Christ our Lord;" I had "put on the new man, which after God is created in righteousness and true holiness." In this new life and new creation, I found none of that old craving. It could not be, for this was a creation "anew in Christ Jesus," and after the divine image, in which the old elements of impurity were left out. Being "God's workmanship," "God's building," the old, death-producing material was not used.

I was henceforth free. The Son made me free, and I am "free indeed." I have not only been free from the use of tobacco, but also from the craving for it. I have not had one particle of craving, since I put my appetite upon the altar of consecration.—*Bishop N. Castle in Highway of Holiness.*

ARE YOU CONVERTED?—There is a great question before your eyes, try to answer it. The Bible says, that without conversion there can be no salvation. Now are you converted?

You attend church perhaps. You go to the Lord's table. You like good people. You can distinguish between good preaching and bad. You think Popery false, and oppose it warmly. You think Protestantism true, and support it cordially. You subscribe to religious societies. You attend religious meetings. You sometimes read religious books. It is well; it is very well. It is good; it is all very good. It is more than can be said of many. But still this is not a straightforward answer to my question, are you converted, or unconverted?

Have you been born again? Are you a new creature? Have you put off the old man, and put on the new? Have you ever felt your sins and repented of them? Are you looking simply to Christ for pardon and life eternal? Do you love Christ? Do you serve Christ? Do you loathe heart-sins, and fight against them? Do you long for perfect holiness, and follow hard after it? Have you come out of the world? Do you delight in the Bible? Do you wrestle in prayer? Do you love Christ's people? Do you try to do good to the world? Are you vile in your own eyes, and willing to take the lowest place? Are you a Christian in business and on week-days? Oh, think, on these things, and then perhaps you will be better able to tell the state of your soul. Are you converted?

Reader, I beseech you not to turn away from my question, however unpleasant it may be. Answer it, though

it may prick your conscience, and cut to the heart. Answer it, though it may prove you in the wrong, and expose you to fearful danger. Rest not, rest not, till you know how it is between you and God. Better a thousand times find out that you are an evil case, and repent betimes, than live on in uncertainty, and be lost eternally.—*J. C. Ryle.*

"I HAVE THOUGHT OF IT."—So said a young lady, who had been reminded by a pious mother, of a neglected duty. "Ah, but thinking of it does not do it," said her mother. "True," answered the daughter, "I have found that it does not;" and as soon as an opportunity occurred, the neglected duty was performed.

"I have thought of it." Ah, how many stop there in their purposes of doing good! A church member sees a brother go astray. "Have you conversed with that erring brother?" "No; I have thought of it."

"Do you know the state of mind of that young neighbor who is so constant at the prayer-meeting? Have you had any serious conversation with him?" "No, I have thought of it." is the chilling reply.

No doubt that erring brother has thought of reforming, and that impenitent neighbor has thought of repenting; but of what avail will it be, if their actions do not correspond?

—In the moments of doubt and desolation, you ask with Pilate, "What is truth?" In such an hour, what remains? I reply, obedience. Leave the thoughts of doubts and distrust for the present. Act—be merciful, and gentle, honest; force yourself to abound in little services: try to do good to others; be true to the duty that you know; that must be right, whatever else is uncertain. And by all the laws of the human heart, by the word of God, you shall not be left to doubt. Do that much of the will of God that is plain to you, and "you shall know the doctrine, whether it be of God."

## THE LORD IS MY SHEPHERD.

My shepherd, Lord, Thou art;  
For when to Thee, a wandering lamb I  
came,  
Thou didst not chide me, but didst call  
my name,  
And bid me not depart.

As trembling there I stood,  
Thy hand caressed me, and the gate un-  
locked;  
And then Thou bidst me come and join  
Thy flock,  
How kind it was and good!

Weary I came and cold,  
And many a thorn had pierced my tender  
feet;  
But oh! no thorn—no frost—no summer's  
heat  
Can reach me in the fold.

Such gentle words were Thine,  
That as I lay close nestled by Thy side,  
"Come sun or storm—I care not now," I  
cried,  
"If Thou art only mine."

O Shepherd, true and kind!  
Thou bidst me follow Thee, and so I will;  
Nor would I choose my path; for sure no  
ill  
Can come by Thee designed.

'Tis Thine to choose the way;  
Thy constant love can never lead me  
wrong:  
'Tis mine to follow trustingly along,  
By night as well as day.

My pasture choose for me;  
And if the verdant meadow, or the crest  
Of yonder barren mountain, be the best,  
I leave it all to Thee.

'Tis Thine Thy lambs to feed,  
And tho' in pastures rich I long have fed,  
The bitter aloes I will take instead,  
If Thou dost see a need.

Good Shepherd, choose my springs,  
And if at Morah I shall rest awhile,  
Or if at Elim, where the palm trees smile,  
Thy praise each fountain sings.

I shall not want, for lo!  
The teeming pastures of the world are  
Thine!  
And all the treasures of the secret mine,  
I shall not want, oh no!

Thus lead me on, till I  
Have lived the measure of my days be-  
low—  
Have crossed the wilds of sunshine and  
of woe,  
To reach the fold on high.

And when at Jordan's wave,  
"I shall not want," for in Thy arms I'll  
rest;  
Close wilt Thou fold me to Thy loving  
breast;  
Then, Jesus, Thou wilt save.

—*Divine Life.*

SECRET OF CHRISTIAN LIFE.—As  
I learn more and more of the Christian  
life, I see more and more plainly how  
simple it is. Trust in God, and obedi-  
ence to his living Word and to an in-  
dwelling Christ, is its whole secret.  
"We must be empty vessels, that God  
may fill us with himself," and being so  
filled, as "temples of the Holy Ghost,"  
we must be careful to listen to its in-  
ward teaching, and obey its slightest  
whisper. The more carefully we at-  
tend, the more easily shall we hear the  
voice that says to us, "This is the way,  
walk ye in it," when we turn to the  
right hand and to the left. The life of  
faith is not a life of uncertainty. It is  
not a life of walking in darkness, but  
of walking in light.

—Keep constantly before you a firm  
intention of serving God always, and  
with your whole heart; and then take  
no thought for to-morrow, only strive  
or be concerned to do your very best  
to-day.



## EDITORIAL.

## BACKBITING.

This is an expressive word. It derives its meaning from the practice of cowardly dogs, which, lacking the courage to attack one to his face, slip up behind him, bite and run. It applies to those who are friendly to one's face, but when out of his sight and hearing, say things to damage his reputation and injure his influence.

*Backbiting is a cowardly practice.*

If you have anything against a person, you should go to him personally, with it. He may have explanations to make, which would set the matter in an entirely different light. If he has been as much out of the way as you think he has, by kind efforts you may bring him back to God. But by talking against him behind his back, you can do him no good; you may do him hurt, but you will do yourself more. If one eats with the wild Bedouins, they will protect him. But some who profess to be Christians, will partake of the hospitality of a brother, act in the most friendly manner, and then go away and betray his confidence and talk against him in the most shameless manner. They may call it "being straight"—the Bible calls it being wicked.

*Backbiting gives the lie to the highest Christian professions.*

There is something wonderful in the capacity of man for self-deception. Only last evening, we were talking with a gentlemanly-looking, intelligent man, on the cars. He had had a good New England training, by devoted Christian Methodist parents. He frankly confessed that his business was gambling. He said he had made seven thousand dollars on his present trip from New York to Toledo. Yet he insisted upon it that he was a Christian. He based his claim upon three things: First, his belief; he was in doctrine, orthodox: second, his habit of prayer; he declared that he never went to bed without praying, and asking the Lord to forgive him; and he said he believed the Lord did forgive him and watch over

him: third, on his beneficence; his rule was to relieve any one whom he saw in want. He said that on his way up from New York, he had paid the fare of three men whom the conductor was going to put off because they had no money. Besides this, he had given two hundred dollars to a theological student, who was struggling to complete his education, whom a friend had introduced to him on the cars. We tried to make this man see that he was deceived, and trust that we succeeded, for he promised to quit gambling and seek the Lord, in earnest. But is he not equally deceived, who professes to enjoy the blessing of holiness, and at the same time is in the habit of backbiting his brothers? St. James says, "If any among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." There may be every other appearance of religion; but the unbridled tongue spoils it all. The man may keep up family prayer, talk in meeting long enough, and loud enough, and plain enough; but he says so much out of meeting against others; he is so abusive and malicious in the use of his tongue, that it proves conclusively that his religion does not answer the purpose intended—it does not restrain him—it is vain.

*Backbiting will shut one out of heaven.*

Have you ever seriously considered this? There can be no doubt of it, whatever. The Bible gives as one qualification of him who shall go through and stand on God's holy hill at last, that he "backbiteth not with his tongue, nor taketh up a reproach against his neighbor."—Ps. xv, 3.

We ask you then, beloved, to seriously consider this matter. You must not be flatterers; you must not compromise God's holy truth; but on the other hand, you must not sit in judgment upon others and wantonly injure their reputation, and cripple their influence.

*If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.*—Jas. iii, 2.

## MORAL INTEGRITY.

There are but few who have the moral courage to act up to their convictions.—Many see the light and rejoice in it. They take a noble stand for the truth, but do not maintain the stand they have taken. If there is a thin place in your garment, it will be found by the searching winds of winter; so if you are wanting in moral integrity, persistent opposition from your friends will drive you from the position you have taken for the truth. A vessel may appear sound, which, when the storm arises, cannot bear the strain that is made upon it. Many a one can talk well in meeting, who, so far from sealing his testimony with his blood, will not consent to bear in consequence of it, the slightest losses, or the least reproach. The supposition appears to be quite general in these days that "gain is godliness." It is too readily taken for granted that unless some immediate benefit results from doing what we felt conscious was our duty, that we must have been mistaken. Prosperity, it is assumed, is the seal of the approbation of God. This is a great mistake. Of old has it been true that "The tabernacles of robbers prosper, and they that mock God are secure, into whose hand God bringeth abundantly." The wicked often triumph over the innocent. They are suffered to have their way pretty generally in this life, for God has reserved them unto the day of destruction.

It is no evidence that an undertaking is of God, because it succeeds, or that it is not of God because it fails. The fewer conscientious scruples a bandit is troubled with, the more successful will he be in his nefarious calling, and the greater will be his reputation among his associates. Humanly speaking, the less of God there is in any enterprise, the greater the favor with which it will be met in a fallen world. Modern spiritism is devilism almost without disguise, yet, in the rapidity with which it has spread, it has outstripped Christianity itself in its palmy days. Romanism is little better than idolatry under the garb of Christ, yet it already wields a power in this enlightened coun-

try, such as no other denomination exerts.

If you have not already learned to do right, *simply because it is right*, it is time that you learned this first lesson in Christian morals. Ask God for this token that you belong to him—the disposition and the firmness to act up to the convictions of duty that He plants within your breast, then you will no longer be subject to that vascillation of conduct that has hitherto neutralized all your efforts at doing good. You will take a stand for the truth, and neither be driven nor beguiled from maintaining it. I AM SET FOR THE DEFENCE OF THE GOSPEL.

WORK.—If you belong to the Lord, work for him. His command is, "Son, go work to-day in my vineyard." Find something that you can do, and do it well. If you cannot preach so as to get souls saved, you can earn money and send those out who can; and you can pray, testify, and live for God. If you are in the ministry, do good work and make a stir. Never content yourself with preaching two or three sermons a week. Stir about. Visit the people from house to house; exhort them, pray with them, and kindle a revival flame. I cannot see how it is possible for a minister, fully consecrated to God, and baptized with the Holy Ghost and fire, to settle down and take it easy. Can such a man enjoy the blessing of holiness? Impossible!

## LITERARY NOTICE.

*Bible Readings.* By H. W. S. Willard Tract Repository, Beacon Hill Place, Boston; 239 Fourth ave., New York. Pp. 343, price \$1.50.

This series of Bible readings is the same as delivered by Mrs. Hannah W. Smith at the Eastern Faith Convention in 1877. It covers most of the Old Testament, taking each book separately until the Prophets are reached, to whom but one chapter is devoted. This book, written in the true Christian spirit of aiming to do good, cannot fail to benefit many. Mrs. Smith is the author of "The Christian's Secret of a Happy Life," by which she is most widely known, as it has had a wide circulation.

## CORRESPONDENCE.

## DYING TESTIMONY.

LULA M. GOODENOUGH fell asleep in Jesus at her home in Wilson, Niagara Co., N. Y., July 4th, 1878, aged sixty-five years.

Sister Goodenough was born in North Hampton, Mass., May 15th, 1813; was married to Mr. Ira Goodenough, February 14th, 1829; was converted to God in 1836, and with her husband united with the Freewill Baptist Church in the town of Hamlin, Monroe Co., N. Y., subsequently they moved to Wilson.

Sister Goodenough joined the Free Methodist Church three years ago, of which she remained a member up to the time of her death. She was one of those true-hearted, faithful, every day Christians—lived her religion in the family, and was a peace-maker among her neighbors. Her husband fell from grace; but she kept up the family altar. Prayer and praise went up to heaven every morning and evening, regardless of circumstances or surroundings. Her sickness was short but severe, yet without a murmur or complaint she calmly rested in Jesus her Saviour, saying: "Thy will be done."

A few weeks before she died there was a prayer-meeting at her house, in which she seemed to get much blessed of God; and in giving in her testimony for the last time in meeting, said, in such a positive manner, as to attract the attention of all present: "I know that my Redeemer liveth."

Her funeral was held in the M. E. Church in Wilson, on July 6th, when the writer preached to a large congregation of neighbors and friends. She leaves a husband and children to mourn her loss. My God, sanctify the affliction to their good, is my prayer. WM. INGLEBY.

## LOVE FEAST.

MRS. MARTHA HALLIWELL.—I love God with all my heart. I am not permitted to meet with the pilgrims on this holy day of rest, to worship the Lord; but I

have had a feast with Jesus. I have the witness in my soul that Jesus saves me. I feel the cleansing stream applied to my heart to-day. I can say of a truth that I am dead, yet Christ lives within me, and all is joy and peace in the Holy Ghost. Praise the name of Jesus. I praise his holy name because he is so willing to kill us out to sin, and make us alive to God, when we are willing to die to sin. I am but a worm, yet I rejoice that he can take a worm to thrash mountains. I am more determined to-day than ever, to fight for the truth of God's blessed word in this place. My companion and myself have been trying to hold up the light the very best we know how, and the Lord is with us, and we have the victory in our souls. We trust that God is about to pour out his spirit in this place, and to revive his work in the salvation of precious souls. Pilgrims, pray for us.

B. F. HATHAWAY.—I have been a member of the Masonic order for some years, and now hold a "dimit," but never expect to deposit it in any lodge. Before the Lord gave me light on the matter, I never visited a lodge without having misgivings as to some of the proceedings. "Praise waiteth for thee, O God in Zion," for the light given me. I have often wondered how it was I took those terrible oaths and obligations, and did not then and there say, "Hold!" Much more do I wonder at the multitude of professed Christian ministers who have bound themselves under no less a penalty. It is a cause for real chagrin and mortification, to realize that forty-nine out of fifty lodges are, in the main, presided over and run by ungodly "masters," chaplains, deacons, etc., many of them, too, without moral character. It is sad mockery for such beings to essay to offer prayer to the Almighty, and administer those wonderful pledges and lectures. God grant that the Sun of Righteousness may shine through and through it, until men may be unable to stay in the Order by reason of the "glorious light of his word."

North Judson, Ind.



S. AND J. E. RANSOM.—God is with us. Bless his name! These are the best days of our lives. Jesus abides with us day by day. His precious blood does cleanse us from all unrighteousness. Glory to Jesus! O, how we praise him for the light that is shining on our pathway, and while we walk in it, how glorious is the way. Praise the Lord! We praise Jesus for the privilege of being pilgrims and strangers heré. "Our home is beyond the tide."

I. M. HULING.—To the glory of God, I would say, I am proving the Lord God to be a sun and shield; he gives grace and glory, and no good thing does he withhold from them that walk uprightly. The Lord is helping me so to walk, that I can with confidence look up and feed on the precious promises of God. I have bidden adieu to the land of Egypt, and have crossed the bounds into the Land of Beulah! and feel truly that my soul is satisfied with the good things that the land affords. I have no longing for Egypt now that I have tasted the corn and wine and oil. My soul is more than satisfied. Hallelujah! And then the rivers of milk and honey—no scarcity—*rivers* of milk and honey! Glory be to God! I praise the Lord that the very least of the children of God can enjoy this full salvation. Had it not been so, I certainly would have been lost. The Lord has borne with my many mistakes and shortcomings, and has shown himself to be a God of love, full of goodness and mercy. Blessed be his name! And now I feel that he is establishing even me in righteousness. What shall I render unto the Lord for all of his goodness unto me?

REV. LEVI JENKS.—For years, especially the last year, when I have thought of the fullness of God, and then, added to that, all the fullness of God, my soul has been led constantly to hunger and thirst. I have had a positive, clear testimony that my consecration was complete. A most blessed assurance that the blood cleansed me from all sin; yet there has been, (no

words of mine can fully explain it), I will call it a kind of mist, all the time, until last week this all cleared away. I saw as I had not before seen, that God had prepared me to receive all of his fullness. When this was done, I felt a divine unction I had not felt before; but still I had not the evidence, this was it; but there was a perfect rest, and an assurance that I should receive it, my hungering and thirsting had ceased. While I was preaching at Oakland yesterday, on the dispensation of the Spirit, the baptism of the Holy Ghost and fire, it came to me fully by the light of that Spirit. I was quite prepared to receive all the fullness of God, and I saw clearly that in God's time I should receive it. As I awoke this morning, the voice came to me, *This is it, this is it*. I was looking for some great thing to be done in some wonderful manner; but it was so different from what I had expected, that I did not receive the testimony before. It is as calm and as serene as heaven, and just as pure as heaven; as clear as heaven, as transparent as the Sea of Glass. Not a speck, not a disturbing element; "a silent awe that dares not move," yet as sweet as heaven. My spirit exulting cries, while I am writing I have got it. I have written as I never have before; but have felt divinely inspired. I know it borders on fanaticism, yet I know it is of the Lord, and know "whereof I affirm."

SARAH PHILABAUM.—For several years I was a member of a church, and, what some would call, a worker. Preachers would encourage us to be good, and preach so smoothly about "the Lord pitying us, and loving us, and although we strayed far away, yet the Lord would forgive and love us." After such sermons as these, the old adversary would tell me I was in the right, as I was living just like the preacher said he lived; yet, I knew I ought to be better than I was. Oh! I felt the great need of being pure and holy. I sought the Lord earnestly, and in God's perfect word I learned the perfect way. Blessed be God!