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BACKSLIDERS.

BY REV. B. T. ROBERTS.

Backsliders are very common. They are found in every position—from the pulpit to the prison. They are engaged in all kinds of business, religious and irreligious. Probably a majority of adult Americans have once made a profession of religion.

Many are openly backslidden. They have thrown up all profession of religion. They break the Sabbath, go to places of worldly amusement, and are avowedly of the world. Some have embraced pernicious errors, and have become persecutors, and opposers, and “despisers of those that are good.”

When holding a protracted meeting in a country place, as usual I went from house to house to talk and pray with the people. Several warned me against going to the tavern, for the landlord, they said, was a desperately wicked man, and would only abuse me. But I went, and told him at once what I had called for. He invited me into the parlor, and summoned his family. Before I left, he acknowledged that he had enjoyed religion in the East, and had been an exhorter! So you will sometimes find that men who, to all ap-

pearance, never had a thought of religion, were once active, working Christians.

Many are backslidden and do not know it. They have naturally an amiable, even disposition, and have been brought up to observe outwardly the precepts of Christianity. Their appetites and passions are in subjection; they lead a uniform, consistent life, and hardly anything arouses within them a spirit of hostility, unless it is seeing some one blessed, and having an uncommon degree of the Spirit of God. This they call fanaticism, and are ready to put it down. Their zeal in doing this surprises all who know them. They have not fallen into sin, but have gradually slid back, noiselessly and gradually, as one slides on ice, or glides with a gentle current down a stream. Thus the minister of the church at Ephesus backslid. He had so many good qualities that he never once thought that he had met with any essential loss in his soul, and no one else suspected it. It is so to-day with thousands all over the land. A careful application of the New Testament test of piety would disclose the fearful fact that the churches generally are made up in good part of backsliders, and of those who were never converted to God.

Beloved reader, it is very possible that you are in a backslidden state, and do not know it. Let me help you in trying to determine the important fact, whether you are in the faith or not. As you would accept the assistance of a doctor to ascertain whether you were diseased or not; or of an expert to help you tell whether a piece of money is counterfeit or genuine, so accept help to find out the far more important fact, whether you are at the present time a child of God, on your way to heaven, or a child of wrath on your way to hell, with nothing to do but to die to be damned.

A physician, in examining the physical condition of his patient, looks first to his general appearance, and then goes into particulars. So an expert takes a general survey of a bank-bill or a piece of coin, and then he scrutinizes carefully point after point. Let us do so in this examination of ourselves.

1. Have we the appearance of Christians? I asked a man who, when I last met him, ten years ago, was alive in religion, how he was getting along. Said he, in surprise, "Do you not see? I am getting along about as I look." His face had a bloated, sensual expression, that he well knew a Christian's does not have. Has your face the spiritual, healthy, fresh appearance of one whose appetites and passions are governed by reason and the word of God? Is your dress modest, your bearing humble, your aspect serious, your conversation chaste and kind? Or does the show of your countenance witness against you? Does it

tell of late hours, of sensual indulgences? Does your breath stink with tobacco, and are you seen in public places, smoking and joking, and entering with evident zest into the enjoyment of worldly pleasures? Does your conversation spontaneously run off into discussions about horses, politics, and the popular amusements of the day? Are you conformed to the world in your dress, and do you seek display? If your general appearance and life is of the latter kind, we will inquire no farther. It is not necessary. If you were ever converted, you are evidently backslidden from God.

But if your general appearance is that of a Christian, then a closer examination becomes necessary. One may have the form of godliness, without the power. He may have a reputation for being spiritually alive, and yet, in God's sight, be dead. It was to a popular preacher that God commanded John to write, "I know thy works, that thou hast a name that thou livest, and art dead."—Rev. iii, 1.

1. If you neglect your Bible you are a backslider. If the Bible is not more to you than all other books, it is because you do not know God. If you cannot find time to read in the Bible every day, but can find time to read the papers, do not deceive yourself with thinking that you are a real Christian. If you loved God, you would give the preference to his word, and to such reading and discourses as help you to understand and apply it.

2. If you neglect prayer, you are a backslider. You might as well try

to keep up physical strength without eating, as to keep up spiritual strength without praying. And it will not do to merely use the words of prayer. The heart must be in it. God abominates the lip-service of the backslider. Empty plates give no strength to the body, nor do empty forms of prayer and praise to the soul.

3. If you are a slave to your appetites, if ever converted, you are a backslider. One cannot be in bondage to corruption, and be the Lord's free man at the same time.

4. If you are not kind to your family, you are not in a state of salvation. Many parents indulge their children to a sinful degree. But others, under the plea of strictness, are cruel and unkind. Some husbands and some wives will pray long, but are anything but loving to each other. If this is the case with you, there should be no hesitation to set yourself down as a backslider. "Let them learn first to have piety at home."—1 Tim. v. 4.

5. If you are indulging in feelings of enmity towards any, you are not walking in the enjoyment of the justifying grace of God. There is nothing taught more plainly in the New Testament than the fact that an unforgiving person stands unforgiven at the bar of God. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. vi. 15.

6. An ungoverned tongue is another unerring sign of a lack of saving grace. This is taught plainly both in the Old and in the New Testament. The Psalmist asks the

question, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" One part of the answer is, "He that back-biteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."—Ps. xv. 1, 3. Our Saviour teaches the same. "But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. xii. 36-37. Clerical triflers and jesters would do well to ponder these weighty words. No matter how zealous you may be in some respects, if you fail in this there is something essential lacking in your religious experience. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—Jas. i. 26.

Beloved reader, are you a backslider? If so, do not attempt to conceal the fact, either from yourself or from others. Unpleasant as it is, admit it. This is the first step towards recovery. Till one discovers that he is sick, he is not willing to take the needed medicine. Do not be discouraged. Your case may be bad, and daily growing worse, but it is not yet hopeless. You are yet within the reach of the wonderful mercy of God. He says, "Return, thou backsliding Israel, saith the Lord: and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast



transgressed against the Lord, thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord."—Jer. iii, 12-13. And again the Lord says, "I will heal their backsliding, I will love them freely."—Hosea, xii, 4.

DEAD!—"Dead" is an awful idea, and one that man is most unwilling to receive. He does not like to allow the whole extent of his soul's disease. He shuts his eyes to the real amount of his danger. Many a one will allow me to say, that naturally most people "are not quite what they ought to be; they are thoughtless, they are unsteady, they are gay, they are wild, they are not serious enough." But dead? Oh, no! I must not mention it; it is going too far to say that. The idea is a stone of stumbling, and a rock of offence. What we like in religion is of very little consequence. The only question is, What is written? What saith the Lord? God's thoughts are not man's thoughts, and God's words are not man's words. God says of every living person, who is not a decided Christian, be he high or low, rich or poor, old or young—*he is dead.*—Ryle.

O brother! keep close to God, and then a little of the creature will go a great way! Maintain secret communion with God, and you need fear nothing. Take time for duties in private; crowd not religion in a corner of the day. There is a Dutch proverb "Nothing is got by thieving, nor lost by praying." Lay up all your good in God, so as to be able to over-balance the sweetness and bitterness of all creatures. Spend no time anxiously in forehand contrivances for *this* world. They never succeed. God will turn his dispensations another way. Self-contrivances are the effects of unbelief.—Upham.

#### A CHINESE REVIVALIST.

The Rev. Griffith John, of the London Missionary Society, reporting a revival in the district of Hian-Kan, writes: The central figure in this movement is a man named Liu-Kin-Shan. Sometime in the summer of 1875 I was preaching, as usual, at one of our chapels in Hankow, when Liu happened to be present. On this occasion I dwelt on a theme which had become clothed with a new and powerful significance to my mind, namely, Christ's power to *save from sin.* Liu followed me into the vestry, and said, "Pastor John, when you were speaking just now, I heard you say that Jesus can save men from their sins. Is that true?" I assured him that it was perfectly true. "Well," said he, "can He save me?" I asked him what were the sins to which he was specially addicted. "I am addicted to every sin you can imagine," was the reply; and then, enumerating his sins on the tips of his fingers, in a fashion peculiarly Chinese, he said, "I am an opium-smoker, a fornicator, a gambler, a drunkard, and an unfilial son: and everything that is bad. Can Jesus save me?" I had no difficulty in believing the man, for he looked it all. No other attestation of the fact than his rakish appearance was needed. My reply was an emphatic, "Yes—Jesus can save you. Only believe." We prayed together, and I sincerely believe that Liu was converted then and there. The change in him was very marked. He not only joined the church, and became exemplary in his attendance on religious ordinances; but became an active worker also, and evinced the deepest interest in the salvation of others. It was the joy of his soul to bring his old associates in sin under the sound of the Gospel, and to help the victims of opium out of their bondage. His Gospel was, "Jesus Christ came to save sinners."—Sel.



## COURAGE.

BY REV. F. H. HORTON.

Courage is closely allied to faith. A deep, settled conviction that God's word is true begets courage. "Add to your faith virtue (courage)."—Scarcely anything is more important than real courage.

Tremendous powers are arrayed against all who would go to heaven. "Fight the good fight of faith" means something. We must fight if we would reign. The coward will surely bring up in hell. "The fearful . . . shall have their part in the lake that burns with fire and brimstone." From the time the soul first casts a wishful glance towards the kingdom of God, until death is swallowed up in victory, courage is demanded at every point.

It takes courage to submit to crucifixion. There is no chance for spiritual life until after the death of self. All must be forsaken; self-interest abandoned.

"Lord, drive the nails, nor heed the groans,  
My flesh may writhe and make its moans,  
But this is the way and this alone—  
I must die."

It takes courage to contradict the devil. With men of sense and character, that which is untrue is simply disregarded. We should constantly treat all the suggestions of Satan with utter contempt. Let us so earnestly believe the truth that is opposed to Satan's lies that he may see at once that his quenched dart lies powerless at our feet. In the hour when the naked soul seems shorn of every comfort, and prospective evils innumerable stare one in the face, it takes courage to praise God and claim victory.

But this we must do if we would obey God; for he says, "Be strong in the Lord and in the power of his might;" "Let the weak say, 'I am strong.'" This takes faith and courage, but blessed will be the fruit of obedience.

It takes courage to be triumphant

in soul when all around is dark, and sin seems to triumph. The soldier on the field can stand fire when comrades stand firm, and valiant commanders lead the way; but if all others leave the field, it seems he cannot stand alone. And so he cannot, but the Christian can if he will, for God is with him. He says, "Fear thou not, for I am with thee," blessed company; "Be not dismayed, for I am thy God," glorious assurance. If thou art too weak, "I will strengthen thee." If not able for the combat yet, putting myself in the conflict with thee, I will help thee. If now, with my company, my strengthening, my help, you are still too weak, and liable to fall before your enemy, "I will uphold thee with the right hand of my righteousness."

The soul who actually believes this, and acts upon it, will fail and be routed and defeated, when God's hand is too weak to uphold and help and defend, but never till then.

True courage never complains. The valiant warrior who faces most unflinchingly the perils of the battle field, doesn't grumble about the hard task, short rations, wet and cold, long marches, separation from friends or bad officers. He don't expect the comforts of home in the army. Those whose portion is in this life may be expected to be dissatisfied in privation; but they who are fighting for a crown of glory surely will never murmur. They "endure hardness as good soldiers," and "endure seeing Him who is invisible." "Let there be, absolutely, no complaining in our streets." We have a good Captain, our cause is a righteous one, and all that is unpleasant must be looked upon as contingencies of war.

True courage longs for contest and conquest. The spiritual coward is always trembling in fear of coming trials. Oh! let such be ashamed of their inexcusable folly.

A dear man of God, who had gone

out with his wife into a new country to preach the gospel, found that, while he was willing to go without purse or scrip, and to bear any amount of privation for Jesus' sake, God was not willing he should lack any real good, but opened his way, blessed his work, blessed his soul, and supplied his wants. In writing to a sister in San Francisco, he said there were getting to be too many friends around him to look after his wants, and he wanted to get into a new field, where, when he wanted anything, he could ask it of God, and get it direct from his hand.

"But," says one, "here is just the trouble; I have not courage; I fear Satan; the influence of the world; I fear to do for God; I dare not cut loose from earthly props, lest I fall; I dread the future; I fear about my bread and butter, and almost everything. Now what shall I do?"

First, fear much more. Fear lest a promise being left you ye come short. Fear lest such treatment of God shall destroy your soul. You have grounds for such fears. Many such shall be lost—you may be among them. Then put your will into God's hands, vow to be wholly his, break every tie that binds to earth, and start for heaven in earnest. Do all the giving up you can think of, then God will put the courage in you. "Only be thou strong and very courageous." "He that overcometh shall inherit ALL THINGS."

Does God fix the bounty high enough to get you to enlist and serve through the war?

—He who is led by the teachings of the Holy Ghost, will be taught that he must think for God, feel for God, will for God, act for God; and that the great reality of God, which is the true beginning and completion of all religious life, must be received into the soul as the paramount motive; and with a power to dispel all subordinate motives, and to reign there forever with supreme dominion.

## A MINISTER'S DREAM.

I sat down in an arm chair, wearied with my work. My toil had been severe and protracted. Many were seeking the salvation of their souls, and many had found what they sought. The church wore an aspect of thrift and prosperity; and joy and hope and courage were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united; my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners. The whole community was more or less moved with the prevailing excitement; and, as the work went on, I had been led into exhausting labors for its promotion.

Fired with my work, I soon lost myself in a sort of half-forgetful state, though I seemed fully aware of my place and my surroundings. Suddenly a stranger entered the room, without any preliminary "tap," or "Come in." I saw in his face benignity, intelligence, and weight of character; but, though he was passably well attired, he carried suspended about his person measures and chemical agents, and implements, which gave him a very strange appearance.

The stranger came toward me, and, extending his hand, said, "How is your zeal?" I supposed, when he began his question, that the query was to be for my health, but was pleased to hear his final word; for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions. Instantly I conceived of it as physical quantity, and putting my hand into my bosom, brought it forth and presented it to him for inspection. He took it, and, placing it in his scale, weighed it carefully. I heard him say, "One hundred pounds!" I could scarce suppress an audible note of satisfaction; but by his earnest look as he noted

down the weight, I saw at once that he had drawn no final conclusion, but was intent on pushing his investigation. He broke the mass to atoms, put it into his crucible, and put the crucible into the fire. When the mass was thoroughly fused, he took it out, and set it down to cool. It congealed in cooling, and when turned out on the hearth, exhibited a series of layers or strata; all which, at the touch of the hammer, fell apart, and were severally tested and weighed, the stranger making minute notes as the process went on. When he had finished he presented the notes to me, and gave me a look of mingled sorrow and compassion, as, without a word except "May God save you!" he left the room.

I opened the "notes" and read as follows:

ANALYSIS OF THE ZEAL OF JUNIUS, A CANDIDATE FOR A CROWN OF GLORY.

Weight in mass—100 lbs.

Of this, on analysis, there proves to be:

Bigotry, . . . . .	10 parts.
Personal ambition, . . . . .	23 "
Love of praise, . . . . .	19 "
Pride of demonstration, . . . . .	15 "
Pride of talent, . . . . .	14 "
Love of authority, . . . . .	12 "
Love to God, } Pure zeal,	4 "
Love to Man, }	8-100.

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words; but when I looked at the figures, my heart sank as lead within me. I made a mental effort to dispute the correctness of the record. But I was suddenly startled into a more honest mood by an audible sigh—almost a groan—from the stranger, (who had paused in the hall,) and by a sudden darkness falling upon me, by which the record became at once obscured and nearly illegible. I suddenly cried out, "Lord, save me!" and knelt down at my chair, with the paper in my hand and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. *The record was true!* I saw it; I felt it; I confessed it; I deplored it; and I besought God, with many tears, to save

me from myself; and at length, with an irrepressible cry of anguish, I awoke. I had prayed in years gone by to be saved from hell, but my prayer to be saved from myself, now, was immeasurably more fervent and distressful; nor did I rest or pause until the refining fire came down and went through my heart, searching, probing, melting, burning, filling all its chambers with light, and hallowing my whole heart to God.

That day was the crisis of my history; and, if there shall prove to have been, in later years, some depth and earnestness in my convictions, and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of this searcher of hearts, at whose coming I was weighed in the balance and found wanting.—*British Evangelist.*

WHAT IS PEACE?—"The whole Bible is a statute-book of peace. Our Heavenly Father is the God of peace. Our Redeemer is the Prince of Peace. The Holy Ghost is the Spirit of Peace. Heaven is the abode of perfect and everlasting peace. Peace was a leading theme in the instructions of Christ, and a prominent trait in his character. His entire doctrine was peace; peace was the special legacy he bequeathed to his disciples; and, just before bowing his head in death on the cross, he prayed for his murderers, and thus set an example for all his followers to the end of time."—*Gospel Banner.*

—The artist sees beauty in scenes which others pass by as common; so the Christian sees God where others do not think to find him. The seeing eye is not given, except to those who would have it. As the secrets of nature are hid, so the secrets of God are hid. He who seeks, and he only, finds them out. He that knows God will see him in all his works.



## MOTHER, PASTOR AND CHILD.

BY REV. E. P. MARVIN.

Mother.—I have called for counsel in the training of my children. I observe that you condemn the increasing conformity of the church to the world, with great severity; but may we not ruin our children by being too strict?"

Pastor.—"Yes, but the danger of these times is almost wholly on the side of laxity. The 'mystery of lawlessness,' is the great peril of the last times. Probably one hundred are ruined by laxity, for every one by severity." 2 Tim. iii, 1-5.

M.—"But the young must have amusements?"

P.—They should first have some good and useful purpose set before them, and then some harmless recreation by the way. It is ruinous to set amusements, fun, or personal enjoyments before them as the supreme purpose. 'She that liveth in pleasure is dead while she lives.'" 1 Tim. v, 6.

M.—"Is there any real sin in card-playing, dancing, and theatre-going?"

P.—Practically, and upon Christian principles, we may answer, yes. If any professing Christian, aided by present light and experiences, can find no harm in such things, it is certainly because he is unwilling to find it. Close fellowship with Christ and Christian usefulness, are incompatible with such practices."

M.—"Are not cards and dancing safer at home, and if allowed there will not our children be satisfied with this?"

P.—"They are safer at home, but in almost all cases you will find that the home training leads to the indulgence abroad, under more pernicious influences."

M.—"But our children need dancing and deportment to fit them for good society."

P.—"If you prefer grace of move-

ment to grace in the heart; if you prefer to qualify your children to shine in the gay and godless society of the world, rather than in heaven, you will ruin their souls. Their eternal salvation should be kept constantly and supremely in view."

M.—"We are told now from the pulpit that the church must not merely forbid sinful amusements, but prescribe, and to some extent, furnish those that are innocent."

P.—"The apostles never dreamed that it was any part of the mission of the blood-bought church to prescribe and furnish amusements for the world. Worldlings are witty enough to find them for themselves. Christ called out of the world, and commissioned a witness-bearing band. The apostles never organized amusement bureaus. They never dreamed that the administration of the Gospel could be made an amusement or an entertainment, especially to worldlings.

'When they set out for glory,  
They left this world behind.'

Study John ii, 15-17."

M.—"My children say they can not go into society in these days, unless they dance or play cards. They would be like lone trees, or wall-flowers."

P.—"Then keep them out of society. What is frequently called the 'best modern society,' is a vain, proud, hypocritical, graceless, miserable concern, as all wise persons well know. Instead of training your children to enter such society, you should train them to keep out of it; seek the society of the intelligent, sincere, good and pious."

M.—"But good people are indulging their children in these things, and they are generally practiced by the younger people of the church itself."

P.—"The more is the pity, the peril, and the guilt. These good people are wrong in this easy indulgence, and most of them will live to weep bitter tears of unavailing re-

gret over ruined children. If church society thus conforms to the world, treading out the divine line of demarcation, and coquetting with the enemies and murderers of Christ, take your children out of church society, and if it is necessary, out of the church itself. Decision and earnestness are necessary to save your children, and if the Lord tarry, and the worldward drift of the church continues, you and your children may be required to go forth unto Jesus without the camp, bearing his reproach. Some of our professing churches are now actually corrupting the world. Study 2 Cor. xi, 14-17."

M.—"But we cannot be singular. We must do as the rest do."

P.—"If you cannot be singular in this unbelieving and wicked world, you cannot be saved. We are commanded to present a contrast and not a conformity; and in this lies our moral power. The world has no confidence in compromising professors. What 'they do,' is no rule for you. The common course of the world is wrong. Study Rom. xii, 1-2, and Tit. ii, 11-15."

M.—"We are told now that we must make religion attractive, or our impenitent friends will be repelled. Molasses catches more flies than vinegar, and the preaching, singing, decorations and entertainments are employed to please and win men from the world."

P.—"This is a specious and ruinous theory of the devil himself. We are dealing with men and not flies. We save them by commending ourselves, not to their fancy or carnal habits, but to their consciences in the sight of God. The offence of the Cross cannot cease. Pleasing men, we are not the servants of God. The alliance of the church with the club-room and play-house, in feasting, revelry, stage-playing and tricky money-making for the Lord, is one of the saddest and most abominable spectacles ever witness-

ed. Keep your children out of this vortex, if you would save them from perdition. Study Jas. iv, 4; John xv, 19."

M.—"Well, if these things are so, why do not ministers proclaim them from the pulpit, and reform the people?"

P.—"Some of them do, and sometimes the people are reformed; but in other cases the faithful witness is revolutionized out of the pulpit. It costs so much to be faithful in these perilous times, that many ministers shrink from the sacrifice, and try to persuade themselves that discreet principle does not require it."

But let me kindly and earnestly counsel you, my dear madam, that if you would see your children converted to God and saved, you must keep them out of the graceless society of the gay world, in and out of the professing church, and faithfully obey the instruction of God's word to parents.

Study Josh. xvii, 15; Deut. vi, 6-9; Prov. xxii, 6; Gen. xviii, 19; 1 Sam. iii, 13."

—The way to be righted yourself, is to be careful not to wrong others: "With what measure ye mete, it shall be measured to you again."

—If you have not yet taken up the cross and become Christ's disciple, you little know what privileges you are missing. Peace with God now, and glory hereafter, the everlasting arms to keep you by the way, and the garner of safety in the end—all these are freely offered to you, without money and without price. You may say that Christians have tribulations; you forget that they have also consolations. You may say they have peculiar sorrows; you forget they have also peculiar joys. Oh, judge not by outward appearances. Be sure that the least drop of the water of life is better than all the rivers of the world. Be wise in time.

## PRIDE.

BY REV. W. T. HOGG.

Pride is a disposition in man "to think more highly of himself than he ought to think." It is an overestimate of one's personal worth and importance, on account of some real or imagined superiority to others, in rank, talent, wealth, educational acquirement or personal attractions of some kind; or, as one writer has said, "Pride denotes an inflated spirit of self-importance, with a corresponding disregard or contempt for others." It is a feeling of self-supremacy; a worshipping of one's self, and desiring the homage of others, but refusing to pay homage to any, except it be to court a reciprocated honor. It is a disposition to "mind high things," and to contemn "men of low estate." It is a spirit of self-exaltation and of vain conceit.

Vanity is only another species of pride. It is pride desiring the admiration and flattery of men. In order to elicit this it always assumes an appearance of merit or excellence, which the mind is conscious it does not possess. The term vanity signifies *emptiness*, and hence is given to the character in question as significant of his utter destitution of those qualities for which he seeks to be admired. This is the most contemptible, sickening kind of pride.

"'Tis an old maxim in the schools,  
That vanity 's the food of fools.

Pride, in its common form, may exist with a moderate degree of intelligence; but vanity bespeaks an empty brain as well as a perverted heart. "Seest thou a man that is wise in his own conceit, there is more hope of a fool than of him."—Solomon.

Pride manifests itself in various ways. Perhaps its commonest manifestation is that of personal display—an attempt to make one's person attractive by gaudy decoration.

Every person in his natural state is conscious in himself of possessing a nature, morally deformed and polluted. But the disposition of human pride seeks to hide the deformity of the heart under an attractive decoration of the exterior. And, as a general rule, the outward display is the exact measure of the inward distortion. The fig-leaves with which our first parents covered themselves, after their shameful fall, bore unmistakable evidence of the guilt upon their consciences. In proportion, as men are wanting in moral purity and virtue; pride is the ruling passion of the mind. And where pride rules, external display is generally substituted for personal worth and excellence. Hence, the insane devotion of civilized society to the sensual goddess of modern fashion. Personal peace and comfort; personal honor and influence; domestic felicity and business integrity; time, talent, wealth, health, happiness, and even the soul's salvation are in many instances sacrificed at the shrine of a goddess, whose affairs are chiefly represented by Parisian harlots! And under all the show and glitter of this nineteenth century, the foundations of society are putrid with moral corruption.

Pride is sometimes manifest also in an over-estimate of one's gifts. This is what we denominate intellectual pride. Many glory in their intellectual endowments, and their educational acquirements, vainly supposing that true personal worth consists merely in superior intelligence. But devils undoubtedly know more than earth's wisest men, yet they are devils still. So a man may be wise according to the course of this world, and yet before God be accounted as only a fool. Indeed, "the wisdom of this world is foolishness with God," yea, if unsanctified, it is "earthly, sensual, devilish." Therefore, "Let not the wise man glory in his wisdom," knowing that,



if unsanctified, it is foolishness with God.

This disease also manifests itself in some people in what we call family pride. This is thinking highly of one's self on the account of renowned family distinctions and relations. The Jews gloried in being the lineal descendants of Abraham. Our Lord rebuked them saying, "Ye are of your father the devil, for his works ye do." Josephus, the Jewish historian, claims marked notice for himself, because he descended from a priestly family, and by his mother was of royal blood. Many are proud of their high ancestry. Others boast of their rich relations and honorable acquaintances. Parents are sometimes proud of the endowments and personal attractions of their children. And multitudes are proud in one way or another, of their family distinctions and social position, forgetting that they are kindred to earth's most ignorant and barbarous tribes. For "God hath made of *one blood* all nations of men for to dwell upon the face of the earth."—Acts xvii, 26. Therefore, it may be said to the entire race of men, "All ye are brethren." Then glory not over others, however low their lot may be.

"Where'r thou meet'st a human form,  
Less favored than thine own,  
Remember 'tis thy neighbor warm,  
Thy brother, or thy son."

Pride is likewise manifest in others by ambition for worldly honor and renown. This is what the apostle James denominates "The pride of life." It is pride desiring the applause of men. It is this which leads men to "seek honor one of another and not the honor that cometh from God only." This species of pride sometimes puts on the cloak of religion, and the air of devotion "to be seen of men." This is Phariseism—the quintessence of hypocrisy. Pride is the root whence these evils spring; and the pride of life is an abomination to God.

Pride exhibits itself in some per-

sons by an over-estimate or a boasting in their works of piety and devotion. Many individuals are laborious, charitable and punctual in their devotions, who, nevertheless vitiate all their works by taking honor to themselves. The Scripture rule is, "When ye have done all those things which were commanded you, say, We are unprofitable servants; we have done only that which was our duty to do."

Contention is another fruit of pride. The wise man says, and that by inspiration of the Holy Spirit, "Only by pride cometh contention."—Prov. xiii, 10. Humility is never contentious. It never strives for supremacy. It never contends for its own choice or for the last word. It will not contend even in vindication of one's own rights. It submits to others and consents to be misrepresented and misunderstood, rather than engage in contention. But pride is a belligerent spirit, the root of innumerable contentions.

Pride is sometimes manifest in professed Christians by their valuing themselves upon their spiritual attainments. This is spiritual pride. It is fatal to godliness. It has been the overthrow of some who were once eminently spiritual. Every Christian needs to guard against it. It is Christians whom Paul exhorts "not to think more highly of themselves than they ought to think; but to think soberly, according as *God hath dealt* to every man the measure of faith." Superior grace does not at all imply superior wisdom, merit, or natural excellence in its subject. God should have all the honor for our salvation. "No flesh should glory in His presence." The divine order is; "Whoso exalteth himself shall be abased, but he that humbleth himself shall be exalted."

Pride is a soul-damning sin. John Wesley supposes "It was chiefly pride that threw down so many of the stars of heaven, and turned angels into demons." However that

may be, it is self-evident that pride is the ban of human life and happiness. It curses every circle of society. It leads men to deify themselves, and fills each with enmity, jealousy and revenge toward all his rivals in supremacy. It makes men independent, self-willed and contentious. It increases and intensifies all the evil passions of human nature. It begets anger, feeds covetousness, and inflames lust.

It sets men at variance with each other, and fills the human spirit with enmity to God. It tramples on divine mercy and goodness with contempt, and plucks down the wrath and judgment of the Almighty, upon its unfortunate victim.

However innocent it may be esteemed among men, pride is foremost of the abominations which God hates. There is no other sin against which the Bible makes more sweeping declarations of divine displeasure than it does concerning this. "Though the Lord be high, yet hath he respect unto the lowly; but he knoweth the proud afar off."—Psa. cxxxviii, 6. Thus pride destroys the soul by separating it from God. Moreover, "The Lord hateth a proud look."—Prov. vi, 17. God hates nothing but that which is of a damnable character. Yet even the appearance of pride—the lofty head, the haughty men, the mincing step, is abominable in his sight. Solomon declares "The Lord will destroy the house (family) of the proud."—Prov. xv, 25. Pride is so offensive to God that he generally visits it in this world with severe retribution. He seldom continues a proud race or family long. Pride is the forerunner of swift destruction. For, "God resisteth the proud." The pride of a creature is so repulsive to the divine holiness, that God resists or repels from His presence the proud and self-important spirit. May we not reasonably suppose it was this which caused "Satan as lightning (to) fall from heaven," and thrust him down

to the lake of fire? And will it not be because of human pride that multitudes of men will at last "be punished with everlasting destruction from the presence of the Lord and from the glory of His power?" "For behold the day cometh that shall burn as an oven, and *all the proud*, yea, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. iv, 1. Such will be the doom of all who are proud in spirit when "the great day of His wrath is come."

The only effectual cure for pride is the humbling cross—the religion of Jesus Christ. The whole system of gospel religion strikes at the very root of human pride and leaves man no occasion for glorying in himself. Bramwell says: "All God's plans are founded on the abasing of human pride—that no flesh may glory in His presence. In the admirable processes of His grace, He hath chosen the foolish things of the world to confound the mighty." The Son of God *humbled himself* to redeem the world, and according to God's plan man must humble himself to receive the benefits of that redemption. As the rivers pass by the hills and flow through the valleys, so the riches of Gospel grace pass by the proud and self-exalted, and enrich with peace—blessing the souls that humble themselves, in true penitence before the Lord. Jesus says, "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." To take Christ's yoke upon us is to repent and believe on him for pardon. It is to follow Him as a true disciple. It is to bear His reproach—to know the fellowship of His sufferings. It is to daily deny self and bear the Cross. It is to be crucified to the world—dead to its riches, honors, pleasure, and applause. Thus may pride be overcome and crucified.

Pride must be humbled. We may have our choice, to humble ourselves before the Lord while he extends to us the golden scepter of mercy, or we may wait for Him to humble us under the rod of His judgment. Let us "humble ourselves therefore, under the mighty hand of God, that He may exalt us in due time."—1 Pet. v, 6.

♦♦♦  
WHAT IS WAR?  
♦♦♦

Luther says, "War is one of the greatest plagues that can afflict humanity; it destroys religion, it destroys states, it destroys families. Any scourge, in fact is preferable to it. Famine and pestilence become as nothing in comparison with it. Cannon and fire-arms are damnable and cruel machines. I believe them to have been the direct suggestion of the devil. . . If Adam had seen in a vision the horrible instruments his children were to invent, he would have died of grief."

Adam Clarke says, "War is as contrary to the spirit of Christianity as murder; nothing can justify nations in shedding each others blood."

Albert Barnes says, "Who has ever told the evils and the curses and the crimes of war? Who can describe the horrors of the carnage of battle? "Who can portray the fiendish passions which reign there? If there is anything in which earth more than any other, resembles hell, it is in its wars."

Franklin says, "I have been apt to think that there never has been, nor ever will be, such a thing as a good war, or a bad peace."

Napoleon says, "War is the business of barbarians."—*Gospel Banner*.

♦♦♦  
—"If you see anything your duty, the sooner you attend to it the better. David says, "I made haste, and delayed not thy commandments." It will be well to follow his example."

"EXAMINE THYSELF."

Again a day has come and gone,  
Again have night's dark shades crept on;  
What battles hast thou lost, or won?  
My soul, look back and see!

How hast thou done each duty small?  
How hast thou fought against sin's thrall?  
Hast thou this day given Christ the all  
'Twas in thy power to give!

For what lost sinner didst thou pray?  
What wand'ring sheep of Christ's stray  
Hast thou led back unto the way  
Of peace and liberty?

My soul, do thou, with thought sincere,  
Work out with trembling and with fear,  
Thine own salvation, till 'tis clear  
That thou art Christ's alone.  
"American Messenger."

♦♦♦  
—SANCTIFICATION.—The work of Justification when it has once taken place, is a thing complete in itself, and is not in its own nature susceptible of progress, although it may be necessary to have it repeated in every succeeding moment.

Sanctification on the other hand, is a thing which is indwelling, permanent and always progressive. It is not only progressive, until all the evils of the heart are subdued; but even when it is in some degree complete, so much so as to occupy the whole extent of one's being, and to substitute in the heart good for evil,—it is still progressive in degree. So that in those cases where we speak of sanctification as entire, it is still true that its entireness, is not such as to exclude progress. There will never be a period, either in time or eternity, when there may not be an increase of holy love.—*Upham*

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—He that walks uprightly before God, will walk honorably before men, and is safe in every place and condition.

—God only carries his people, when they cannot walk; He pities our weakness, but not our sloth.



## THE JUDGMENT DAY.

BY REV. J. E. BRISTOL.

"And must I be to judgment brought,  
And answer in that day  
For every vain and idle thought,  
And every word I say?"

Reader, we must all appear before the judgment seat of Christ to give an account of all our deeds in the body. What a serious and solemn time that will be when we stand in the presence of the great and holy God, with the assembled millions looking upon us, and the record we have made in this life! How shall we appear in that awful day. Shall it be seen that we are guilty, or not guilty, as we come before the Judge of all the earth to receive sentence for our conduct? Our eternal state will then be determined according to our character. If righteous, we shall find our place with the pure and holy in heaven, and hear Jesus say, "Come, ye blessed of my Father, inherit the kingdom prepared for you." But if unrighteous, we shall hear him saying unto us, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

How important then, that we each possess that character which fits us for heaven's eternal joy and unfits us for hell's eternal pain! The choice of character is given to all. God in mercy, places before us life and death. To continue in sin is to choose death. He asks us to choose life; to accept Christ as our righteousness, and in obedience to him, develope and maintain a character fitting us for eternal fellowship with him. Reader, what is your choice to-day?

In that terrible day of God's wrath there will be great fear and trembling on the part of those that have lived and died in their sins. Every transaction of their lives,—their secret sins and the impure thoughts, motives and feelings of their hearts; their obscene, profane and frivolous

conversation; their fraudulent, deceitful, oppressive and dishonest practices, by which they have wronged and robbed their fellow men; their hatred and contempt of the righteous; and above all else, their rejection of Christ, and his offers of mercy,—will then be brought to light, and appear in their true and awful aspect against them. Then shall they say 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; for the great day of his wrath is come; and who shall be able to stand?"—REV. vi, 16.

Reader, will you be of that number? That will be a day of sorrow and anguish. Jesus said, "*There shall be weeping and gnashing of teeth, when ye shall see others in the kingdom of God, and you yourselves thrust out.*" Oh! think of the separations that will be made that day, and of the fearful doom of the unsaved, and make haste to lay hold of Christ as your Refuge and Salvation! The time is short in which to prepare for the Judgment. Oh! repent now of thy sins, and accept Him who died for thee! then thou shalt sing—

"Jesus, thy blood and righteousness  
My beauty are, my glorious dress:  
Midst flaming worlds in these array'd,  
With joy shall I lift up my head.

"Bold shall I stand in thy great day;  
For who ought to my charge shall lay?  
Fully absolved through these I am,  
From sin and fear, from guilt and shame."

—"To see a man humble under prosperity, is one of the greatest rarities of the world."—Bernard.

—"The two things are both absolutely necessary to salvation. The change of heart is as necessary as the pardon; and the pardon is as necessary as the change. Without the pardon we have no right or title to heaven; without the change we should not be meet and ready to enjoy heaven, even if we got there."—Ryle.

## A PURE HEART.

BY MRS. H. E. HAYDEN.

"Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart."

"Blessed are the pure in heart, for they shall see God."

Many think that joy is the best test of purity, and if God does not bless them with a large proportion of the joys of salvation, they doubt the purity of their hearts, although God has given them the direct witness that the work is accomplished. It is true that those whose hearts have been purified by the all-cleansing blood of Jesus, generally do have frequent seasons of ecstatic joy; but not always. The heart may be pure, and yet the seasons of heavenly joy few and far between. Some seek the blessing of purity, and believe they have it so long as the joy lasts, and when that subsides they doubt. To such Sister Palmer says, "You trust more in your feelings than in the faithfulness of God." If God has given me the blessing of purity, I do not lose it unless I knowingly disobey. Let sanctified souls remember this.

But what are the best tests? How may I know that my heart is pure? Let us ask a few questions. First: Is that hateful, that earthly plant, *pride*, cut up, root and branch, and exterminated from my heart? And has God planted that precious, that heavenly plant, *humility*, in its place? Do I feel that the humility of Christ covers me like a garment? Have I a positive dislike for the foolish fashions, the ostentation and display, of the world? Do I loathe them? Does it grieve me to see God's money spent foolishly, for gay and costly attire, and costly furniture? Do I no longer feel the uprising of that anger that rests in the bosom of fools? The Bible speaks of two kinds of anger: there is a wicked anger, and there is a holy anger; there is a sinful anger, and

there is a righteous anger. Holy anger, or indignation against sin and evil, is mixed with love, pity and compassion. Sinful anger is mixed with hatred and revenge. Anger in itself considered, is always the same in its nature. Its character is determined by the ingredients with which it is mixed. Am I angry with an individual because of their terrible wickedness? And do I at the same time love them, and am I ready to do them all the good in my power? Then the anger that I feel is a righteous anger, such as God feels when he "is angry with the wicked every day." Saint Paul says, "Be ye angry and sin not: let not the sun go down upon your wrath." When the sanctified man feels anger against evil and wrong rising up in the soul, he should immediately check it, lest through temptation it might change in its nature, and become that anger "that rests in the bosoms of fools." If we are not very careful, we will not only hate the action, but hate the actor too. This holy indignation controlled, and kept within proper bounds, will arouse God's children to greater alacrity in tearing down the strongholds of Satan.

But let us continue to search our hearts and question ourselves. Is the last lingering desire for riches, honor, fame or reputation, taken away? Do I delight to walk in the valley of humility with Jesus? Is my will subdued? Can I say, "Father, thy will be done," though it lead me through the bitterest persecution and into the fiery furnace? Have I no doubts or fears with regard to my acceptance with God? Do I feel that nearness to God that Satan cannot tempt me on that point? Do I love God with an intensity that I cannot describe? Can I say that everything I do is done for his glory? Have I a teachable spirit? Or do I wrap myself up in my dignity, and conduct myself as though I already knew about all there was to be learned? If I can

answer the above questions in the affirmative, I have no reason to doubt but that God has, by the still small voice, or the whirlwind, purified and cleansed my heart.

And now, dear brethren and sisters of all the churches, you whom God has raised up to be especial teachers of holiness, please suffer a word of admonition from your unworthy sister. When we speak of the word, *anger*, in connection with entire sanctification, let us make a distinction between sinful anger, and righteous anger; and thus save those who have just stepped upon the highway of holiness much trouble and anxiety; and also save them from stumbling and falling in the way. When we make the broad assertion that the sanctified soul never feels the uprising of righteous anger, we state what is not strictly true.

A sad story is told of a rich oppressor, who had scraped up a great estate for his only son. When he came to die, he called his son to him, and said, "Son, do you indeed love me?" The son answered, that nature, besides his paternal indulgence, obliged him to do that. "Then," said the father, "express it by this: hold thy finger in the candle as long as I am saying a *Pater Noster*,"—the Lord's Prayer. The son attempted, but could not endure it. Upon that the father broke out into these expressions: "Thou canst not suffer the burning of thy finger for me; but to get this wealth I have hazarded my soul for thee, and must burn body and soul in hell for thy sake; thy pain would have been but for a moment, but mine will be unquenchable fire."—*Spencer*.

—"There was but one man to whom the Egyptians could go in time of famine, when they wanted food. They must go to Joseph. It was a waste of time to go to any one else. So also there is but one to whom hungering souls must go if they would not perish for ever. They must go to Christ."

## IMPRESSIONS.

BY AUSTIN Q. HAGERMAN.

Sometimes people say they were "impressed" to do or say a certain thing. I do not doubt their testimony, for men generally act from some sort of impression, either good or bad, false or true, when they do something quite out of their common line of action.

Impressions are of priceless benefit, or incalculable damage, according as they come from Christ or from Satan. If the wise and loving Lord touches the sensitive spirit of man with a new thought or impulse, the outlines and character of that thought or impulse will be in harmony with his word and his character.

But if Satan presses his hand upon the powers of thought and will, there will be a false note and a black mark somewhere in the crafty touch.

There is a spirit in man, and he can receive good inspirations from the Most High, leading to acts of wisdom. And he can also receive bad inspirations from the lowest hell, leading to deeds of foulest folly, and blackest sin.

The Apostle John tells us to "try the spirits." If we do this, we shall be able to know whether they are good spirits, or bad. And if we try our "impressions," we shall be able to tell whether they are true or false.

Every suggestion that comes to our mind must be tried by the word of God. This is the unerring line and plummet. Let every strange, new impression be brought to the test of the divine word; not to its "letter," merely, but to its "spirit." We must compare "spiritual things with spiritual." If any "impressions," sudden or long-continued, prompts you to do anything doubtful, put it aside until you are sure it is right. Condemnation follows upon the action that is done



with a mind not fully sure of the right way.

Never mind the distinctness of an "impression," or the fair show it makes. The devil can whisper distinctly enough, and can appear as an angel of light. And he can try to quote Scripture, too. But he is apt to drop an important word or two. Therefore, be sure of your texts, when you think you have a bit of Scripture for a strange course of action.

Examine your impressions in the light of the word, and if they vary one jot or one tittle from the principles of the least of Christ's commandments, banish those impressions.

KEEP STRIKING.—A Christian woman was very discouraged at the indifference of her church as to spiritual things, and while thinking over all her unavailing efforts to stir them, she chanced in her rambles to meet a little boy.

He appeared to be perched upon a huge granite boulder, and was tapping away at it with a little bit of a toy hammer. She asked him if he, with that little hammer, was going to break that rock to pieces. She attempted to reason with him for his folly; but the only answer he gave was to peck away at the rock with the little hammer, and cry at every stroke: "The Word of the Lord! The Word of the Lord!"

While she stood and watched in her dream, suddenly the rock was broken into fragments. From it came an inspiration to her, and while in meeting, she exhorted her brethren and sisters to "keep striking." The woman in after years, whenever asked, "How would she succeed?" answered: "Something has seemed to say to me 'keep striking' and when things have gone hard and every effort seemed unavailing, still something would say, 'keep striking' and so I have come to feel there is never need of failure if I 'keep striking.'"—*Glad Tidings.*

## EXPERIENCE.

BY JACOB LEUZINGER.

My heart has so rejoiced in reading the experiences of God's children in THE EARNEST CHRISTIAN that I can no longer delay to let all the dear readers know how precious Jesus is to me, and how I love him with all my heart—which love cannot be described. O what love! the love of our beloved Jesus! How wonderfully God leads his children!

In 1865 I came to this country from Switzerland, being tired of remaining at home. I left there a dear father and mother, brothers and sisters, to weep for me, leaving without God. The world was my all, dissatisfied and no trust in God nor myself, I was dependent upon, and a slave to the world.

I joined the Turners' Society and the Odd Fellows, of which I was a member for many years, to seek pleasure and earthly support. The first few years I was a travelling salesman for a Grocery house, dealing also in liquors. Becoming tired of that life, I became a teacher in public schools, having graduated in the Normal School in Switzerland. In the city of New Ulm, Minn., I was for several years a teacher in the city schools, at the same time keeping a school on Sunday and leading the dear children out of the churches into my school.

My heart weeps now when I look back and think what a wicked man I have been. I trained the children for the world and away from Jesus. But God had pity on my soul. Jesus followed me and took me away from that city and led me to Minneapolis. After living there a short time, God took one of our little ones. I loved the child very much. I refused my wife for a time the services of a minister, but at last consented to have one, at the same time telling my wife that I would not be present in the room. At the time of burial

I acted accordingly, and went into another room, and leaned up against the wall with my hands in my pockets. I do not know whether the minister preached a sermon or not, as I was determined not to listen, and therefore was indifferent. But all at once my whole body commenced to shake, and I felt as if I wanted to sink into the ground and hide myself, and the thought came into my mind that there was a just God in heaven, and that I was lost. O! how the tears began to flow. I tried to force that thought back out of my heart, but was not able to do it. It made me so restless that at last I could not stand it any longer, so I met the minister and argued with him all night. I tried with all my power to convince the minister that he was wrong, (and that against my own feelings) and that Jesus, our beloved Jesus, was not the Son of God, but to no avail. At last, through the grace of God, I became convinced myself that there was a loving God in heaven, and Jesus was his Son, who spilt his precious blood for us poor sinners. Glory be to His name! From that instant I laid myself before him as the most wicked of all sinners, and cried for mercy. God had called on me with great power and made me stop in my wicked course. By His grace I was enabled to give myself up to him, crying out, "There is a just God in Heaven," and soon, through our beloved Jesus, God spoke peace unto my heart. For several weeks my eyes never dried, as God showed me what a sinner I had been, and how wickedly I had been living; and there were tears of thankfulness, too, for what he had done for me. God be praised for it!

I then left the world and all my old friends, and kept close connection with God's dear children. But my worldly friends came and tried with all their means to get me back again to the world. They offered me grand positions where I could

live with great ease. But I felt the love of Jesus in my heart. It was a new and better life that had dawned within me, and I chose the narrow way. Jesus kept me in his loving arms. He led me on and on, through terrible trials deeper into grace. Oh, how I looked up to him! I wanted to possess him wholly. I wanted to love him with all my heart. I had no rest except in him, and on the 8th day of July, 1877 (at the camp meeting of the Evangelical Society) at Mount Prairie, when the bright sun began to appear on the horizon in the early morning, he filled my heart with such a love—his precious love put such a peace and full trust into my heart. O! I knew that I loved him with all my heart. Jesus was my all—my life—my Saviour, and God be praised for it! He is it still this moment as I write these lines. O! Jesus, what hast thou done for me. Thy precious blood has washed me as white as snow. Glory be to the Lamb! Jesus lives in me and I in him, and he teaches me his way to Heaven. How happy I returned home to Minneapolis! I have such a trust in him; so positive, so sure. I know he will not forsake me; he has proved it so often. After all worldly friends had left me and tried to ruin me, I looked up to Him my beloved Jesus, and he kept me on his loving breast. I may illustrate it with the following incident that happened in my family: One day at breakfast my wife informed me that the money was all gone, no flour or meat, nothing to cook dinner with, and began to weep. I looked at her and at the children, then went quietly into my room and looked up to him that was my all. In a few minutes I felt so happy. I went to my wife and told her that there would be plenty for dinner and for a long time to come—that I knew it. She could not believe it; but at eleven o'clock the mail carrier came with a registered letter from my

father in Switzerland, with a draft for over one hundred dollars, stating that he had been reading in a paper that times were hard in America, and that I might need it. And God has helped me up to this minute. I live in His love, and He gives me grace that I may do the duty I owe to the world. I live only in Him and he keeps me in his dear bosom. (I may here state that during my convictions my wife thought I was going crazy, and that the family would be broken up.)

O! my dear brothers and sisters, let us look up to our beloved Christ. He will take care of us and lead us on in his way to heaven, and the time will soon come when we will praise him forever and ever.

*Montrose, Minn., July, 1879.*

**HOLY GHOST RELIGION** — The world is to be saved by Holy Ghost religion, and not theology, or the religion of the intellect.

The Holy Ghost is "the saving power" of God. If he is not in your heart, no amount of intellect will save you. The Holy Ghost must be in you, if you are to be saved, and not in anything for you; Christ Jesus came to show you the way to receive the Holy Ghost, and not to do your work for you. "Work out your own salvation with fear and trembling, for God worketh in you;" this means, "Let God come in, and let him work out for you and in you his salvation." The working power is the Holy Ghost. This must be "in your body," and not in Jesus' body. To say that Jesus' work of eighteen hundred years ago, was then finished is an error. It was only commenced when he died. The Holy Ghost was to live in others as well as himself, and he was the first manifestation of him in the flesh, through whom to speak the promises of God, that the same Spirit which animated him, should come into us, and be our life.—*Glad Tidings.*

## CONSECRATION.

We are called upon to study again and again certain lessons in the school of Christ; and among others there is no more important one to learn than that of consecration. Let us try once more and see if we cannot get something practical and helpful out of this word. First of all, let us get rid of any false ideas that may be hanging like mist about it. And, among others, we name this one; consecration does not consist in giving up, or separating yourself from things, neither does it mean that we are to give ourselves to a zealous performance of certain recognized Christian duties. Both of these may be looked for as results, or required of us as tests of it; but consecration does not consist wholly in these things. Many dear and honest souls who want to be wholly consecrated, begin to take an inventory of their lives, saying, "Can I give up this, and that, and the other thing?" and for each dear idol, they will go through a wearisome, hard fight, and finally resign it with a struggle and a sigh, which after all, suggests the fear that the giving up is only after the fashion of casting the cargo out of a sinking ship, and not the real casting away and turning from the thing, because it is hateful, either in itself, or as being opposed to the life of God in the soul. And then, after all this has been gone through with, the other side is taken up, and the soul begins to say, "Can I do this thing, or the other thing?" And then the battle over the doing goes on, just as the battle over the giving up went on. And, after all is gone over, two great difficulties remain: 1. The soul is not quite sure that the inventory is complete—something may have been overlooked, or something may be manifest in the future, that has not now come up for decision. 2. There is a lingering doubt as to whether, after all, there has been a



permanent victory won; and so there is uncertainty.

Now the mistake in all this is, that you, yourself, have not been consecrated. The true conflict comes there. "Consecrate yourself this day to the Lord." (Ex. xxxii. 29.) When you really give self to the Lord, the whole conflict is over. Then, indeed, the Lord may come, more or less rapidly, and lay His hand on this or that thing, and say, "Put it away!" But now there is no battle, for yourself and the Lord are one, and His will is yours; and so the Lord will go through your life and clean it; and you will be surprised to know how many of such things will slip from your grasp without an effort or struggle. And, more than that, many things that you would not once have thought wrong or sinful, you will now find opposed to the Lord—but there will be no battle: for just as soon as the soul comes to know the will of God concerning any matter, it says, "Yes, Lord!" and that is the end of it. And so about doing. Willing and obedient is the character of the life. Remember then, dear reader, that all true consecration begins with the yielding of self. To undertake it (if we may so speak) in the other way, is like a man going into a forest, felling a huge tree, and then beginning with the topmost branches to trim the trunk. In the end he may get through, but he will have the brush in his face all the way down the tree. Better begin at the bottom, and strip the tree upwards.—*Banner of Zion.*

—“Just as rivers flow downward, and sparks fly upward, and stones fall to the ground, so does a man's heart naturally incline to what is evil. We love our souls' enemies, we dislike our souls' friends. We call good evil, and we call evil good. We not only commit sin, but we also love it.”

## ENDUEMENT OF POWER.

“What is the remedy,” asks Dr. Cuyler, “for this fitful, periodic piety, this disgraceful alternation of revival and declension, of foaming fulness, and a pitiful dribble of August drought? Did God decree that His people should run low like summer brooks, and is this the normal condition of the Church which Jesus redeemed unto Himself? Is there not *Divine fulness* which can keep a believer always full to the brim, and can make the whole Church as steady in its flow as the majestic currents of Niagara?” It is an insult to the Divine Author of our religion to suppose that, either in its constitution, or in that of human nature, there is a *necessity* for such periodic alternations. Our God is not a fickle, fitful giver of His grace; and His service is not a temporary spasm of excitement; and when the all-sufficient Saviour said: “I am with you *always*,” He made no provision for an intermittent Christianity. When Christ is thoroughly within a man's heart, and that soul replenishes itself with Him, then is He a “well of water springing up into everlasting life.” As Christ is inexhaustible, why should a Christian ever run dry?

Yes, reader, there is a remedy, known, full, complete, and permanent, “for this fitful and periodic piety, this disgraceful alternation of revival and declension, and a pitiful dribble of August drought.” The apostles found, for their own life-enduring stability, and revealed for our enduement, “with everlasting strength,” this sovereign remedy at the Pentecost. Prior to this event their piety was as fitful and periodic as that which now so commonly obtains. After that event the Divine fulness kept them “always full to the brim;” their piety was as “steady in its flow as the majestic currents of Niagara,” and, like Jordan, al-

ways overflowed its banks in time of August drought.

In all the ages since the Pentecost, there have been men and women not a few, who have received "the promise of the Spirit by faith," and through His enduements of power, have been, to the end of life, as supreme in their devotion to Christ, to the edification of believers, and the salvation of souls, as stable in their faith, as "rooted and grounded in love," as girded "with everlasting strength," and as "filled with all the fulness of God," as was John, Peter or Paul. In their Divine fellowships, in the fulness of their joy, in their "assurance of faith," "assurance of hope," and "assurance of understanding," in their completeness in Christ, in the richness and permanence of their inner life, and in the supremacy and constancy of their devotion to the cause and Kingdom of God, no true believers in Christ need be "one whit behind the very chiefest of the apostles." All in common, be their capacities great or small, may be "always full to the brim," and may ever, as Christ and His apostles did, "abound unto every good work." One of the special peculiarities of the present movement in the direction of Scriptural Holiness is just such experiences as these—*permanent* enduements of power in the religious life and service of Christ. We give in this article a single illustrative example which cannot be read but with the deepest interest, and as it seems to us, with corresponding profit, an example which ought to be common in all the churches, and which presents facts for deep and prayerful consideration. We refer to the case of Charles Reade, Esq., and family.

At a conference on Scriptural Holiness held at Cannon-street Hotel, subsequent to that at Oxford, Mr. Reade, by special request, gave an account of a work of grace of wonderful power, which had been for one or two years going on at Black-

gang, Isle of Wight, the place of his residence. Mr. Reade had, in years past, occupied an important civil office under the Government in India. Such were his labors and sufferings during the Sepoy Rebellion, that his health entirely broke down, and he was obliged to return to this country. While residing in the vicinity of London, his entire family, consisting of himself, wife, sister-in-law, Miss Hamilton, and two daughters by a former marriage, unitedly sought and obtained "the promise of the Father," and were "filled with the Holy Ghost." Immediately, for the first time in their lives, an ever-burning desire took supreme possession of every one of these minds to devote their entire being to the advancement of the cause of Christ. Becoming persuaded that a continued residence in London, or vicinity, would be fatal, and being advised by his physician that Black-gang was better adapted to his recovery than any other place known, Mr. Reade, after much prayer for divine direction, removed there. They found it a small hamlet, of less than fifty residences, with no place of religious worship in it or its immediate vicinity, the Sabbath being wholly given up by the men of the place and region around to drinking and amusement. The morning of their first Sabbath the ladies of the family walked out quite a distance and worshipped in a small Baptist Chapel. On their return, they saw four men standing together in front of one of residences. There, said one of these ladies, God has given us a congregation, let us go and speak unto those men the Word of Life. They went forward and proposed to sing, and pray, and speak to them on the subject of their soul's salvation. These men were immediately joined by four others, and all listened most attentively to the services. This was their first congregation. That very week one of the citizens called to learn what he should do to be saved.

He lay upon a sick bed with an open window fronting upon the place of meeting, and heard all that passed, and was deeply convicted of sin. He was their first convert. During the week, also, one of their eight hearers called and proposed another meeting the next Sabbath, promising a much larger congregation than the first. This was assented to, and from twenty to fifty persons assembled. From this time their congregations continued to multiply, until the regular attendance amounted to four or five hundred, the work of salvation going forward with wonderful power. Now the need of a place for these congregations to meet in was felt, and the boon was sought by special prayer. While they were thus asking, the proprietor of the land, who had ever before absolutely refused to let any denomination have a lot for any such purpose, offered, of his own accord, a most favorable one to Mr. Reade. Thanking the Lord for this first favor, they now asked Him to give them the building needed, they not having the means to erect one. While they were thus praying, a builder, unsolicited, proposed to put up a building with his own means, to do it at simple cost, accepting a small rent for interest, and leaving them to pay the principal at their own convenience. Thus, in an incredibly short time, an ample place for their great and growing congregations was provided. At the conference referred to, Mr. Reade stated that the converts then numbered several hundreds. "This," he remarked, "is our fixed and united aim, not merely the conversion of sinners, but the total separation of every convert from all strong drink, his entire sanctification, and full endowment of power from on high for holy living, and work; and we never rest, nor suffer the convert to rest, until we have evidence that this consummation is fully reached. This great truth, too, we keep fully before

our congregations, so that every impenitent sinner knows full well that when he accepts Christ he is not to stop short of the state and form of life referred to." Upon this principle, by this one family, without any foreign aid, the work of God has now been carried forward there for upwards of five years and a half. The result has been the enjoyment of a continuous Pentecost among the converts, and the conversion in that locality and region immediately around, as we have learned from other authentic sources, and as stated in the *Christian* of March 27, "of upwards of eleven hundred souls." As indicative of the character of these converts generally, a Christian lady, who knows the family well, and has spent a considerable time with them at Black-gang, recently made the following statement in a Parlor Meeting: "As they are about their daily labor they wear upon their countenances a serenity plainly indicating the perpetual presence of inward gladness and deep joy. Immediately after their conversion, in special 'prayer and supplication' they 'waited the promise of the Father' until the Sun of Righteousness rose upon them with healing in His wings." As a consequence "their Sun does not go down, neither does their moon withdraw itself." When will converts in every church be thus educated?

Nor has their influence been confined to this locality. The elder Miss Reade has been for some years on a Faith Mission in India, and the same power attends her there as attends the family here. In the *Bombay Guardian* of March 1, a well-known writer from this country, now in India, speaks of "the wondrous blessing that has been given" to Miss Reade and other women, "among them several Americans." "Oh," exclaims this writer, "may the Lord so pour out His Spirit in these last days, that maidens, daughters, widows, may rise up in adequate



numbers and say, 'I can be spared here; I am wanted there; and though the sun shine hot, and I may suffer, I will go. People may wonder at my course, but one hundred millions of my sisters must not be left to suffer, and sin, and perish for ever, while I am enjoying my cherished comforts during the one life God has given me for service.'" Aside from the work immediately around them, Miss Hamilton and the younger Miss Reade are, in the churches, among the most successful evangelists in this kingdom. The *Christian*, in the number referred to, for example, speaks of "a wonderful work of grace," through their instrumentality, in "Porchfield, near Newport." The meetings, of three weeks' continuation, were held in the Congregational Church of the place. "Nearly a hundred cases on record in which credible profession of faith in Christ has been made; some of them are of exceeding interest." The reclaiming of backsliders was also a marked feature of the work. "One remarkable feature of the work," says the *Christian*, "was the systematic visitation in their homes by Misses Reade and Hamilton of those who had shown any spiritual concern at the meetings. Where it was feared that impressions made by the spoken word were not sufficiently deep, the cases were patiently and and persistently followed up, with the happiest results. Every family where blessing was known to have been received was called on, and the visitation was also extended for a considerable distance in all directions. These personal endeavors have been greatly owned of God." We state these facts as indicative of the Spirit by which the membership of this entire family are actuated. The above is but one example of ingatherings which everywhere attend their labors. Black-gang is one of the places where the crews of shipwrecked vessels often stop for a time. As soon as they come into

the place they find themselves under revival influences of such power, that very many of them are immediately converted. The entire crew of one such vessel was converted, the captain excepted. When he arrived at Liverpool, he was so affected with the fact that he thus stood alone, that he returned and stayed as an inquirer until he found peace in believing. "Would God," we exclaim again, "that all the Lord's people were prophets, and that He would put His Spirit upon them." He will put His Spirit upon you, reader, as He did upon the members of that sanctified family, if you will "wait the promise of the Father" as they did.—*Divine Life*.

—Let others hold their peace about hell if they will; I dare not do so. I see it plainly in Scripture, and I must speak of it. I fear that thousands are on that broad road that leads to it, and I would fain arouse them to a sense of the peril before them. What would you say of the man who saw his neighbor's house in danger of being burned down, and never raise the cry of "fire!" What ought to be said of us as ministers if we call ourselves watchmen for souls, and yet see the fires of hell raging in the distance, and never give the alarm? Call it *bad taste*, if you like, to speak of hell. Call it *charity* to make things pleasant, and speak smoothly, and soothe men with a constant lullaby of peace. I have not so read my Bible. My notion of charity is to warn men plainly of danger. My notion of taste in the ministerial office, is to declare all the counsel of God. If I never spoke of hell, I should think I had kept back something that was profitable, and should look upon myself as an accomplice of the devil.

—"No salvation without regeneration; no spiritual life without a new birth; no heaven without a new heart!"

JOSEPH COOK  
ON SECRET SOCIETIES.

His opinion having been asked by a minister of the United Brethren church, who believes in tolerating some forms of lodgery, Mr. Cook wrote as follows in answer to the question whether there was as much propriety in excluding members of secret societies from the church as slaveholders? The letter appears in the *Telescope*:

"17 BEACON ST., Boston, }  
October 12, 1878. }

"DEAR SIR,—I have no objection to the publication of my letters to yourself. As to your final question, I should say the answer must depend on the circumstances of each case as it arises. There have been secret societies such that the church had as much right to oppose them by excluding their members from church-fellowship as she had to oppose slavery by excluding slaveholders from church-fellowship. Of other secret organizations, as much as this could of course not be justly said. The church must judge what the organized secrecy covers. I can understand why Romanism usually refuses to administer the sacraments to Catholics who belong to secret societies which have oaths that bind their members in the confessional. In any case where loyalty to a secret, oath-bound organization is regarded as of paramount authority over the loyalty due to a church from a member of it, I think the church has a right to prevent its own self-stultification by refusing admission to persons pledged thus to follow higher power than hers.

Yours truly,  
JOSEPH COOK."

Under the circumstances this is a remarkable letter. Of the two evils which Mr. Cook is asked to compare, one is yet powerful in church and politics, the other has no longer an honorable apologist. Yet, it might

be said very justly, that there were no doubt slaveholders who might as properly have been received to church-fellowship as secretists. Mr. Cook very plainly affirms the doctrine of disfellowship toward the lodge of whatever name, and of the application of this rule the church is to be the judge. As stated by him the effect of his principle would ultimately lead to the position of entire separation as held by Moody, Pentecost, Finney, The Cynosure, and the Wesleyans, United Brethren, etc., etc. When loyalty to the church and to the lodge are set in opposition, and the character and principles of each understood, the whole problem is solved. The answer of Mr. Cook is an endorsement of the lodge-excluding churches.—*The Cynosure.*

—The lamps of Gideon were discovered, when his soldiers' pitchers were broken. If our pitchers are broken for the Lord and Gospel's sake, those lamps will then be discovered that before lay hid and unseen.

—Our afflictions work out for us a far more exceeding and eternal weight of glory. Our afflictions do it, not only because there is laid up a reward for the afflicted according to the measure of affliction, but because afflictions, and so every service of God, make the heart more deep, more experimental, more knowing and profound, and so, more able to hold, to contain, and bear more.

—Double minded or half-hearted believers find and speak of God's "Way of Holiness" as "a thorny road," and Christ's yoke and burden as heavy and unrestful. Those, on the other hand, who follow him with undivided hearts, find and speak of the same High Way as the way of peace, pleasantness, and fulness of joy, and under Christ's yoke, and and burden, and cross, find ever enduring "rest to their souls."—*M.*

"THY WILL BE DONE."

BY JULIA M. WHITNEY.

As we walk in obedience to the will of God we are frequently thrown into mysterious trials. Would we look at circumstances as they appear to us, we should almost conclude that all the providences of God were working against us. When Paul and Silas were thrust into the inner prison, had they looked at things from a natural stand-point the prospect would have appeared very dark and discouraging to them. The Lord intended to save the jailer and his family, and although the Apostles did not know it, yet, at midnight they prayed and sang praises, willing to trust where they could not trace the hand of God. Ye discouraged and faint-hearted ones, wherefore do ye doubt when God begins to answer your prayers? Probably Paul and Silas had been praying God to save sinners in that place; they little thought they had got to go into the prison to get the answer. The answer to our prayers often comes altogether differently from what we expect; but if we will hold still and let God put us through the discipline we need to prepare us for the answer, we shall be led to confess; surely all things work together for good. The brightest part of our experience often is after we have passed the most intense suffering. It takes the heat of the furnace to burn off the cords that bind us, so that we may walk with the form of the fourth. If there is any dross of self about us it obstructs the plans of God. He cannot reach perishing souls through us until he first burns us all out. Now let us not pray any more unless we are willing to have God answer; it is all useless. We can never bring him to our terms. If we are going to pray any more let us walk up to his terms, surrendering all, friends, property, our entire selves. We have nothing to

fear; it is utterly impossible for anything to harm us on this track.

His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.

Oh, to walk with God, what blessedness it brings to our own souls! but still more, such a life is more convincing to the world than all the praying and preaching they ever heard. Souls are going down to hell for the want of living witnesses to the religion we profess. So many try to go to heaven on flowery beds of ease. In almost every house you will see the picture of a cross all decorated with beautiful wreaths of flowers; a correct emblem of the cross now taken by professors of religion, but not the cross that our leader and exemplar bore. There is now and then one whose very countenance bespeaks victory, glory and triumph within, who can sing just as well in the storm as in the sunshine; that soul lives in the will of God; everything that comes is turned into blessings. O, let me be of this number; I ask nothing more.

Ye fearful saints fresh courage take,  
The clouds ye so much dread,  
Are big with mercy and shall break  
In blessings on your head.

—“The two things are never separate. They are never found apart. Every justified man is also a regenerate man, and every regenerate man is also a justified man. When the Lord Jesus Christ gives a man remission of sin, he also gives him repentance. When he grants peace with God, he also grants power to become a son of God. There are two great standing maxims of the glorious gospel, which ought never to be forgotten. One is, “He that believeth not shall be damned.”—Mark xvi, 16. The other is, “If any man have not the Spirit of Christ, he is none of his.”—Rom. viii, 9.

—“If thou seekest thyself, thou shalt also find thyself, but to thine own harm.”



“COOLED DOWN.”

“It is pitiable to see a minister who has all his life, when judged by the fruit of his labors, been destitute of the power of the spirit; but there is something even more touching to see, as alas! sometimes we do see—one who in his early days had truly a gift of God in him, becoming weak like other men, without unction, without fruit. The gift not stirred up, has passed away; the power not renewed and renewed again by fresh supplies, has forsaken him. Perhaps, desirous of more efficiency, he has heaped up knowledge—not too much knowledge, for none can have too much; but he has not maintained a due proportion between his acquisitions of knowledge, and his acquisitions of spiritual power. He is like one who would pour coals upon a feeble fire, with the idea of making a great one, until the few live coals were smothered under a black mass. Perhaps another has gone just to the opposite extreme; and fearing to damp his lively fire, has allowed it to flame on, without constantly feeding it with truth, and knowledge, and experience, and thought, and his fire is burned out. Perhaps another beginning to distrust his simple weapon, which had no adornments, and could only strike right home, has got for himself a jewelled sword with a golden blade, but finds that the edge is turned by the least resistance. Perhaps another who used to thunder as a second Baptist, and make the truths of eternal law of the resurrection, of judgment, and of the world to come, ring in the ears of slumbering soul, with a supernatural and awakening power, begins to desire something more alluring, less distressing to the sensitive, more acceptable to the sedate, more “attractive” as the phrase is; and now you may find him an absurd combination of strength and feebleness—a gunner working heavy guns, but with silver

barrels and scented powder, and balls of frozen hohey.”—*W. Arthur.*

—PRESENT SANCTIFICATION.—The doctrine of present sanctification has much to fear, from not accurately distinguishing natural and satanic impulses from the true movings of the Holy Spirit upon the heart. Many who run well for a time, but who afterwards yielded themselves to impulsive influences, which were not from the Spirit of God, have wandered into perplexed and divergent paths, to the injury of the cause of holiness, and of their souls. The most interesting and satisfactory illustrations of holy living, which have come under our notice, are the cases of persons, who endeavor constantly to put themselves under the direction of a sanctified intellect; who are willing to do anything and everything for the glory of God; but who feel that they need and must have wisdom. These persons can testify that they are guided by the Holy Spirit; but they can testify also that the Holy Spirit does not require them to do anything which an enlightened and sanctified intellect, does not approve. And hence, their course is marked by consistency and sound discretion. They are not different men at different times, on whom no dependence can be placed. They are always at their post, supporters of the ministry; pillars in the church; patient under opposition and rebuke; faithful in warning sinners; counsellors in times of difficulty; mighty in the Scriptures; burning and shining lights in the world; it is such persons, that truly sustain and honor the blessed doctrine of holiness; presenting before the world, the mighty argument of consistent holy living, which unbelievers cannot confute, and which the wicked and envious are unable to gainsay.—*Upham.*

—“Outward gains are ordinarily attended with inward losses.”

## SATAN OUR SERVANT.

BY REV. F. H. HORTON.

The day before had been one of great peace and joy, and rest in God

While strolling upon the shore of the great Pacific, the peace of my soul seemed to be as secure as the stillness of the sheltered depths of the mighty waters spread out before me.

But now temptations kept crowding in. Unwelcome thoughts and uneasy feelings seemed to be so persistently injected into the mind, that no effort seemed to succeed in driving them away.

Finally, I went to the Lord, and commenced praising him for all his mercies. I soon found myself thanking him especially for temptations, realizing that they were real blessings. Faith laid hold of the precious promise that "All things work together for the good of those that love God." The result was a most sudden, complete and glorious victory. Peace again flowed like a river, and joy unspeakable filled my soul.

Satan's great object in tempting us is to rob God of his glory. He probably doesn't hate us so much as he does God. "He that toucheth you toucheth the apple of mine eye," is our Father's expression of his tender love for us; and so he who can not tear God from his throne, tries to hurt him all he can by thrusting sore at his children.

Again the Lord has said, "whoso offereth praise glorifieth me;" and if the tempter can so becloud our sky as to stop our songs of praise, he succeeds in robbing God of his glory. But the provisions of grace are so glorious that, to faith, even trials of every sort are made a blessing.

Now if, when the Lord permits Satan to assault us, we fall vigorously to work praising him for the blessing there is in it, it will surely glorify him. The devil will see at once that

he is made the means of adding to the glory of God, and of all unbearable things, this to him is the worst.

Surely, then, the devils are not only *subject* unto us, but *servants* unto us. Thus,

"We can smile at Satan's rage,  
And face a frowning world."

*Pacheco, Cal.*

A CHRISTIAN.—The Christian man is more than a sectarian. Paul, unrenewed could be a Jew, but grace only, could enlarge his fellowship for the whole race of men. A zealous member of this or that church, is not necessarily a christian; he may fall far short in dignity of character, breadth of fellowship, purity of heart, nobleness of purpose, excellence of life. Zeal for sect is often mistaken for Christian earnestness, and devotion to Christ. There is a worldly, selfish power in it, which wins a certain kind of success, but it is not Christian success, does not make child-like men and women, and will not save. There is more danger of being caught in this snare, than is generally supposed; more souls are deceived by mistaking love for a party and sect, for love to Christ, than by any other snare. Thousands who have "done many wonderful works" in a partisan way, will stand at the left hand in the Day of Judgment. They think they do them in the name of Christ, but Christ on their lips has a narrow, carnal meaning; is regarded to be the leader of a sect, rather than the head of all saints. We must be Christians above all things else; more Christian than anything else; so thoroughly Christian as to be nothing else; then, wherever our lot be cast, the power of Christ will rest upon us, and souls will be saved.—*Christian Companion.*

—When therefore spiritual comfort is given thee from God, receive it with thankfulness; but understand that it is the gift of God, not any desert of thine.

### LOVE IN THE SPIRIT.

We now know what is meant by affection or love in the Spirit. It is above and beyond all our attachments by the senses, by interest, and by nature, which can be enumerated. It is an affection of which God is the centre, which includes in it duty, which attaches itself to the soul, and aspires to eternity.

Let us ask from the past, from the present, from ourselves, images in which we may contemplate it, not as an idea, but as a reality. But could our eye long hesitate? Would it not, before fixing itself on any man, rise at once to the Captain of our salvation? Did he love according to the Spirit or according to the world—he to whom the Spirit was given without measure, he who, living in the world, was not of the world, and would not pray for the world? Of a truth all the peculiar characteristics of love in the Spirit were manifested in each of the affections of Jesus, and an easier process of learning their nature would have been to seek them in him, than even in the nature of spiritual affection; for who would not perceive that the glory of the Father was his first object, and that the whole purpose of his life on earth was included in the great work of manifesting the name of God to those whom God had given him out of the world.

What was the noblest and first of the ties between man and man, according to him whose whole life exemplified the memorable declaration, "Whosoever will do the will of my Father in heaven, the same is my brother, and sister, and mother?" No doubt natural affections, and, consequently, particular attachments, were not unknown to him who wept over the closed tomb of Lazarus, and the open sepulchre of Jerusalem. But to what a height did he elevate these particular affections above their sphere of individuality, and in the sphere to which he transports

them with himself, who could still recognize them? Who could see in them only private affections? Who could suspect him of having for one instant sought himself in the objects of his affection? Who could show us in any of these affections the mere impress of instinct or custom? Who, on the contrary, is not forced to acknowledge, that if instinct and habit had any influence in the ties which he formed upon earth, they both disappear in the idea of holiness; that with him love was a virtue, and that, if we may so speak, he added charity to each of his affections? To him it belonged, according to the expression of St. John, to teach us what love is. It was he who brought into the world both the name and the thing, by dedicating to it, by his life and by his death, the principle of a love, in which neither sin, nor self-interest, nor nature, nor accident, has any part; a love in which the immortal spirit seeks the immortal spirit; a love wholly united and amalgamated with the love of God, and which, come from, rises again to God; a love, in fine, which is not a production of nature, but a fruit of grace. It was he who, from his childhood at Nazareth until his last sigh at Golgotha, kept the standard of charity at such an elevation that it has ever been impossible to find it with any other standard, or not perceive that the love which was spit upon at the judgment-hall, cursed upon the way to Calvary, and crucified between two thieves, is a love different from all other kinds of love.—*Vinet.*

—Be careful to avoid with great diligence those things in thyself, which do commonly displease thee in others.

—He that is zealous and diligent, though he have more passions, shall profit more in virtue, than another that is of a more temperate disposition, if he be less fervent in the pursuit of virtue.



## EDITORIAL.

## "WELL DONE!"

There is sometimes an almost infinite difference between man's "Well done," and God's "Well done." But in the end God will prevail. We overheard two gentlemen talking of the success of a railroad excursion. One of them said that they sold, during the day, forty kegs of lager beer and four thousand cigars! The other replied, "Well done!" But does God say "Well done," to such successful efforts to cater to the vices of others?

He says, "Woe unto him that giveth thy neighbor drink, that putteth thy bottle to him, and maketh him drunken also." It will hardly be pretended that lager beer does not make people drunk, in view of the many recent fights among excursionists, when maddened by its influence. It is far worse than it used to be, since drugs have been substituted for hops in making it. This accounts for its increasing strength and venom, and popularity.

No matter how much money a man may make by debasing his fellow man, and catering to his depraved appetites, it will be in the end an injury both to him and to his family. "Better is a little which the righteous man hath, than the revenues of many wicked."

He who would hear God say in the judgment, "Well done, good and faithful servant, enter thou into the joy of thy Lord," must take a course exactly the opposite of that of the one who makes his living out of the vices of his fellows. He must seek to help others, and not devour them; to reform and not corrupt them; to take them to heaven, and not drag them down to hell.

In that momentous day when the doom of each, to all eternity, will be pronounced, it will be worth more than the approval of the universe be-

side, to hear God say, "Well done!" You know it! O, that you might feel it! If you feel enough interest to have it so, to wish to find out on what conditions it may be so, then read carefully the twenty-fifth chapter of Matthew, and our Lord's Sermon on the Mount.

## JACOB ANNIS.

He was one of the pioneers of Western New York. He settled in Orleans County in the year 1817, when it was all a wilderness. Three times he walked the entire distance between New Hampshire and Albion, N.Y. He was familiar with all the hardships of pioneer life. He cleared up a large farm, on which he lived and died. He helped transform the country from a wilderness into the abode of all the conveniences of civilized life.

He was converted under the labors of the first Methodist preachers who traveled that circuit. From that time his house was the resting place of ministers of the Gospel, as they went about their work.

At the first quarterly meeting held by Brother Stiles at Albion, he was greatly blessed. When the Free Methodist Church was organized, he was one of the first to join. He was not a man of many words, but was always true to his principles, and did not forsake them when things did not go as he thought they should.

Jacob Annis was a man who considered the poor. He almost always had several worthy persons at his house, to whom he gave a home. The poor did not appeal to him for help in vain. He was always ready to afford one in distress any reasonable relief.

He reached the ripe old age of eighty-eight years, and preserved his faculties to the last. He prayed that he might not ever be burdensome to his friends, and his prayer was answered, for only a few days before his death he rode about his farm, and he was

able to dress himself, until he was dressed for the grave.

I conversed with him closely about his spiritual prospects, and found him leading a life of faith and of obedience to God. He was granted an easy, peaceful passage to the skies.

His wife, Rhoda Annis, preceded him to the spirit world only eight years. She lived the life of a Christian, and died in the faith on the 28th of March, 1871. They had lived together, in great domestic felicity for the period of fifty years. Many were made better and happier for their living. They rest from their labors, and their works do follow them.

#### HEALED THROUGH PRAYER.

God still keeps alive a remembrance of himself on the earth. In spite of the atheism of the day, there are those still who believe in him as strong in the behalf of those who put their trust in him. He answers prayer. When we come to him in penitence and in faith, and in the spirit of entire consecration, it is he "Who giveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.—Ps. ciii, 3-5.

A recent number of the *New York Herald* contains the following:

"The latest cure in answer to prayer comes from West Galway, in Saratoga county, N. Y., and the subject was a devout young lady, a member of the Methodist Episcopal church in the village. Her name is Adele Shattuck, and for four years she has been paralyzed in her limbs and her vocal organs, so that she has been unable to speak or to move herself. The paralysis was the result of a nervous attack, caused by the sudden and accidental death of a beloved brother. The girl, then eighteen years of age,

went into convulsions, and for several days remained in a comatose condition. Her flesh gradually wasted away, and her skin assumed a cream color. When she recovered consciousness, she made known her belief in her restoration to health through the efficacy of prayer. Three weeks ago, therefore, she surprised her friends by leaving the room in which she had been confined for four years, and walking down stairs. By signs and gestures she indicated the physical change that had taken place, and the cause of it, and signified her desire that the clergy and church members of the village should unite in prayer at her father's house, for the recovery of her speech. This was done, and last week, while the company were at prayer, Miss Shattuck joined them in singing and speaking. Here is a case vouched for, in which a double physical cure was effected in answer to prayer.

#### CAMP-MEETINGS.

At the STATE LINE, near Bradford, Pa., in what is known as the Upper Oil Regions, we preached three times near the close of the meeting. It was feared that a camp-meeting could not be held there, for the saloons, if not as thick as the derricks, are yet very numerous. There, as everywhere, they demoralize and debase the community. But the very best of order prevailed at the camp-meeting, from the beginning to the close. The congregations in the evening were like the Sabbath congregations elsewhere in size. In every respect the meeting was a success.

In no part of the country are the most vigorous efforts for the salvation of the people more needed. Through the lager-beer influence and the attendant Sabbath desecration, the people of that region appear to be rapidly relapsing into barbarism. In July, they had at Custer City, a bear and bull fight, in an amphitheatre, after

the old heathen custom. Sabbath excursions are common. One Sabbath, they went to the Allegany Indian Reservation, had a dance, a great drunk, and a great fight.

Our churches must bestir themselves, and come back to the Christianity of the New Testament, or we shall wake up some day, to find ourselves in the power of the atheistic, drunken, communistic masses.

The 13th of August we attended the New York Conference camp-meeting at ABINGTON, PA. The first day there were over forty tents up. We never saw a camp ground more perfectly arranged. The tents were in a perfect circle, and so close to each other that there was no passage way between the tents except at the regular openings. For the perfect management of a camp-meeting in all its details, Bro. Gould is without a rival. He was faithfully seconded by all the committee, and everything went off quietly and in the most perfect order. We preached the first sermon to an eager audience, most of whom were ready to get blessed. Both preachers and people had a mind to work, and the meetings were consequently times of salvation and power.

On the Sabbath, an immense multitude were in attendance. But the order was excellent, and the word preached was listened to with marked attention.

In the evening a number were clearly saved.

The meeting was in all respects one of the best we ever attended.

At MARSHALL, WISCONSIN, the meeting starts off in the Spirit. We have been here but one day; but long enough to be greatly blessed among the intelligent, devoted pilgrims in attendance here. There are but fourteen tents, but they are well filled, and a good congregation comes in from the neighborhood adjacent. It is in a beautiful location, and the prospects of the meeting are unusual-

ly promising. To-day over twenty were forward seeking pardon, or purity, and power.

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#### "WHY ANOTHER SECT."

Our book with the above title is larger than we expected it would be. We are trying to get it out in the best style, and so a much longer time has been required to do the press-work, than we anticipated. But we trust it will be ready for the market by the time this reaches our readers. We shall be obliged to put the price at \$1.15 retail, or \$10.00 a dozen—cash accompanying the order. We know our friends too well to think that they would want us to sell it so as not to meet the necessary expenses.

Will be sent to any one by mail, postage-paid, on receipt of the retail price. Send on your orders.

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#### CORRESPONDENCE.

##### LOVE-FEAST.

MARTHA F. ZUCK.—Jesus saves my soul, cleanses from inbred corruption, sanctifies and makes me whole. Ever since I was a child I have desired to be a child of God. I oftentimes studied over my condition when a sinner, and especially in time of storm would I weep before God and promise to serve him. I joined the church, and lived a formal life of godliness some years, without the power, thinking if I spoke in a meeting once in a long time, and did the best I knew how, I would be all right at last. I lived this way some when the Lord convicted me of sin, and made me to see the awfulness of my condition—a sinner condemned to death, except saved by grace. I tried hard to justify myself and become a child of God. After many failures by trusting in self, I yielded myself to God and told him unless he saved me I must perish. When I looked to him as dying for me, and accepted his promises concerning me, he sealed my



pardon, and being justified by faith, I had peace with God through my Lord Jesus Christ. Shortly after I was convicted for holiness of heart, I presented my body a living sacrifice to God and consecrated everything to him, and by faith received the cleansing blood that washes whiter than snow. I have had many glorious seasons with God, and been made to rejoice with joy unspeakable and full of glory. To day he cleanses me from all sin, and makes me a temple of the Holy Ghost. The Lord stripped the ruffles and unnecessary trimmings off my dress, and flowers, plumes, neckties and ribbons, put on to please the eye, and made me a plain pilgrim. I could lose my soul as easy by way of dress, as by any other way. He has truly led me in a way I knew not, and when it seems to me that lions are in the way, I march on by faith in the Son of God, and find them chained. Glory to God and the Lamb, for salvation that saves through and through! I have been enabled to shout "Glory to God!" on a sick-bed, and find the Lord an ever present help in time of need in all circumstances. I know my God is able to keep that which I have committed to his care, and when he declares that time shall be no longer, I expect then to be caught up with the Lord, to sing the song of redemption. I feel very little, but the Lord is a great God, and is willing to own and bless even me. Amen! Hallelujah to God and the Lamb.

R. G. HUMPHREY.—I enjoy salvation to-day. Glory to God, I have the witness of the Spirit, that my soul is cleansed from all sin, and my name is written in the Lamb's book of life. Though I am surrounded by sinners, and cold-hearted and Christless professors who oppose the Bible doctrine, and say it is impossible to live without sin. But I find in 1st John, iii, 8, "He that committeth sin

is of the devil," and Christ teaches us to be pure in heart. O, glory to God for this salvation that saves us from all our sins, and cleanses us from all unrighteousness. Glory to God! I realize what it means to be set apart for God, to be wholly sanctified, soul body, and spirit. I feel the cleansing blood all through my entire being. Glory to God!

JACKSON CRAIG.—Glory be to God; the Spirit moves me to-day to testify through THE EARNEST CHRISTIAN, the power of God to save. He followed me through long years of sin and dissipation, until, by his Spirit, he guided me to this beautiful town, Alameda, and brought me to a sense of my dreadful condition. I felt that I was lost, but glory to God! the cross was held up before my astonished gaze. I clutched it as a drowning man, and am saved to the uttermost. Praise his Holy Name. It is one year to-day since I saw the light, and it grows brighter and brighter, as I journey along the King's Highway of Holiness. I love God's children, and I meet with a little band of pilgrims regularly, at Brother Bishop's, and have glorious seasons of prayer and testimony, which gives me strength and courage to push the battle on. I have thrown off all weights, and am running for the prize. I am in the hands of my Saviour, Christ Jesus.

*Alameda, Cal.*

MARY A. WISE.—I am fighting the good fight of faith, and do lay hold of eternal life. Jesus saves me to-day, Hallelujah!

J. I. DICKINSON.—My heart rejoices in the love and blessings of my Saviour this morning; and he gloriously reveals himself to my soul. I am counting all things but loss for the excellency of the knowledge of the Lord and Saviour, Jesus Christ.