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CAUSES OF INFIDELITY.

BY REV. B. T. ROBERTS.

Man has, by nature, a love for truth. The child is of an inquisitive disposition. As the branches of a plant in a dark room struggle toward the light, so does his mind reach forth after knowledge. He drinks it in from every source. As he forms some acquaintance with things, he wishes to know their origin. When told that God made all things—the sun and moon and stars, he wishes to know all about God. But if that little boy is suffered to grow up with irreligious habits, he will not come to know more about his Creator. When he learns to swear he ceases to ask about God. The boy is the type of the man. A man may love light on all other subjects, and yet upon the all-important subject, prefer darkness to light. His love for scientific research may amount to an absorbing passion. Under this influence, Humboldt broke away from every enticement to lead a life of pleasure and of ease, and periled his life among the venomous serpents and beasts of prey, and pestilential fevers of tropical South America; and thence dared the frosts and snows, and

searching winds of the dreary wastes of Siberia. Yet Humboldt stopped with nature; he had no tribute of praise for nature's God. He could shed light on the circle of sciences, but his own mind was darkness itself respecting the science of salvation.

It is generally taken for granted that in our own land the belief in the doctrines of Christianity is general. But this view is too hopeful. It assumes too much. Infidelity abounds. Even rank, open, avowed infidelity is rapidly on the increase. There is also considerable in disguise. There is more of a subtle kind. It receives the Gospel after robbing the Gospel of all its peculiarities. "Christianity is sublimed into an exquisite thing that bears but little resemblance to that founded by Christ and the apostles." Reader, the written word is nothing when it does not meet with a response within. Such parts of the Bible are received as appear reasonable; and a command is considered reasonable when it does not clash with the clamors of selfishness or the dictates of imperious fashion. Expediency is the watchword. No higher rule than this is known to many. The great virtue inculcated is falsely styled charity. Its true name is indifference. We are ex-

horted to have charity for all except those that are endeavoring to walk in the "old paths"—"the narrow way."

This kind of infidelity may be found in all the churches of the land. It is the most deadly, because the most attractive in appearance.

It affects a great deal of benevolence. It puts on the air of a worldly gentility. It goes in good society. It never gives offence. It pleases, but kills.

"It steals with sweet, but witching art,
The honied poison o'er the heart."

This is one reason why the preaching of the Gospel does so little good. There is so little real deep reverence for revealed truth.

What are the causes of this widespread infidelity?

1. One prominent cause of infidelity is a superficial religious experience. The person having this, on going back to the world concludes there is nothing in the Christian religion. A Church of superficial piety has superficial revivals. "When the unclean spirit is gone out of man he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." — Mat. xii, 43-45. These half-awakened or awakened, but not converted persons, take refuge in infidelity.

2. Another cause is the prevalence of Calvinistic sentiments. They give us revolting views of God. Calvin says, "Eternal life is foreordained for some, and eternal damnation for others; and every man is created for one or other of these ends. It is a horrible decree, I confess; but no one can deny that God foreknew the future fate of man before he created, and that he did foreknow it because it was appointed by his own decree.

3. The policy pursued by most churches. Their efforts seem directed more to attach wealthy persons to the congregation, and not to save souls. They build stock churches; their preachers read literary sermons; the singing is not worship, but a mere musical performance.

4. The opposition of eminent ministers to measures of social reform. Few are out-spoken even on the temperance or secret society question. They wait till a cause is popular before they embrace it.

5. The inconsistency of professing Christians. They are the professed followers of Christ and should be such; obedient, humble, self-denying, loving, just, benevolent. The world expects much of them. It has a right to. They stand forth as the living representations of Jesus Christ. But they grossly misrepresent him.

6. But the leading cause is the fact. "*That men love darkness rather than light.*" We have shown this also, but we give other illustrations of the fact.

(1.) Examples of consistent piety are unnoticed or forgotten; while every marked case of inconsistency

is observed and remembered. One instance of the power of the Gospel to save, affords proof of its divinity. But as Stephens says, "Through the long annals of skeptical philosophy, no single name is to be found to which the gratitude of mankind has been yielded, or is justly due."

(2.) The eagerness with which men receive every account tending to throw discredit upon the Bible.

1. Brydom, an English traveller, wrote and published a description of Mount Etna. He found a stream of lava congealed on the side of the mountain. He thought it must have been thrown out by an eruption, which was mentioned by Polybius as occurring nearly seventeen hundred years since. There was no soil on it. He tells us that on some part of the mountain near the foot, if you will sink a pit, you must pass through seven different strata of lava with two feet of soil between them. Upon the supposition that it takes two thousand years for the increase of the earth just named, he asks how seven different layers could be formed in less than fourteen thousand years.

The famous Watson wrote to those who seemed to joy in the new system. He reminded them that Herculaneum and Pompeii were buried by the eruption in which the elder Pliny lost his life, about seventeen hundred years since. In digging down to the streets of these cities, six different strata of lava are passed through with two feet of earth between them. But this fact infidels are slow to notice.

2. Chinese history. Says Voltaire,

"The prodigious antiquity of the Chinese Empire, is authenticated beyond a doubt, by astronomical observations, particularly by a series of eclipses of the sun, going back so far as two thousand one hundred and fifty-five years before our vulgar era." But he forgets that he that can calculate for one eclipse can calculate back for thousands of years. Their astronomical knowledge is limited. The latitude of Pekin is 39 deg., 55 min., 15 sec.; the latitude of Nankin is 32 deg., 4 min., 3 sec.; yet all the sun-dials and astronomical instruments, both at Pekin and Nankin, are constructed for the latitude of 36 deg., so that it is impossible that the Chinese could have made a single just observation at either of these capitals of their empire. Latitude of Balk in Bucharia, is 36 deg. north. The sciences began to be cultivated in this city by the Greeks. Astronomical instruments, when made for this latitude, were transported to China, and the Chinese acquired some smattering of their use. Hence the origin of one of the most absurd and disgraceful errors maintained by all the Chinese astronomers, that the cities of China were all situated in the 36th deg. of latitude.

As for longitude they had no just idea of it.

3. Geology. An able statesman once stated as the main prop of his unbelief, that he had read in a respectable print, that at a certain spot in Europe, bones had been found under a rock six hundred feet in depth. It did not seem as hard for him to believe that bones remained

undecayed during the time necessary to deposit six hundred feet of rock, as to suppose that a stream might have washed them in a cave. Many risk their souls and reject the Bible on the strength of the facts and conjectures of geology. But in reality there are wonderful points of agreement between geology and the Bible.

1. In representing our present continents as formerly covered by the ocean. Gen. i, 2, 6, 9.

2. As to the agents employed to produce geological changes on the globe, viz., water and heat. Ps. civ, 4-7; 2 Pet. iii, 10.

1. In representing the work of creation as progressive after the first production of the matter of the universe.

4. That man was among the latest of the animals created to inhabit the globe.

5. That the epoch when the existing races of animals and plants were placed upon the globe, was comparatively recent.

6. The facts of geology render the future destruction of the earth by fire, a not improbable event. Nearly all geologists admit that the earth contains vast reservoirs of internal heat.

(3). Another evidence that men love darkness rather than light is their unwillingness to investigate.

Said Sir Isaac Newton to Dr. Edmund Halley, "Dr. Halley, I am always glad to hear you when you speak about astronomy or other parts of the mathematics, because that is a subject you have studied and well understand; but you

should not talk of Christianity, for you have not studied it. I have, and am certain that you know nothing of the matter." As General Hamilton said, "Wilfully blinding my own eyes, shall I laugh at that which, if true, will laugh me to scorn in the day of judgment? When everything is at stake, shall I bargain all without inquiry?"

The reason why men love darkness rather than light on religious subjects, is because their deeds are evil. Said a wretched criminal, "How, sir, can you suppose that I can like that Book? for if it be true, I am undone forever."

Three young men, after committing robbery, went to lodge in a family where prayer was observed. They confessed that they came to the conclusion that there is no God and no world to come on this sole ground, "that they wished it to be so."

Does a single infidel read these words, Be entreated to examine the ground of your unbelief. What can you gain by self-deception? Truth will remain the same, though you receive it not. Your unbelief cannot have the slightest effect upon the reality of eternal things. It cannot afford you happiness in any present consolation which it imparts. Nor can it inspire you with hope in anticipation of joys to come. It robs you of the influence of those all-powerful motives to noble endeavors which Heaven holds out to all who will wrestle earnestly for immortality. It makes human life an enigma, which no finite understanding can solve. It offers to man no object worthy the

tasking of his god-like powers to secure since all below is vanity, and the future a deep obscurity into which the eye of science has never penetrated. The best consolation that it can afford to its dying votary is that he is about taking a leap in the dark. The brightest prospect it can afford of eternity is that "death is an eternal sleep."

Do you believe the Bible? What part of its teachings may you reject? Has God spoken to us? Has his Son come in the fullness of time and made known to us perfectly the way of salvation? What precept of the New Testament may we disregard? Is there any neutral ground which we may occupy? Is there any medium between serving God and serving the devil? Have we any subterfuge? O let us live as becometh those who profess to believe in the Gospel of Jesus Christ. Do not explain it away. Do not interpret the Bible in the light of the empty, fashionable Christianity of the day.

—Christ is not valued at all unless he is valued above all.

—A young man that does not know how to say "No;" a young man that has no power to resist the cup when it is presented to him—what is he but a poor, miserable wash-cloth? but a rag, dishonored and put to the vilest uses? Who cares for him, or mourns over him, but some Christian mother or Christian minister? But a young man that knows how to say "No!" that knows how to resist evil; that knows how to stand firm in temptation—is not he hardening himself? Is not he making his bones tough, particularly his backbone? And it is such as he that are sought after in business.

CONSIDER.

BY REV. B. R. JONES.

Many dangers might be avoided, and many advantages gained by due consideration. Without it conclusions cannot be safely drawn.

God would have a considerate people. Speaking of the stupidity and ingratitude of Israel he says, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."—Isa. i, 3.

The most stupid of all beasts acknowledge their master; but Israel, the chosen people of God, acknowledged not their Lord, but despised his holy commandments.

This comparison shows that their guilt was greatly exaggerated by their slighting the chastisements and judgments of God, though repeated until they had been left almost like Sodom and Gomorrah.—See Isa. v, 5, 7.

They did not fully consider their indebtedness to the mercy of God. We should carefully consider our relations to God, and our dependence upon his mercy. "Consider your ways."—Haggai i, 5. Many are fearfully indifferent. They "regard not the work of the Lord, neither consider the operations of his hands."—Isa. v, 12.

"Justice and judgment are the habitation of his throne," and those who disregard his claims, and are indifferent to his reproofs, must suffer the consequences. It would be wise for all to consider these things. "Poverty and shame shall be to him that refuseth instruction, but he that regardeth reproof shall be honored."—Prov. xiii, 18.

How important that every one turn his mind from earth's fond pursuits to the importance of a preparation for eternity.

"Reflect, thou hast a soul to save;
Thy sins how high they mount;
What are thy hopes beyond the grave?
How stands that dark account?"

The Christian has much to consider if he would "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

1. "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus."—Heb. iii, 1.

This is addressed to the "holy brethren;" persons with clean hands and pure hearts, fully consecrated to the divine will, said to be "partakers of the heavenly calling." Christians have a glorious calling, a call to liberty. These had already been delivered from the bondage of sin, and were partakers of the kingdom of grace, which consists in "righteousness and peace and joy in the Holy Ghost." Thus they were prepared to consider Christ as the "apostle and high priest of their profession."

"Every system of religion must have a priest and a prophet; the one to declare the will of God, the other to minister in holy things. Under the Old Testament Moses was the apostle and Aaron the priest."—*A. Clark*. Under the Gospel, "Jesus is the prophet who declares the Father's will," and he is the "merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. ii, 17.

We are to consider him as the "author and finisher of our faith;" the "only mediator between God and man, the man Christ Jesus." Upon him rests the whole system of Christianity. "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii, 11.

Upon this rock "we must build or our structure will fall. When tried and persecuted it is profitable to "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Heb. xii, 3.

If we would be Christians we need not expect to escape the opposition and persecution incident to a life of devotion to Christ. "Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."—Jno. xv, 20. The carnal mind is enmity against God to-day as certainly as in the past. There is no more concord between Christ and Belial; no more fellowship between righteousness and unrighteousness now than in the days of Christ's incarnation.

But while you suffer reproach for Christ's sake, remember that as he acted, so you are called to act. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Peter, ii, 21. The meekness and patience with which he bore such continual opposition of sinners against himself is a striking example of the spirit that every Christian should manifest when assailed by the world. To be "persecuted for righteousness sake" is part of the rich legacy bequeathed to all God's saints.

Read it: "But he shall receive a hundredfold now in this time, houses, brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life."—Mark x, 30.

No one who fully understands what it is to suffer for Christ would, for any consideration, consent to have the clause, "with persecutions," stricken from his legacy. Glory be to God! it is blessed to be where we can esteem the "reproach of the cross" greater riches than the treasures of this world. Beloved, "when ye do well, and suffer for it, take it patiently, for this is acceptable with God."—1 Peter, ii, 20.

2. "Consider one another to provoke unto love and good works."—Heb. x, 24.

The term consider sometimes signifies "to pity, comfort or relieve." In this sense it is used in Psa. xl, 1: "Blessed is he that considereth the poor." Too little Christian sympathy is exercised. Others are looked upon with a critical eye instead of a sympathizing heart. If we would consider one another purely to "provoke (excite, stir up) unto love and good works," it must be from a charitable standpoint.

We would do well to attentively consider each other's trials and discouragements. We are too apt to forget that others have trials as great as our own. Frequently our "greatest trials spring from what others look upon as little things." And words of censure are often uttered when the case requires words of comfort and sympathy.

Too many "seek their own," without due regard for the interests of others. "Bear ye one another's burdens, and so fulfil the law of Christ."

Sufficient allowance is not made for other's weaknesses. Too much is expected of them because their hindrances are not duly considered. If one is thought to be delinquent, his case should be carefully considered, and the most charitable construction put upon his conduct that the circumstances will allow. Perhaps others are at fault for not having rendered him necessary assistance. In many respects we are our brother's keeper. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification."—Rom. xv. 1, 2.

To be crucified with Christ strikes a death-blow to selfishness, and begets within the heart a deep interest in the welfare of others.

We should cherish the most charitable feelings toward others, and always "remember them that are in bonds, as bound with them; and them which suffer adversity, as being ourselves in the body."—Heb. xiii. 2.

3. "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."—Matt. vi. 28, 29.

Our blessed Lord would teach us the importance of trusting God for those things which are necessary to preserve both body and soul. We may learn from a flower of the field "how low the care of Providence stoops." He feedeth the "fowls of the air." "And are ye not much better than they?" A careful consideration of God's infinite love for his children would seem sufficient to dispel all uneasiness and distrust arising from lack of faith. Too much attention is given to the inquiries, "what shall we eat? or what shall we drink? or wherewithal shall we be clothed?"

True Christians are firm believers in an over-ruling Providence. It is not their greatest study to know how their bodies are to be fed and clothed; and they are a living rebuke to those whose "God is their belly, who mind earthly things." "But seek first the kingdom of God and his righteousness and all these things shall be added unto you."—Matt. vi. 33.

—When death comes, we never repent of our tenderness toward others during life, but our severity.

—Perhaps nothing proves so certainly how we are related to the unseen world as our prayers. If they be tedious and irksome, cold and tasteless, it is a sure proof that our delight is not in God, and that we love Him chiefly, if not only, in the reason; that we are living, if not lives of sense, at least of intellect and imagination, rather than of the will. So long as we are in this state, however much this world may lose its hold upon us, the next has not as yet won our hearts.

HAVE WE ANY COMPASSION?

How can the true friends of humanity, especially the ministers of God, be indifferent, in view of the fact so generally conceded, that the great majority of the members of the churches will certainly be lost? Is it not the height of cruelty, to permit them to go down to perdition without making some effort to save them? It is a mystery, surpassing comprehension, that when they consult reason, and it decides against them, and while they themselves admit the deductions of reason, and confess that in the sense in which the phrase is understood by our learned men, in whom they have confidence, they are not born again; are not in conformity with the will of God; are not made in the image of Christ, and therefore being unregenerated, must of necessity be forever lost, yet they are totally indifferent to their destiny, and we are equally indifferent about what is becoming of them. They turn to the Bible and there also find not a ray of hope, not a spot of ground on which they can build with any reasonable assurance of safety. Yet, while they are greatly concerned for other poor sinners, they are apparently blind, totally blind to the destiny that awaits themselves.

We do not judge them, for they themselves frankly admit that they not only do not love the will of God, but they hate it. Holiness, which is the darling attribute of God, is peculiarly obnoxious to them; and in general, the will of God is made a secondary consideration. They obey God only when it is not antagonistic to their own will and wishes. They do not pretend to do all which they do for the glory of God. On the contrary, they live to please themselves; neither seeking to know the will of God, nor to do it; and of course, are unchanged and unsaved, and must therefore be lost. If we pray for them they are offended; if

we warn them they are indignant; and it would seem as if it is necessary, in order to keep in their good graces, that we permit them to go to perdition in peace and quietness. To please them—we let them alone, we sing to them of heaven, and call them by all sorts of endearing Christian names,—while reason and revelation make it absolutely certain, that where Christ is they never can come. There is not a heathen in Africa that needs salvation more than these, yet while they give to save the heathen, they are themselves cast away.

But one will say, "Are they not members of the church?" Yes, they are; but we all know that it is not a condition of church membership that a man shall be conformed to the will of God. It is only required that he have a good religious belief, and live as other men; and on these conditions he is accepted. But we all know that this is no better than joining a Masonic lodge, which will save no one.

We conceive it to be of the utmost importance that we would determine upon some plan to save these members of the churches. May we appeal to ministers to take some active measures in this direction? Can we willingly see our friends drop into the gulf of perdition, and make no effort to save them? May we kindly appeal to our brethren, the clergy, and say—that, knowing as you do, from the declarations of reasons, and from the clearest assurances of the sacred word, that a large proportion of your members cannot possibly be saved, why will you hide the fact from them? Why not tell them the honest truth, even at the risk of driving them into the arms of a rival denomination? Can you afford to meet them at the bar of God, all covered as you must be with their blood? To please them, you may lead them in their denunciations of holiness, yet knowing that without it they can never see God. What can be a sufficient motive for fostering

such a fearful deception? Do you really care only for the money of your people, or for your own advantage and profit? Can you struggle for honor, or emolument, or fame, over the mangled souls of your dearest friends? We cannot believe it, although your course is inexplicable. If nothing else can move you, let pity and compassion have some weight on your mind, and in some form, be it ever so gentle, tell your ungodly members plainly that they must perish, and in some way deliver your own soul. To the deluded members we say, "What shall it profit you if you gain the whole world and lose your own soul?" Without the loss of a moment seek God and his salvation, for soon, very soon it will be too late.—*Lay Evangelist.*

—The virtuous man is a lover of his race, merciful and inclined to pardon, and never bears ill-will toward any man whatever, but thinks it right to surpass in doing good rather than injuring.

Many persons think they are seeking holiness when they are in fact seeking the "loaves and fishes." To be holy is to be like Christ, who, as the Captain of our salvation, was made perfect through suffering. We must be willing to bear the cross, if we would wear the crown. In seeking holiness, therefore, let us think little of joy, but much of purity; little of ourselves, but much of God; little of our own wills, but much of the Divine will. We will choose the deepest poverty and affliction with God, rather than all earthly goods and prosperities without it. It is God we seek, and not happiness. If we have God, He will not fail to take care of us. If we abide in Him, even a residence in hell could not harm us. "As the heart panteth after the waterbrooks, so panteth my soul after Thee, O God. My soul thirsteth for God, the living God."—*Prof. Upham.*

"SAY IT AGAIN."

A lady called upon a young man wasting away in consumption. The shadows of death were already darkening his face. He was not a Christian. Like a poor wanderer, he was about journeying into eternity with no House of Refuge for his soul.

The lady sat kindly down by his side and talked of heaven—the bright beautiful home beyond. He felt that he was not fit for that home. Then she comforted him with the assurance that though our sins be as scarlet they shall be white as snow.

"Say it again," he said. It was the cry of a soul in its fever-thirst, that eagerly clutches at the cool, cool water offered him. The lady repeated Calvary's sweet, sweet invitation and assurance. That night, while the death shadow was creeping nearer and nearer, covering him at last, he repeatedly referred to the subject, saying, "The lady told me so," dying in peace and hope.

"Say it again"—in your work, on the street, in the shop, from house to house. Tell it to that man at the saloon-door, trying to break his chains. Whisper it to the youth wavering before temptation, and stay him up with the cross behind his back. Let it fall on the despairing ears of the aged.

"Say it again"—in the room of sickness, by that bedside of death.

"We have the blood of Christ," said the dying Schleiermacher, and into the gloom of eternity he went as into a night radiant with stars. Said an estimable officer of my church during his last sickness: "My sufferings are now so great I can think of little else, I can only lie and trust. I have been a poor, sinful, unworthy servant of God, and have nothing to look to but the blood of Christ." A friend repeated the words, "His blood can wash us white as snow." He said, "Yes, if it were not for that what could I do now?"—*Christian Guardian.*

NURSING SELF.

REV. GEO. D. WATSON, D. D.

There are many who want to live in the fullness of Christ, who walk on the borders of the land and at times seem to be in it. They hardly know what the matter is; but a little thorough-dealing will reveal the fact that they have not completely abandoned themselves to God. They are secretly nursing self all the time. Self is a miserably deceitful thing; and it will take a thousand pretty, pitiful, virtuous-looking aspects that blind human judgment. To illustrate this self-deception, take what some call the "pleasures of melancholy": the "blues." I have had in times past my full share of experience in this Satanic snare. I have had a miserable record in the line of the "blues." But the Holy Spirit has taught me that all melancholy, blues, soul-sulks, etc., is at the bottom nothing less than a secret homage of self; a nursing and petting of the great big I within us. The Bible everywhere puts the Divine veto on melancholy, whether it be in Elijah or Jonah. The indwelling Holy Spirit will annihilate the blues, whether they spring from dyspepsia, hereditary temperament, or inward depravity. There is not a hint that any of the hundred and twenty were infected with this disease after Pentecost. I tell you, friends, it is a sly trick of Satan to rob you of the strong hallelujahs of salvation. I would define melancholy as "a blue sacrifice which we offer up to the little god of self." You get despondent, and begin to bemoan yourself and pity yourself, and your thoughts about your poor mournful self take a thousand fantastic forms, half self-reproachful and half self-complaisant; you creep away from God's sunshine, hide in caverns of gloom, and the devil tells you that that is humility, and self-crucifixion, and pity, etc. No, you

are simply carrying yourself in your own arms and nursing yourself with artificial soothing syrup like a sick child. If you would only fling that moaning "self" out of your arms into the arms of Jesus, He would heal you with eternal balm.

Then self is often nursed under the form of your dignity and self-esteem. You brood over real or imaginary wrongs done to you; you can't bear to be misrepresented, to be slandered; it nearly kills you to be treated unkindly, to be lied about, to have your friends disappoint you; you can't bear the filth and the off-scouring of the world like your God did; you want people to care for your dignity, and to have faith in your piety, your prudence, your wisdom. All this, and much more like it, is nothing but a filthy worship of self under the pretty guise of "pious prudence." Other people may be fools for Jesus and be enthusiastic for holiness, but that does not become a person of your breeding, your standing in society, and your wise prudence and discretion. You are in sympathy with the doctrine and experience of entire satisfaction; you love to attend national camp-meetings and other holiness meetings, provided they be real tastefully conducted; you love to hear preaching and testimony on holiness, provided it is all done according to your sweet and pretty notion; you sometimes think you have full salvation; but oh! you are so easily shocked, so easily offended; you look with condescending pity on certain holiness people who are not fine enough, and secretly wish that they had your wisdom, your prudence, your calm polished taste. You think you would like a mighty rushing baptism of fire to stream through your soul, provided the Holy Ghost would pay extraordinary respect to your fine tastes and your careful prudence. All this is an abomination to God, a corrupt idolatry to "self."

"My friend, you are entirely too fine, too wise and prudent for God to satisfy; there is too much of you. God saves only the little people. Quit nursing "self"; fling self overboard and let God fill you.

Self can be nursed in a variety of forms too numerous to name, *e. g.*, by grieving over the past, excessive mourning for the dead, or by excessive self-recrimination; for, strange as it may seem, self is so deceitful a thing that persons can grow fond of abusing and recriminating themselves, and while some are occupied with their careful wisdom and their nice tastes, others are ever recriminating and lashing themselves with small cords; in both cases "self" gets too much attention. There is a better way. Let self sink into God; lose yourself in the depths of Christ. Be so intent on pleasing God that you will be sublimely indifferent to self. If Jesus can charm you out of yourself, you will not care for either praises or curses. Be invincible to sorrow and time and live victorious in God alone!—*Christian Standard and Home Journal.*

—Occasions of great adversity best show how great virtue each one hath. For occasions make not a man frail, but show what he is.

—Among the inmates of the county poor-house at Milwaukee, Wisconsin, is a man, now decrepit and paralyzed, who seventeen years ago owned five banks and was worth \$6,000,000. He was the founder of the Pennsylvania Savings Bank in Philadelphia. At the beginning of the war he lost \$2,000,000 in a coal mine scheme in Logan County, Virginia. Other misfortunes followed until he lost everything. Such vicissitudes of fortune, when they occur to the Christian, leave him still possessed of eternal riches, but coming to the man who has set his heart on gold they leave him poor indeed.

THE SOUL'S HAPPINESS.

Oh my soul! thou art spiritual in thine essence, immense in thy desires, and immortal in thy nature; so that there must be proportion and perfection of what thou enjoyest with a continuance of both; or else no full content, no real satisfaction. Now, were the world turned into a pleasant Eden, and that Eden refreshed with the springs of immortality, and thou seated in the throne of its choicest excellencies, crowned with the diadem of its highest felicities, swaying the scepter of thy glory over all sublunary creatures; did thy territories border upon the highest heavens, and the revenue of thy crown flow in from the farthest parts of the earth; yet what proportion doth a material world bear to an immortal soul? Can the soul be satisfied with the dust? Thou mayest as soon feed thy body with grass, as thy soul with the creature; if it did bear proportion, yet it wants perfection. Could Satan turn chemist, and extract the very vital spirits of the purest and most desirable excellencies under Heaven, yet it is of such an imperfect nature, that there is more lees than liquor, more thorns than flowers, more smoke than fire, more sting than honey; so that the soul shall be filled with a whirlwind of vexation, that thinks to be satisfied with an object of imperfection; for it is impossible that such a scanty excellency should any ways fill such an enlarged capacity. Yet again, were there perfection, yet there is not perpetuity; it will fly away like a bird from the perch, or melt away like ice before the sun, and leave the immortal soul to sink forever; so that the creature will not only make thee restless, but leave thee miserable.

I see, then, that I shall never rest, till I rest in God. He who is the Father of spirits, the fountain of bliss, the ancient of days, he only is the adequate object for thine immor-

tal soul; the rest of the creature is in its end, the end of the soul is in its God. Therefore, Lord, seeing thou hast made me for thyself, fill me fully with thyself, or take me wholly to thyself.

THE BEST ARGUMENT.

We should never lose sight of the fact that nothing is more convincing than a life. We can live up a doctrine much better than we can preach it up; we can live down a profession sooner than others can cry it down. David Hume was an infidel. At one time a young man, distinguished for his consistent life, passed by where Hume was standing. Pointing toward the young man, he said to his companion: "There is an argument for Christianity which I cannot answer."

It is an argument that cannot be answered. It is the best argument that can be used to-day to meet the growing infidelity and skepticism in this country. Ministers everywhere are preaching and lecturing against infidelity in various forms; on the credibility of the Bible, or on its authenticity and genuineness. That may be all well enough but it makes few converts. The discussions of these subjects is for inquiring minds, not for doubters and disbelievers. Infidelity has its life-source in the infidelity of Christians—in their want of fidelity to their Lord and Master. Let the whole Christian world, all professors of godliness, live as true, holy, consistent Christians as it is their duty to do and not a sermon or lecture need be preached in this country against infidelity.

What then is the duty of the pulpit touching the threatened deluge of unbelief that we may, perhaps quite justly, apprehend? Our answer is, preach Jesus so as to draw Christians to him, and so as to make them more like Christ. The churches leavened with Christless professors

is making converts to infidelity; the churches emptied of godless members will convert infidels. There is to be a sifting time, but the loss of how many souls it will cost no one dare attempt to compute. Let each one strive to be a light and a living epistle.—*Exchange.*

PERSONAL CONSECRATION.

"Lo! I come," if this soul and body may be useful for anything, "to do thy will, O God!" And if it please thee to use the power thou hast over dust and ashes, over weak flesh and blood, over a brittle vessel of clay, over the works of thine own hands; lo! here they are, to suffer thy good pleasure. If thou please to visit me either with pain or dishonor, I will "humble myself" under it, and through thy grace be obedient unto death, even the death upon the cross. Whatsoever may befall me, either from my neighbors or from strangers, since it is thou that employest them, though they know it not, (unless thou help me to some lawful means of redressing the wrong,) I will not open my mouth before the Lord, except only to bless the Lord. Hereafter no man can take away anything from me, no life, no honor, no estate; since I am ready to lay them down as soon as I perceive that thou requirest them at my hands. Nevertheless, "O Father! if thou be willing remove this cup from me; but if not, thy will be done." Whatever suffering hereafter may trouble my flesh, or whatever agonies may trouble my spirit, "O Father! into thy hand will I commend my life and all that concerneth it. And if thou be pleased, either that I live yet awhile, or not, I will, with my Saviour, bow down my head." I will humble myself under thy hand; I will give up all that thou art pleased to ask, until at last, I "give up the ghost."—*J. Wesley.*

THE MINISTRY OF HEALING.

BY REV. A. J. GORDON, D. D.

"Who forgiveth all thine iniquities, who healeth all thy diseases."—Psa. ciii, 3.

We have in these words a striking instance of what is known as the Hebrew parallelism. It is one of the most rhythmical and beautifully balanced sentences in the whole book of Psalms. But I see in the words something more than the rhythm of poetic measure and the cadence of of melodious verse. There is a parallelism of thought and doctrine here. Forth from the Divine fountain flow two streams of blessing—forgiveness and health; recovery for the soul and restoration for the body; and these are not merely consecutive in God's plan, forgiveness now and healing hereafter,—they are parallel. They move side by side as a double manifestation of the same Divine power. They are not two facts even, but the two-fold expression of one fact—the life of God communicated to man, and invigorating and repairing by the same energy both his spirit and his flesh—"who forgiveth all thine iniquities, who healeth all thy diseases."

Considering Jesus Christ now as the manifestation of God's life and grace, let us see how this two-fold blessing comes to a man through him. Observe, then,—

1. *Christ's two-fold ministry while on earth.*

You have to take only the most casual glance at His life to discover how he constantly exercised a double ministration to men. He healed the sick and forgave the sinner. He fed the hungry with bread for their bodies, and He fed the penitent with bread for their souls. He said to one suffering woman, "Thou art loosed from thine infirmity," and He said to another sinning woman, "Thy sins are forgiven thee." From the day He began His earthly ministry till the day He finished it by

entering into glory, two things could be said of Him, and the one just as truly as the other. "Himself took on our infirmities, and *bear our sicknesses*," and "who Himself *bear our sins* in His own body on the tree."

And the reason why He carried on for us this double service is obvious. Man is a double being, and Christ could only be a perfect Saviour by meeting and ministering to him in both elements of his nature. There is a wonderful pith and force in that Saxon word "*whole*" as applied to man. "Thou art made whole." Sin has halved us; it has so divided this house of our tabernacle against itself that it must fall. The forgiven soul in a sick body is but half a man: the well body enclosing an unforgiven soul is but half a man. And this dreadful schism in our nature Christ came to heal; not by widening the breach, putting the soul into heaven, and the body in the grave, and dooming them to eternal separation. In that case all the Saviour could say would be, "thou art made half," one fragment of thy dual nature has been rescued and made immortal, but the other has perished. Strictly speaking, man can never be made whole till he has been made holy—till his sanctified soul has had prepared for it a sanctified body and the two have been remarried forever in the land of Beulah.

How blended and interdependent are these two elements of our life—so one that it is almost inaccurate to speak of them even as a duality. The blush of the cheek is but the tide of the soul's emotion breaking upon this outward shore; the smile was on the spirit before it was on the face, and the frown was on the soul before its shadow crept across the outward visage. So truly a unit is man as to his inner and outer being, that none has been able to fix the boundary between the spirit and the body. The coast-line of flesh and

blood is so flooded and overflowed by the waves of feeling and emotion which are constantly rolling in from the deeps of the soul, and the deeps of the soul are perpetually stirred by the sensations and impressions of the body, that none can exactly define the bounds of either. And so Christ's action upon man was of that two-fold nature which touched his whole life. There went out from Him "saving health" as well as saving grace.

Now we dwell much on the sinlessness of Christ, and the power which He thereby possessed of redeeming men from their sins; but have we thought also that He was the only being, so far as we know, who had perfect healthfulness? It must have been so. Sickness is the fruit and consequence of sin, either actual or ancestral. But Christ had neither personal nor hereditary taint. If He knew pain and suffering of body, it was imputed, not original; it was ours, not His. "In Him was life," that divine, unfallen life in which no seed or germ of sickness could be present. Hence those who came in believing contact with Him received healing as inevitably as they received pardon. "And as many as touched Him were made perfectly whole," says the Evangelist. Man in his fallen state can impart disease, but not health. It is the most pathetic comment on our corrupt condition by nature, that sickness is the only thing we have that is contagious. We can give out an infectious disease from our very breath, or through the slightest touch of the body; but who has been able to communicate his health to another? This is the solitary glory of the virgin's Son. Here for once in our poor world is a contagious life. Here is a being in whom an abounding, infectious health is present, so that it only needs the contact of a finger-tip, that it may leap like the electric current to thrill and vitalize the sickly body. This

spontaneity, this outgushing fullness of the divine healing from the person of Jesus Christ, is to me a fact of the greatest significance. 'Whatever help man imparts to his brother is through medicine and the vital agencies of nature. If he attempts at all to cure by transmitting his own vitality, he does it only by the most strained and laborious effort, as though the life currents in him were so low and feeble that they must be forced before they can be made to yield even the smallest assistance to another. But not so with the Son of man. His healing was an overflow, not an effort. Witness the marvellous miracle of the recovery of the woman with an issue of blood. It is a work so unconscious and so utterly passive, that it seems like a miracle spilt over from the fullness of His divine life, rather than a miracle put forth. She came behind Him in a crowd and touched the hem of His garment, "and immediately He perceived that virtue had gone out of Him," we are told. No effort at healing here; no gathering up of the powers of His divine manhood for the mighty miracle! Where human skill had exhausted itself only to fail, this heavenly man succeeded without even an effort of the will—as though it were an accident of His omnipotence, a spontaneous overflow from Him "in whom dwelt all the fullness of the Godhead bodily."

Have you run through the list of Christ's miracles to notice how often the word "touch" occurs in connection with them? Sometimes it is Christ touching the sufferer, and sometimes it is the sufferer touching Christ. But nothing more energetic or vigorous seems necessary. And this is a striking tribute to the life-giving power of Christ. Great forces need but small conductors to transmit them. The surcharged battery requires only a finger-tip to unlade its mighty energy. An engine needs but a single coupling to

transmit all its prodigious force and momentum. And Christ, because He is mighty to save, needs nothing of us but our consenting faith; and because He is mighty to heal, needs only the touch of our faith that all his "saving health" may be ours. Touch, indeed, is but the gesture of faith. It is the visible confession of confidence in the power of Christ to make whole. Hence it is all one whether it is said of the ministry of Christ, that "as many as believed on Him were made whole," or "as many as touched Him were made whole." In either case saving virtue went forth from Him.

You see, then, how all through his life the double ministry of Jesus was in exercise. Men believed on Him and were forgiven; men touched Him and were healed. His abounding grace made instant response to the sinner's faith; His abounding life gave instant answer to the sick man's touch. And so blended and interlaced are these two elements in the ministry of our Lord, that they are constantly crossing; healing emerging in forgiveness, and forgiveness in healing. It is because sin and sickness are so related that grace must take such direction in pursuing them. Like two converging lines of an angle, each of which when followed leads to the other, so with transgression and disease. Follow sickness back to its remotest cause and you will find sin; follow sin onward to its last effect and you will find disease. Blessed be God, then, that in Christ we have the double man, who could confront and master the double problem. He was the sin-pardoner, who could cleanse transgression back to its original fountain. He was the life-giver, who could reach disease in the last and remotest retreat and heal it. Hence the constant contact and interfusion of these two offices of the Son of God. Recall that striking instance of his dealing with a man

sick of the palsy. The first word we should expect to hear from His lips as He gazed upon the helpless sufferer would be, "Thou art made whole." That was what the man wanted, and that was what the friends who brought him expected. But instead of that "He said to the sick of the palsy, Son, be of good cheer, *thy sins are forgiven thee.*" And when they which stood by murmured in themselves that he had presumed to pardon sin, He asked whether is it easier to say "Thy sins are forgiven thee," or to say "Arise and walk." It matters not to the Lord whether he reaches the body through the soul, or reaches the soul through the body. He is the Redeemer of both. Did the sufferer expect healing and get pardon! Yes, but he got what he asked. The Master simply went behind the curtain of the flesh and healed the fountain of the soul's impurity. He laid his hand on the spiritual cause instead of dealing at once with the bodily result. He reached back over all the turbid and troubled streams of disease and physical impurity, and cured the fountain of the heart by His authoritative absolution from sin. And then, as though to humor the ignorance that could not discern the cause, but only the effect, that could not see that pardon is healing in its utmost springs, He adds, "But that ye may know that the Son of man hath power on earth to forgive sins, arise, take up thy bed and go into thine own house." It is the two-fold grace of Christ which we discover running through all His earthly life. He is the second Adam come to repair the ruin of the first. And in order to accomplish this He will follow the lines of man's transgression back to their origin, and forward to their remotest issue. He will pursue the serpent trail of sin, dispensing His forgiveness and compassion as He goes, till at last He finds the wages of sin, and dies its death on the cross; and

He will follow the wretched track of disease with His healing and recovery, till in His resurrection He shall exhibit to the world the first fruits of these redeemed bodies, in which "the corruptible shall have put on incorruption, and this mortal shall have put on immortality."

Times of Refreshing.

To be continued.

A PERILOUS PLANK.

"We were on shipboard," relates a captain's wife, "lying in a Southern harbor. We were obliged, first to make our way ashore. The waves were rolling heavily. I became frightened at the thought of attempting it, when one came to me, saying, 'Do not be afraid: I will take care of you.'

"He bore a peculiarly shaped dark-lantern, only a single ray of light being emitted from a small circular opening. 'Now, said he, 'take my hand; hold fast, do not fear. Do not look about you, or on either side of you, only on the little spot lighted by my lantern, and place your footsteps firmly *right there*.'

"I heard the rushing of the waters, and was still conscious of fear; but by looking steadily only where the light fell, and planting my footsteps just there, not turning either to the right or the left, clasping firmly the strong hand, the danger was overcome, and the shore reached in safety."

"The next day my kind guide said, 'Would you like to see the way by which you came last night?' Then he showed me where our vessel had been lying, and the *very narrow plank* by which we had reached the shore. He knew that had I turned either to the right or left I should, in all probability, have lost my balance and gone over into those dark waters; but by holding fast and treading just where the light fell all danger would be averted."

The believer often comes to some

dark passage, or encounters some severe trial, which so overshadows the way that he fears to go forward lest he fall. But when he clasps the hand of his heavenly Father, he is led gently over the rough and dangerous places and landed safely in some secure spot. The storms may rage and angry waves threaten to engulf, but if we keep our eye on Jesus we shall outride the storms, and have an abundant entrance into the haven of eternal rest.—*Words of Life.*

—Trouble and perplexity drive me to prayer—and prayer drives away perplexity and trouble.

—One man says, "I can't give up my hostility to that man who did me great damage. You ministers say that I must forgive him, I must treat him kindly, I must return kindness for his roughness of treatment to me. I must entertain no grudge against him. Now, sir, if you ask that of me, I would rather die than do that; I won't tell him I apologize." You cannot find God with that mood. You have got to forgive every body, whether he asks it or not. There is a great absurdity abroad in the Christian church which says, "When a man apologizes, I will forgive him." Why anybody will do that, the world will do that; but it is a distinctive feature of Christianity that you are to have a forgiving spirit toward all men; though they keep up their war against you day after day, month after month, and year after year, you must forgive them. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses!"—Matt. vi, 15. You treat God worse than anybody ever treated you. You must give up all your grudges, you must give up all your hostilities, you must be at peace with all the world; if you have one darling sin you must surrender it, or you can never enter the peace of the Gospel.

THE MODEL WOMAN.

BY REV. E. P. MARVIN.

In the fourth chapter of Proverbs, Solomon tells us what his father taught him; and in the last chapter of Proverbs, using the household pet name, Lemuel, he tells us what his mother taught him. Though a great, rich, wise and aged king, he remembered and prized his mother's counsels and even rehearsed them as a lesson to his people in these twenty-two alphabetical verses, which were probably often chanted, beginning at the tenth verse.

We have here a delineation by a divine hand, of the qualities of a virtuous woman, that is, a woman strong in good principles and good works; an excellent, pious, useful, model woman, the ideal of female excellence. Such women may be rare, but they are to be sought, for their price is far above rubies. They are of inestimable value to a husband, a family, a church, and to the world. No other class do so much to mould the character and fix the destiny of mankind, as wives and mothers. She is the power behind the throne greater than the throne itself. The one that rocks the cradle rules the world. An ounce of mother is worth a pound of clergy. Mothers in Israel are mothers of Israel. Though their sphere may be sequestered, and their exploits not conspicuous, they are really the active, prayerful, patient, nursing mothers of the church.

Here we have no fashion plate, but a divine portraiture of a model woman. The qualities that enrich her character far above rubies, are scattered through these twenty-two verses. In verses eleventh and twelfth we have conjugal fidelity and helpfulness.

She is so discreet, economical and chaste, that her husband confides securely in her. She never betrays him by concealing what he should

know, or revealing to others what should be concealed. She has no separate interests; for they twain are one flesh. She co-operates with him in the welfare of the household, the little commonwealth, and commends herself to him by a thousand little courtesies and kindnesses. He is always sure of her heart and hand. She is indeed;

"His dearer self, the partner of his life."

Her husband is known in the gates among the elders of the land, by his wisdom, cheerfulness and neatness of dress, all indicating a wise, attentive and industrious companion and a happy home. With such a help-mate to do him good, many a man has triumphed over difficulties and discouragements, under which otherwise he would have sunk in despair and ruin.

In verse 27th, we have her domestic watchfulness. All the ways of her household pass under her careful, personal inspection. Children, guests, servants, all are the objects of her careful and kind solicitude. Above all things she does not give the early care and training of her children into the hands of domestics, in order to lead an idle or a fashionable life. She knows herself to be the divinely-appointed warden and teacher of her children, and that their care and training is her first and supreme duty. Her heart is the child's school. She is a keeper at home. Home is her chief sphere and she makes it, however humble, the abode of order, peace, comfort, hospitality and happiness.

In verse 26th, we have wisdom and kindness of speech. She speaks wisely, and not as a busy-body and a news carrier. "A word fitly spoken is like apples of gold in pictures of silver."

"If wisdom's ways you wisely seek,
Five things observe with care;
Of whom you speak, to whom you speak,
And how, and when, and where."

She opens her mouth with wisdom, and not to utter the small talk of

fashionable society. Her habitual kindness of heart operates as a law upon her tongue and also upon the whole household. Wisdom, kindness and good temper will be likely to prevail in the home over which such a woman presides, and riches and rank have nothing to compensate for the lack of these. "Better is a dinner of herbs, where love is, than a stalled ox and contention therewith."

Then we hear of her industry and frugality in the 13th verse and elsewhere. She spins and makes garments for all her household, rises early to give them meat, and feels it her duty to earn and save money. She girds her loins with strength and does not seek to be fashionably infirm and beautifully delicate. Her willing hands are usefully employed and her ear is charmed with the music of industry. She is neither a drudge nor a toy, but she prefers useful employment to the laborious trifling or intolerable idleness of fashionable life. While woman should not always be compelled,

"With fingers weary and worn,"

to pick up up her bread at the point of a needle, she should not eat the bread of idleness. She should resemble the bee rather than the butterfly. She is responsible to God for her time and opportunities. A society woman has no time nor inclination to be good or useful, and when she dies that is the end of her on earth. We rear no monuments to butterflies.

"The butterfly's a silly thing,
No honey makes, nor can it sing."

In verse 20th, we have the benevolence of the model woman. She not only pities and gives, but goes herself and enjoys the luxury of giving and ministering with her own hand, instead of sending charity second-hand. When the Lord comes he can say to such women, "I was an hungered and ye gave me meat." The Apostle Paul embalms the names

of many such women in his Epistles. But the pearl and crown of all the qualities of a model woman is godliness, mentioned last as the climax of all, "the immediate jewel of the heart." "Favor is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised." Beauty may please the eye, but goodness must affect the heart. One may be charmed without it or disgusted with it. It is no token of God's favor; it often begets vanity; sickness may mar it or accident destroy it; it will surely fade with years, and at length be utterly consumed in the grave. It should not therefore be the highest desire of women to be beautiful but to be good. Two of the holy Apostles have solemnly condemned immodesty, extravagance and vanity in female apparel, and one of the old prophets, Isa. 3d Chapter, pronounces curses upon all Israel for the pride of the women in their apparel and ornaments. Holiness clothes the soul with superior and immortal beauty. It adds lustre to all that is excellent and amiable in women, and renders it incorruptible.

"A woman that feareth the Lord, she shall be praised." Her own works praise her like the garments made by Dorcas, and her children rise up to call her blessed. Her husband praises her and feels that he cannot do enough for her. The affection of the family for her, as the presiding genius and guardian angel of home, increases continually. Her price, indeed, is far above rubies. Whoever gets such an one for a wife, "gets a good thing, and obtaineth favor of the Lord." He may say, "She is mine, and I am rich in having such a jewel, as twenty seas, if all their sands were pearl, the waters nectar, and the rocks pure gold." Here is a divine model for all men seeking wives. All women should copy after it and all daughters should be trained after this model.

A FAILURE.

Christianity is pronounced a failure just as anything else would be pronounced a failure, which contained only a part of the ingredients necessary to make it a success. What would we think of the announcement that all gunpowder had proved a failure because for carbon, the manufacturers had substituted sawdust? We would laugh at the absurdity, and say that if men would use the proper ingredients in its manufacture, gunpowder would be as good as it ever was. What would we think of the chemist, who would offer us carbonic acid without the carbon.

The Christian religion which most people see, is the Roman Catholic religion, which is a mixture of all ungodliness. It has not in it the first rudiments of the Christianity of Christ. It makes men wicked, cruel, blasphemous, tyrannical and greedy of this world. Those of its adherents who are saved, find salvation in spite of the teachings and practices of a corrupt church; but shall we say that Christianity is a failure? By no means. That church does not represent Christianity truthfully.

The Mormon Church calls itself the church of the Latter Day Saints. We are told that on nearly everything they stamp "Holiness to the Lord." Even rumsellers quote this phrase and add "Pure wine, gin and brandy." All who are obedient to these forms of Christianity, are led downward and not upward. Nothing which Jesus said the regenerate must experience are realized by these people.

What is true of the Catholic and Mormon churches is true of every other church in the world, which gives us a part of the Bible to the exclusion of other parts. The Bible clearly specifies the conditions upon which men can be saved, both in this world and in the world to come; conditions upon which the heart is changed, the desires, aspirations and

longings, turned from sin to righteousness. When this experience is realized, the man can truthfully say, what I once loved I now hate, and what I hated I now love. Unfortunately this experience is not generally realized in any of the churches. Men are Christians without this change; their loves and hates are just what they were before conversion. Their desires, aspirations and longings are the same as they were before they thought of religion. The result is that in time of temptation they fall. They think, and speak, and act just as other men. They love sin and hate holiness. These do not any more truthfully represent Christianity than either Catholics or Mormons. The societies are sustained by means that are frequently exceptionable if not very discreditable. By none of these things is Christianity fairly represented. What the end will be, remains to be seen. We have Christians who do not believe in Christ, those professing regeneration, who were never born again; we have followers of Christ who would be grieved to have anyone think that they even desired to imitate Christ's holiness. What then will be the end of this state of things? Will the Lord take back all that he has said, and receive them into heaven? Some may think this to be a question of little importance. We are not of that number. We believe there is nothing in this world of any importance compared to it. Is there any ground for believing that these ungodly church members can possibly be saved in heaven? We confidently believe there is not; but there are men who are specially called of God to declare these truths to the people with no uncertain sound. We have striven in vain to induce any Ministerial Association to utter a single word. Are they afraid to declare the truth? Does the Word of God so glaringly condemn them that they must of necessity hide it from the people? It is certainly a strange

thing that while our brethren seem to find it difficult to procure subjects for discussion in their assemblies; so that, at times, they are compelled to adopt themes of the most frivolous character, yet the theme we suggest, involving the eternal destiny of every one of us, is passed in silence, the silence of death. Nevertheless we are constrained to ask again, "What must the end be? Can our brethren, with impunity, leave out a fundamental portion of the Gospel?"

—*Lay Evangelist.*

PRAYER.

Some one says: "I pray—I am accustomed to pray; I pray every morning and night, and I pray for all these things that you speak of." Are you sure you pray? Do you pray or do you merely say your prayers? I will illustrate the difference. You are crossing a narrow and shallow stream; there is a plank across that stream; you are with a friend who passes away ahead of you: you get half way across this narrow stream; the plank begins to rock; you cry out to your friend, give me your hand lest I fall into the water; you thrust him your hand. Is that prayer? Oh, no, it is not prayer. But the steamer Melville is on her way for Fort Royal and the storm comes down, in the darkness, and one steady wave of the sea breaks off the bows of the vessel. The ship goes to pieces, and all night long you are on a piece of that vessel, and by the gray light of the dawn you see a boat coming from the shore. It comes among the rocks, and the faint voice of the passenger makes you begin to fear the man will not see you. You hail him: you know that your life depends upon your recognition by the man in the boat. You say, "Look this way: Help, help!" That is prayer; that is prayer.

DOING GOOD.

BY EDITH HULBURT.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

This text is a sermon in itself. No one who carefully reads and considers it can fail to see that there is in it a depth of meaning which we do well to search into and obey; which if we do cannot fail of securing happiness to ourselves and real good to all with whom we have to do. We are to do good. This is our business as followers of Jesus. He went about doing good to the bodies and souls of men. His whole life was one of self-sacrifice for the good of others. He is our great exemplar. We are to copy after him, and do as he has taught us.

But when; or at what times are we to do good? "As we have therefore opportunity." This means at all times when there is a suitable chance. The opportunities for doing good are very many, and we shall fail to see them all, or not have the disposition to improve them when we do see them if we do not have our hearts thoroughly imbued with the love of God. If we have this, we shall not only embrace every opportunity that we see, but we will be constantly on the look-out for opportunities, and we shall find that there is always something that we can do to help some one else, to lighten their burdens, alleviate their wants, soothe their sorrows, or in some way to assist them to the utmost of our power.

And after we have done this we can take their case to our Heavenly Father, and ask him to do what we cannot do; and we have the promise that the effectual, fervent prayer of a righteous man availeth much.—Jas. v, 16.

But to whom are we to do good? Answer, in the first place, "to all men." We are to do good to all. We read God is good to all; and his

tender mercies are over all his works. We are to lend a helping hand to all that need our help, and that it is in our power to help. The field is large, and we want large hearts. Salvation is provided for all, and we want to offer it to all. We sing,

"Its streams the whole creation reach,
So plenteous is the store,
Enough for all, enough for each,
Enough forever more."

Hence, let us do good to all men in every possible way. But we are to do good, "especially to them who are of the household of faith;" to every real follower of Jesus, remembering that a cup of cold water given in the name of a disciple shall not lose its reward. This is one test of our discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another." If we have love it will manifest itself; for it is natural, easy, and a delight to do for those we love.

Jesus says, "For whosoever shall do the will of my Father which is in Heaven, the same is my brother and sister and mother." We are to feel the same, and we do if we are real disciples. Jesus laid down his life for us, and he tells us we ought to lay down our lives for the brethren.

But what is to be gained by thus obeying this injunction given by St. Paul. In the first place we shall please God. "But to do good and to communicate forget not, for with such sacrifices God is well pleased."

—Heb. xiii, 16.

Secondly, our own souls will be abundantly blest. What greater blessing can we ask for than to know that we please God? And then we have the promise that he that watereth shall be watered also himself.—Prov. xi, 25, and that he which soweth bountifully shall reap also bountifully.—2 Cor. ix, 6; and again, trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.—Psalms xxxvii, 3; and finally, "To them who

by patient continuance in well doing, seek for glory and honor, and immortality, eternal life," and "Behold my reward is with me to give to every man according as his work shall be."

The Lord help us "who believe, to be careful to maintain good works." Amen.

—The devil tempts men through their ambition, their cupidity or their appetite, until he comes to the profane swearer, whom he catches without any reward.

—"I have a pledge from Christ, have his note of hand, which is my support, my refuge and haven; and though the world should rage, to this security I cling. How reads it? 'Lo, I am with you alway, even unto the end of the world.' If Christ be with me what shall I fear? If he is mine all the powers of earth to me are nothing more than the spider's web."—*St. Chrysostom.*

—Borrowing money is a bad habit; and borrowing trouble is no better. Some people are always borrowing trouble, and in this way making not only themselves, but every one around them uncomfortable. They have contracted the habit of taking a discouraging look at every thing. What time they do not spend in lamenting over the unalterable past they devote to the prognostication of evils to come. It is a pernicious and disagreeable habit.

—The first great obstacle that chokes up the strait gate, and makes the entrance so much of a push and struggle, is the pride of the human heart. There may be no ostentatious apparel, there may be no braggadocio of utterance, there may be no supercilious toss of the head; in every case where Christ appears at the door of the heart for entrance, the pride of human nature flashes up against him.

CHRISTIAN ACTIVITY.

The present salutary effect of intense activity in the service of the Lord is seldom thought of by idlers therein; and sometimes it is not fully realized by the active ones themselves, who are groaning under the weight of their labors. To stir up the former to work, and to cheer the latter is our highest ambition.

The common saying that "an idler's head is the devil's workshop," is just as true of those who are in the vineyard of the Lord, as of those in secular callings. It is, however, commonly understood quite the reverse in the spiritual department. You frequently hear it said that the more engaged and the nearer the Lord one is, the more he will be tempted and tried. That is true in a certain sense. The more work one does, the more chance there will be for mistakes of his, and for the criticisms of others. But instead of these things proving hindrances to him, they are helps in his growth, if he bear them patiently. It is by no means contrary to God's plan for his servants to be well tried as to their patience and endurance. Instead of bemoaning over these beneficial trials in your activity, you want to realize something of the dangers to which your idleness would expose you to fall a prey. An idler in the service of God is as really in danger of being almost unconsciously entrapped of the devil for eternity, as one whose bodily system is reduced in vitality is subject to the fatal attacks of contagious disease. But let a man full of vigorous blood, his heart performing its regular and vital duty, go forth into the world, and he is impregnable to the malaria of the atmosphere, so is one of active faith to Satan's darts. And right here is an illustration of the reason of an increase of opposition to one who is much engaged in the Lord's work, viz., persons of good health have quick senses. Soon as active

blood leaves a limb of the body there is no feeling. So active Christians have quick sensibilities. Those who are insensible to opposition in Christian service, need such a constant partaking of gospel remedies as shall quicken and purify them to better sensibilities. There are many whom you cannot offend with truth; they have so fallen away as to be impossible to renew again unto 'repentance.'—Heb. vi. 4-6.

But with all these God-given sensibilities to the oppositions of the world, the flesh, and the devil that come to us when zealous and active in the Lord's cause, it is the best condition to be in, every way. Never speak discouragingly of it. Do not help make folks contented in idleness, with the narration of the burdens, trials, etc., that come with active life, of which you have had no more than your share. Everybody is safer there than in a state of unconcern.

If there is a church that wants to get into harmony from divisions, strife, backbitings scandal, and the thousand and one evils that arise from idleness; or another church that wishes to avoid these things and keep together, let them go to work, and keep at work hard, for God and truth; and you need not exhaust your opportunities in the social meetings; there is abundance of work outside, and if you are in earnest and mean business, you will find it. Every day will bring enough from the Lord for you to do to keep you so well occupied, that you will have no time to attend the wants of the devil. That was Nehemiah's safety. He was building the ruined walls of Jerusalem, and to every invitation of the devil's emissaries to come down and talk matters over with them he had a reply to the effect that he was full of more important work. Had he been strolling about the plains of Ono, no doubt he would have fallen a prey to his adversaries. But he loved his work, if he did have to work with one hand and fight with

the other ; and was in a safe place, for God took care of all the death-dealing arrows of his assailants. The apostle's exhortation to us to "be filled with the Spirit" is to the point, for in that case there is no room for the enemy. Another apostle says, "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." Here is your safety. Hear the Psalmist : "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psa. xci. The whole chapter is to the point, which we should love to quote but for lack of space ; read it. And let us, as we close, give you a parting word of exhortation. If you want to keep out of mischief, keep busy in the Lord's work.—*Bible Banner.*

—Nature says, love thyself alone; domestic education says, love your family; the national, love your country; but religion says, love all mankind without exception.

—Let it once be known that a man cannot be cajoled; that he will not lie, even for himself; that he will not steal, and has a prejudice against stealing; let it be known that he has been tried, and that there is an inward principle in him, and let us put him up at auction, and I will bid a million on him.

—When a man humbleth himself for his faults he easily pacifieth those that are offended with him. God protecteth and delivereth the humble; unto the humble man he inclineth himself; unto the humble he giveth great grace; and after his humiliation he raiseth him up unto glory. Unto the humble he revealeth his secrets, and sweetly draweth him unto himself. The humble person, though he suffer shame, is yet in peace; for that he resteth in God and not in the world. Do not think that thou hast profited anything unless thou esteem thyself inferior to all.—*Thomas A' Kempis.*

SELF-SACRIFICE.

Self-sacrifice is at the root of all the blossoms of goodness that have survived the wreck of paradise. There never was a heart but had gleams of it. Shining at times in some royal natures, diffusive as the light of day without clouds, there is yet no life so dark and clouded but it sends a golden shaft through some opening rift. To be great hearted, for the love we bear to our Master, and in imitation of him, is the ideal of Christianity, for it is the religion of him whose life and death were self sacrifice. If we are to follow him we must, like him, bear a cross. It has been so from the beginning. Call the bead roll of the world's worthies—its prophets, apostles, martyrs and saints, the great teachers of mankind, the architects of our liberties, the heroes of civilization, the ministering angels who have blessed the poor, the sick, the dying, the helpless. Has not the measure of their goodness been that of self denial? They have suffered that others might suffer less; they have died for the truth, that others might live; they have defended human rights by enduring unspeakable wrongs—the tears and blood. Love, like the fabled bird, pierces his own bosom to feed his loved ones. Is not Heaven itself to be reached through death? The blessed One entered not into his glory until he had been crucified. The leaders of mankind have had to tread a blackened and scorched path of suffering, and we enter into their labors without their sorrows. White robes of earthly saintship, like those of Heaven, are only gained through much tribulation. Everything good costs self-denial.—*J. D. Geikie.*

—Prayer is the concentrating of all the energies of body, mind and soul in one struggle for the soul's rescue. No man offers that earnest prayer but he finds Christ, and he finds him speedily.

THE POWER OF THE BOOK.

Don Mateo Goitia is a pure Spaniard, and lives out of town half a mile; his history is remarkable. When young he was the most intense Romanist, and one who would have been foremost to defend it with his life. Some five years ago a German came here and became his partner in building a mill. It was about finished when the German left, and Mateo found himself in great debt. The German wrote, giving Mateo all that he had left behind, and when he went to claim it he found only some clothes and books. He was leaving the house when the man said; "Oh ! here is another book of the German's." Mateo saw it was a Bible, and although he did not want it, just because the man left him so much in debt, he took it. At home he read it and became deeply interested, and read it through from beginning to end, and more than once, as one does a favorite novel. He is a man of great natural ability, independence of thought, and quick to do what he determines upon. He saw from the Bible that Romanism was false; he became convicted of sin, left his former evil habits and manner of life, left the Romish church, spoke to his family and friends, persuaded them out of the Scriptures that the things whereof he spoke were true, and they too became believers. He set up a church in his house and became the pastor of a little congregation, which in two years numbered over sixty members, besides the children. The number has now increased to eighty-seven. He baptized and administered the Lord's Supper until last year, when Mr. Wallace and Mr. Thompson found him and instructed him a little more clearly in the matter of church government; but his doctrines and all his views are biblical, and so of course true. He not only preaches righteousness, but cleanliness; and no where in Mexico have I seen such

a cleanly set of people as came together last Sunday, dressed in white. They 'wash' Saturday night, and come out clean and shining Sunday morning. Mateo is a man of the greatest perseverance, energy and faith. Taking up abandoned classes, he has them live in his own home until they are converted—made new by the grace of God. There are many here whom I now know of such a kind. I can only tell you of one man, who has a great scar across his forehead. He used to be a dissolute drunkard, so bad that his family put him out of their house and would not admit him, and he lived in the taverns and streets. He was the terror of the village, for he used to fight with two knives, one in each hand, and would stab a man for the slightest provocation. One day he struck a man in the throat with a knife, and as he was about to stab with the other knife, a man standing near felled him to the earth with a stone. The stabbed man, thinking now was his time, picked up a stone, and with both hands crashed it in his forehead and left him for dead. But he got well, and his enemy also, but he swore vengeance. Mateo got hold of him, and kept him about his house till he became a believer and decided to live a Christian life and unite with the church. He heard that passage in Matthew which teaches that "before coming with one's gift to the altar he must first be reconciled with his enemy;" so he went to his enemy's house and called him out. The man thought his time of punishment had come, and you can imagine his astonishment when this man told him that he wished to ask his forgiveness for the wrong he had done him, and thereafter he was going to lead a better life. Then he united with the church, and has lived a sober and righteous life. He has lost his work rather than work on Sunday, as have others of the congregation. He spends his leisure hours in going to friends' houses and read-

ing to them the Bible. There are many other cases more wonderful, but I cannot tell them now."—*Missionary Tidings*.

OPEN THE WINDOWS.

A certain writer uses this illustration: "Suppose you were in a dark room in the morning, the shutters closed and fastened, and only as much light coming through the chinks as made you aware it was day outside. And suppose you should say to a companion with you, 'Let us open the windows, and let in the light.' What would you think if he replied, 'No, no; you must first put the darkness out, or light will not enter?' You would laugh at his absurdity. Just so we cannot put sin out of our hearts to prepare for Christ's entering. We must open and take him in, and sin will flee. Fling the window open at once, and let Christ shine in."

Jesus is the light of the world. He would shine into every darkened soul. Consent, however, must be given. The windows must be thrown open. He must have a hearty welcome. Then will he chase the gloom away, and fill every chamber with light divine. But, unfortunately, men will not admit the light. They reverse the divine order. They attempt to do impossibilities. They seek by their own efforts, by will-power, by resolutions, or culture to dissipate the inner darkness, and bring themselves up to the standard of rectitude.

Failure, utter failure, characterizes every such experiment. The annals of the past teem with the narrations of mournful discomfitures—of humanity struggling to rise, and sinking deeper and deeper into the horrid slough of moral darkness and pollution. Let in the light: or, in other words, let Jesus in! He is the true light. His presence pervading the soul's secret chambers will work wonders. The very walls

will flame with light. Every intricacy of the inner being will glow with supernatural splendor. Sin will flee away at the incoming of the Sun of Righteousness. No shadow of evil can dwell in that luminous presence—no tinge of impurity rest upon a single thought. Oh, let him in! Fling open the windows. Make haste, and let him in—the soul's exceeding Light—let him in!—*Christian Harvester*.

INTEMPERANCE.—We should carefully avoid intemperance in all things, avoid it in our language, in our manner of acting, in our eating and drinking. If we are intemperate in speech, we make enemies and trouble for ourselves. If we are so in our actions, we arouse bitter opposition; if so in our eating, we injure our precious bodies, and if so in our drinking, we lose our reason. Remember these things, and you will save yourselves a great deal of pain and sorrow in this life. Do all things with an eye single to the glory of God.

—You may dress a bad habit in the costliest broadcloth, and endow it with all possible graces and fascinations, it is only a bad habit nevertheless. The French have a proverb, "Wash a dog, comb a dog, still a dog is but a dog."

—Mr. Horn tells us that among his friends was a good old mother in Israel who in her poverty and feebleness was contented and happy. When a neighbor called, she was mumbling a bit of bread and muttering her gratitude by turns. "Ah God is good! good to think o' me as He do, for I ain't no' worth it. Ye know up to last Saturday I had half a crown a week from the parish. Then I had a goodish appetite. But they took off a sixpence, and that very day I lost my appetite, so I can do just as well as ever. Ah, God is good! He can make things fit so!"

EXPERIENCE.

BY THOMAS HARRISON.

Thomas Harrison, the young and successful evangelist, gave his personal experience at the late Lakeside camp meeting where he was laboring. It was reported in the *Cleveland Leader* as follows :

Many people in the last five years, and especially the last year, have asked about my continued and continuing success, wherein lieth the secret. To-night I'll give it to you. And it is the secret of any Christian's success. May the Lord help me—may the Lord help me while I am talking to you, perhaps for the last time.

Well, my mother would allow no one to cross the threshold of our home between the hours of 8 and 8:30 in the morning. That half hour was sacred to God, and no person was allowed to intrude. The butcher and the baker or any other morning caller could pound and pound on the door, but would get no admittance till half-past eight. My father was a business man, and would be off to work early in the morning, but if there ever was a saint on earth my mother is that saint. It was a sacred hour when she would kneel down before the open Bible, and with her hands on my head pray, "O God! save my boy." And he did; he did save me most powerfully. I was finally converted in the old fashioned, scriptural, Methodist way, and converted most soundly, too. It was my mother's morning prayers that saved me. But before I yielded, these prayers bothered me a good deal; they worried me, and after school I would throw my books down and go to my room and pray and weep.

One summer I went down to New Brunswick on a vacation. I was having a good time till one morning I received a telegram from home running thus: "Freddie is dead." I went home and found my mother

very thin and pale. Her looks moved me, and when she again prayed, "O God! save my boy," I felt inclined to yield, but I didn't. I went to the Academy, and the next Summer went down to New-Brunswick again to spend my vacation. I was enjoying it till one morning I got a dispatch from home, "Fannie is dead." I went home and my mother, all broken down with grief, again prayed, "O God, save my boy." And he did, and I'll tell you how.

I was standing the next Winter on the street in the snow and leaning against a cold, icy lamp post, when I heard a voice saying to me, "Now or never." And this, dear friends, is a point reached in every path, and we must cross it. But I said, "Good God, you don't ask me to get down in the snow and ice. I can't kneel here in the street; just wait till I get to my room and I'll give up all. I'm afraid, Lord, I'll freeze here." Again I heard the voice, "Now or never." Again I remonstrated, "I can't kneel here; I shall freeze, I know I shall." But the voice came again, "Now or never." I gave up and cried, "Now, Lord," and he saved me as quick as a flash. Glory to God!

Now that's the way I was converted. But I did not get this baptism of power till some time after. I went on from my sixteenth to my eighteenth year attending the Academy, and paying strict attention to all religious duties. But as John Wesley said, I only had sin in check, I didn't have sin removed. I still had a tendency to sin, and not till I received "the second blessing" did I part with all sin. I was two years seeking for this, and I'll tell you how I got it. I took one whole afternoon, and throwing my books aside I went up into the mountain to pray six hours. Six hours? Yes, six hours. I intended to pray six hours before I got up from my knees. I said, "Now, knees, get ready; I don't care if you do get tired; I don't

care if you do ache and get stiff; I'm going to pray just six hours." I tell you, my friends, I was in earnest, and when a Christian gets in earnest something is going to break. Well, I kneeled down, and I didn't pray an hour; I didn't pray a half hour; I didn't pray fifteen minutes, nor ten, nor five. I prayed just two minutes and a half. I had the power, and shouted, and shouted: "I've got it, I've got it, I've got it." I shouted so loud I scared the birds out of the trees. I went down out of the mountain shouting and praising God.

EVERY ONE FOR HIMSELF.

At one of the Anniversary Meetings in London Mr. Spurgeon spoke with great eloquence and force, and, among many good and quaint things, he told this story: "He had heard of a man who used to say to his wife, 'Mary, go to church and pray for us both.' But the man dreamed one night that when he and his wife got to the gate of heaven Peter said, 'Mary go in for them both.' He awoke, and made up his mind that it was time for him to become a Christian. There are multitudes connected with our congregations in this country who might learn a much-needed lesson from the incident. A Christian experience is neither transferable nor divisible. The wife cannot save her husband, nor the husband his wife. "Let every man prove his own work, then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden." To meet under the tree of life in heaven, families must meet at cross on earth.—*Christian Advocate*.

—The slanders of libellers may be compared to fuller's earth, which, though it may seem dirt to you at first, only leaves you more pure and spotless when it is rubbed off.

LET THEM GO DOWN.

Coaxing the devil to support the Gospel, is a modern device. The primitive Church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fairs, festivals, "mum sociables," kissing games or other sacrilegious snares to accomplish his object. The Christians paid their own bills, and did not expect satan to pay for the weapons which they used in warfare against him. When the devil does support a Church he does so in his own interest. He carries on his operations with a full knowledge of the fact that "a kingdom divided against itself cannot stand." For every dollar paid out of his coffers to the Church he receives full value. Church partnership with the evil one never benefits the former, but always the latter. Hands off!

Untold harm comes to the Church by the use of even questionable measures to raise money for the support of God's work. It creates the impression on the minds of the worldly that the Church is a kind of pauper, dependent for its existence on the community; that it is a sort of genteel beggar, which it is proper and fashionable to support; that it is an object of charity, or even pity and contempt, which is grateful for the tolerance of the people that let it live. The ungodly regard such Churches as engaged in seeking money rather than souls, and exalting wealthy members more than poor saints. To stand before the world in this light is humiliating and degrading beyond expression. Such Churches ought to be cleansed or closed, cured or killed.

Churches that are doing the Lord's work, and are worth supporting, can be supported without the use of questionable means. They will be supported by the Lord's children. Others deserve no support. Let them go down.—*Banner of Holiness*.

EDITORIAL.

PRAYING FOR OTHERS.

We have scripture precept and example to warrant us in praying for others. God will convict in answer to prayer, whether one desires to be convicted or not. But he never converts a soul without its consent. No one was ever compelled against his will to be a Christian.

In churches which make special efforts to have revivals, it is customary to invite awakened persons forward for prayer. The custom is a good one. It is a benefit to any unsaved person to commit himself as a seeker of salvation. Any expression of good resolutions tend to strengthen them. It encourages our faith to see those for whom we pray make an effort in the right direction. But there is a great deal more in a genuine religious experience than good resolutions, however strong. If we would enter the Kingdom of God we must have something done to us and for us which no human power can accomplish. This work is so great that all we can contribute towards it amounts to but little. *That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit.*—John iii, 6.

An essential part of true conversion is forgiveness. A converted soul is a pardoned soul. *But who can forgive sin but God only?* But the Scripture holds out no hope of forgiveness to those who will not confess and forsake them. *He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.*—Prov. xxviii, 13.

Then when souls come forward for prayers we should pray for them. All who labor at the altar should, with united faith, cry to God for their conversion. If they are not sufficiently convicted this will increase their conviction. A young man went forward for prayers on a wager. It was at night, and a preacher overheard

the arrangement. He was mighty in prayer and of great bodily strength. He went and knelt down by this young man, took him by the coat collar and held him on his knees and prayed to God in his behalf until the young man became thoroughly awakened, and cried to God for mercy. He was clearly converted.

If the saints take hold in earnest prayer for those who are under conviction, these are much more apt to pray for themselves. And this is the great point to be gained in getting sinners converted to God. If they can be brought to cry aloud for mercy, they are tolerably certain to go through and be converted. And when the change is wrought they know it, and all around know it. Their cries for mercy are turned to rejoicing. Often they praise God with a loud voice. Others are awakened and the work deepens and spreads. "I waited patiently for the Lord; and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it and fear, and shall trust in the Lord."—Ps. xl, 1-3.

In some places this good old custom is being superceded by one which is not vindicated by Scripture, or reason, or results. The saints, instead of taking hold together in praying for the seekers, keep up a conversation with them all through the season of prayer. One may lead in prayer, while every one of those for whom he prays is being talked to in an undertone by one or two others. This is followed by singing. There is a little praying, and a good deal of singing and a good deal of talking.

This is a part of the machinery of sham revivals, which are becoming so popular. There is no confession of sin, no breaking down before God, no

coming out from the world. A popular evangelist at the beginning of one of his revivals, took his workers apart and gave them their instructions how to proceed in the inquiry room. He told them that they must tell those who were awakened to "rely upon the word." Then they must read to them from Eph. iv, 33. "God for Christ's sake hath forgiven you." "Get them," he said, "to believe that, and the work is accomplished." Thus the Scriptures were perverted by applying words spoken of saints, to many who had not even confessed their sins; and souls were deceived it may be to their eternal ruin. In fact all that this new, genteel process contemplates, is the making of people decently moral, and loyal members of the church. The spiritual change which can alone fit them for Heaven, is not effected. In this way thousands are brought into the church who, at the very best, have never taken but a small step towards becoming new creatures. They are pronounced converted, when, as yet, they are not scripturally awakened.

There is an awful responsibility resting on those who do this superficial work. They will have to meet it at the judgment.

To wrestle in prevailing prayer is hard work. It made Jacob go halting on his thigh all his days. But it is work that pays. It brings about the best results here, and will be rewarded by Christ forever.

It is ASTONISHING what a love people will manifest for a talented preacher who spares their idols. But let him insist upon it, that they give these idols up, and they will turn against him as suddenly as the inhabitants of Lystra did against Paul.—Acts xiv, 8-20. Men love to be comforted in their sins; they will support almost any talented preacher who assures them of safety when they are living to gratify fleshly lusts.

A WARNING.

Among the thousands who attended the Abington Camp Meeting on the Sabbath, was a mechanic from a neighboring village. He was a respectable man from a respectable family. Especial pains had been taken at different times to warn him of his danger, as a sinner without hope in Christ. He was under conviction. To brace himself up against the influences which he knew would be brought to bear upon him, he was, on this Camp Ground on this Sabbath, under the influence of liquor. Ashamed to go home intoxicated, he went at night up stairs in a hotel barn, doubtless intending to sleep off the effects of liquor. The hostler going out to the barn later than usual, found that he had fallen through to the floor and was insensible. He breathed but once after he was found. He left a wife and dependent family.

He did not know that the offer of mercy made him on that Sabbath, was the last he would ever receive. Yet it was. And when he turned away thoughtlessly, with the thoughtless multitude, he, by that act, sealed his doom for time and for eternity. To him, repentance on that eventful Sabbath, would have brought life and peace, and years of happiness and usefulness and heaven!

Impenitent reader, you are fast approaching your last opportunity. Be warned in time. Delay not a single day—a single hour, not even a single minute. *Repent now.* Soon your doom may be forever sealed. *Seek ye the Lord while he may be found; call ye upon him while he is near.*

Are you a Christian citizen? Then ask yourself candidly the question, Have I no responsibility for the deaths, and the misery worse than death, brought upon thousands in our country from the licensed sale of spirituous liquors? You may be strictly temperate as far as your personal habits are concerned. But do you

give your vote to men who give the sanction of law to this, one of the greatest of all crimes against humanity? You cannot possibly be ignorant that, through this traffic, men are degraded, besotted, impoverished, and brought to an untimely end—to a drunkard's grave and a drunkard's hell; that innocent wives and children are robbed of their natural protectors and often shamefully abused by the hands that should defend them—that homes which should be a paradise are turned into an earthly hell. There can scarcely be a neighborhood found in many parts of this fair land, which does not witness terrible suffering brought on by strong drink. No one who has friends can count upon impunity. The gifted, the educated, the industrious, the poor are all exposed to this terrible foe before which so many mighty have fallen. None are so high or so low as to be safe from the liquor fiend. Then, when you read, as you may in the papers every day, of deaths caused by liquor, ask yourself the question, "Have I no responsibility in this matter?" More important than the question whether the man you vote for is a Republican or Democrat, is the question, Will he use his official and personal influence to license the sale of intoxicating liquors.

SUNDAY RAILROADING.

A pamphlet has been sent us written by Judge Mellon of Pittsburg, in reply to a petition asking for the discontinuance of a certain Sunday train. Like everything we have ever seen from the Judge, the pamphlet is ably written.

But his premises are unsound. The question really is whether we are to have a Christian Sabbath, or a weekly holiday. To those who maintain the latter, the Judge's argument will appear conclusive. That Christ intended that his disciples should have a Sabbath to be religiously observed,

is sufficiently proved by the fact that the apostles, the Christian fathers and the Christian church have so understood it in all ages. To make the Sabbath a holiday is practically to abolish Christianity. In the European countries where it is so regarded, there is little that is distinctively Christian except in name. Their Christianity consists almost wholly in the observance of forms, many of which were of pagan origin.

In this country, that Sabbath excursions are a curse to the working classes, can hardly be questioned. They use up their earnings and often leave resources insufficient to support the family during the week. One day of dissipation costs more than six days of sober living. Near where we write is the usually quiet village of Gowanda. But during the summer season, a Sunday train is run there from Buffalo. The consequence is the Sabbath is turned into a day of dissipation and revelry. The quantity of lager beer that is drunk is simply enormous. Fights and brawls are of common occurrence. The churches are deserted and the saloons crowded.

Where Sunday passenger trains are run, so far as we are acquainted, this is generally the case. A hundred ride on these Sunday trains for purposes of business or pleasure where one does to go to church. The consequence is the rapid demoralization of all classes. Let men throw off their obligations to God and it is hard to tell where they may drift. They acknowledge no higher law than their own interests and pleasures. In this state the people of many towns bonded themselves to build railroads and then, by the managers of these roads, were defrauded of every dollar they had invested. Some towns are paying taxes almost beyond endurance to pay bonds for railroads that were never built.

The lower classes freed from the re

straints of Christianity, are ready for any crime which they may hope to commit with impunity. In a city where the Sabbath is observed, and the people brought under proper Christian instructions, such riots as those in Pittsburg which destroyed so much railroad property, to pay for which the people are taxed so heavily, would be impossible.

The gentlemen who are undermining Christianity, whether purposely, or by destroying the sanctity of the Sabbath, one of its main supports, must prepare themselves for communism; for if Christianity is practically abolished, it will certainly come. They who throw off all respect for the rights of God cannot be expected to have a very high respect for the rights of one another.

REV. DAVID DEXTER,

David Dexter was a man of God. He had a clear and deep experience of saving grace. In every place, he was true and faithful to Christ. He was converted among the Methodists when they went in for the thorough work. When it became the fashion to compromise and follow the world, he steadfastly refused to go with the multitude to do evil. He had Christian principles which were dearer to him than life, and to these he steadfastly adhered to the end.

From the first he was a firm friend of THE EARNEST CHRISTIAN, for which he occasionally wrote. His writings were always sound, sensible, practical and spiritual.

When he heard of the Free Methodists, instead of accepting the misrepresentations which are so industriously circulated, he went a long distance to attend one of their Conferences, that he might know for himself. He at once united. Through his efforts preaching was established at Black River, where he resided, and at Watertown, a few miles distant, and churches established in these places.

His loss will be deeply felt.

He was an active, successful business man and used his means liberally to support the cause of God. We visited him last spring and found him in failing health but happy in God. He was sixty-seven years old when called to his reward.

CAMP MEETINGS.

The Buffalo district Camp meeting held near Tonawanda, was in every respect a success. There were about fifty tents. It was located near the village and the attendance was large. At the first service there were probably over five hundred persons present. We heard little about any rules or committee of order, yet the order was excellent. On Sunday there was an immense crowd, yet they listened attentively to the services, which were continued all day long with little intermission. A few live preachers and live pilgrims on a Camp Ground are worth more to preserve order than the most efficient police. Every service at this Camp-meeting was a good one. After nearly every sermon, an altar service was held, and we believe, at each service, some came forward seeking pardon or purity. Many obtained the blessing they came to seek. The saints were free and had the victory from the first. All felt that it was good to be there,

AT FORESTVILLE, Chautauqua Co., New York, a very excellent and successful Camp-meeting was held, from Aug. 25th, to Sept. 2d. We attended it most of the time. There were about forty-five tents. The people from the adjoining village and country attended in large numbers. Preachers and people were baptized with the Spirit, and all felt that God was there. A large number went forward seeking pardon or purity, and many testified that they had received the blessing for which they had sought.

There was, at times, a great deal of

conviction on the people, and the good influence of the meeting will, we trust, be felt for years to come.

AT ABINGTON, PA., a Camp Meeting was held from Aug. 18th, to the 25th. We were permitted to be present most of the time. The preachers took hold with great earnestness and zeal to do all the good in their power. "They were instant in season and out of season." When this is the case success always crowns their efforts.

The interest of the meeting was continually on the increase. The preaching was plain, pointed, practical, and in demonstration of the Spirit. Many were pricked to the heart, and many yielded and were saved. The altar services were seasons of great power. The saints took hold and prayed in the Holy Ghost. The conversions were clear. The work of sanctification was insisted upon as a distinct blessing and many were brought out into its enjoyment.

POPULAR CAMP-MEETINGS.

These bear little more resemblance to the Camp Meetings of an early day than the religion of Pagan Rome did to Christianity. They are little better than a resort of pleasure seekers. They are becoming so demoralized and demoralizing that we predict for them a brief existence under Christian forms. Of old, the worshippers of Baal resorted to groves; and if these popular Camp-meetings are long kept up they will hardly preserve even the form of Godliness.

They are for the most part run in the interest of those who would make money out of them. Celebrated preachers are hired, to draw a crowd, as star actors are in a theatre. The religion which is taught is lacking in essential elements of Christianity.

The *Sunnyside Press* of August 21st 1880, says of the

SING SING CAMP MEETING.

The change that has come over Methodism during the past forty years

is nowhere shown so instantly as at the Sing Sing Camp Meeting. This almost famous old-time resort, which a quarter of a century ago, resounded with the emotional outpourings of the sturdy brethren and the lusty daughters of Zion, has succumbed to the influences that have introduced pews into the meeting house and put organ lofts and stained windows and marble spires over the great congregation. The comfortable and decorative cottages, the subdued tone of the meetings, and the propriety of the convicted sinners all tell of the modified Methodism that is taking the place of the old-fashioned pioneer business that belloyed its call to repentance and disdained the comforts and fripperies of ecclesiasticism.

There was a time when the sect took to out doors with a ready unction that none other could imitate. There was an animal vigor in its manifestations that craved the open air for its fullest expression. Some of its best men, men who have gone over the limit of sect into history, did their best work upon the green sod. Its founder was full of fresh air and the earnestness of a pathfinder. Its Whitefields and Bascoms were tuned of Nature and owed their power to the earnestness and simplicity of out-door men. If those vital, proselyting men had been shut up in palace churches they would have grown bilious in the light of the stained glass. The organ would have mocked them with its proxy of praise. They would have hated the paid choir and longed for a good time to shout aloud and make a glad noise.

I am sorry to say that very little of the distinctive Methodist flavor is perceptible at the camp meeting now. This one at Sing Sing might as well be a collection of Episcopalians for all the fervor that is manifested. It will remind a visitor, who had attended it in former years, of an institution that had outlived its time a little.